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AN EXPOSITION WITH Practical Obſervations CONTINUED UPON The Thirty-eighth, Thirty-ninth, Fortieth, Forty-firſt, and Forty-ſecond (being the five laſt) Chapters of the Book OF JOB:

Being the Subſtance of Fifty-two Lectures or Meditations.

By *JOSEPH CARYL*, Miniſter of the Goſpel.

JAMES 5. 11.

Ye have heard of the patience of Job, *and have ſeen the end of the Lord, that the Lord is pitiful, and of tender mercy.*

LONDON,

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TO THE

Christian Reader:

TO

Those especially of the City of *London*, who have been

THE

PROMOTERS

Of this WORK.

SIRS,

THE end of a thing (*saith* Solomon, *Eccl.* 7, 8.) is better than the beginning thereof. *Not that all things end better than they begin: some persons begin well, and some things are begun well, which end, and are ended not so well, that I say not very ill.*

Through the All-disposing providence of God, and the importunate call of not a few worthy friends, I began this Work; and now, after twenty-four years travel, making twelve stages (in so many parts, the whole is come forth) I am come to the end of it; And truly, I might justly be reproved, at least, for dulness and indiligence, or counted a very slow-paced Traveller, had I spent that twenty-four years (the best of my time and strength) in measuring so short a journey. But, as I have this to say towards an Apology for my over-long stay in this work, that I have had frequent diversions, for a considerable part of that time, quite from it; so the whole time which I have spent in it, hath been but a diversion, or time (I hope, honestly) stoln, either from my rest, or from that which was my more proper work

And, now that I have, at last, ended what I began, all that I shall say of it, is, that I have ended it. Whether I began it well, or have ended it well, and whether or no the end be better than the beginning, is not for me to say. Should I say, that I began it well, and have ended it well, or that the end is better than the beginning, it were a piece of most immodest pride; and should I say the contrary of both, or of either, it might de-

servedly be called more than a piece of proudest modesty. Such as it is, from the beginning to the end, 'tis what my weakness, with the strength of Christ given in; what my small industriousness, with the blessing given down from above, could attain unto. And I humbly give thanks to the Father of lights, from whom every good gift, and every perfect gift cometh, for any light received or held out towards the understanding of this Book; in which (who sees not?) there are many things (as the Apostle Peter *saith of Saint* Pauls *Epistles*) hard to be understood, *so hard to be understood, that, though I am confident (through the grace of God with me) I have not* wrested *them to my own hurt, or the hurt (much less destruction) of others, (as 'tis there said,* the ignorant and unstable do the other Scriptures, to their own destruction) *yet I am not ashamed to acknowledge, that I fear I have not attained so clear an understanding about some of them, as to clear them (which hath been my desire) with satisfaction to the understanding of others. However, if what I have attained to, may be in any measure serviceable to the Church of God, or helpful to any poor soul in an afflicted condition (such was* Jobs) *I have reached one great end aimed*

aimed at; and if God have any glory by it, I *have reached the greatest end which can be aimed at. And though the work should be found to have many defects, possibly mistakes, in it, yet the ingenuous Reader will candidly interpret them, or charitably cover them, knowing that failings are common to humane frailty, in the best of men, how much more in the meanest of them! And* I *shall account it a great kindness, if* I *may be friendly minded of those defects; that so, if ever any of these Pieces shall be admitted to come out again, an amendment may be made, and the Work grow up to more perfection.*

This last Part, now coming forth, contains the whole transaction (from first to last) between God and Job, *none speaking but they two, and* Job *but very little.* Elihu *having finisht his speech in the close of the thirty seventh Chapter, the Lord himself appeared at the entrance of the thirty eighth, in a Majestick and tremendous manner, bespeaking* Job *out of a vehement and tempestuous whirlwind; and taking up the same argument which* Elihu *had so much insisted upon before, for the conviction of* Job, *carrieth him in discourse, quite through the universe, thereby farther to convince him, by the*

the view and consideration of his mighty and admirable works of creation and providence, how ignorant and weak he was in himself, how altogether unable and incompetent to contend with God, and therefore how rash and inconsiderate he had been, in not submitting (how great soever his sufferings were) more quietly to him. And, as Elihu *said (Chap.* 35. 11.) That God teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of Heaven: *so doubtless, one great scope which the Lord had in his eye throughout that discourse, was to teach* Job, *and with him us, that his care was much more over him, and is over us, than over the beasts of the earth, or the fowls of heaven. And hereupon having shewed his own infinite power and wisdom, as also his goodness and tender compassions, in providing for all sorts of irrational living creatures, he left* Job, *and leaves us to make the Inference, how watchful he is over, how respectful to man, a rational as well as a living creature. Our blessed Saviour preaching upon the same subject to his Disciples, expresseth the Inference* (Mat. 6.26.) Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns, yet y[illegible] heavenly father feedeth them:

them? are ye not much better than they? *And again* (verſ. 30.) Wherefore if God ſo cloath the graſs of the field, which to day is, and to morrow is caſt into the oven: ſhall he not much more cloath you, O ye of little faith? *Jeſus Chriſt ſaw it neceſſary to make theſe expreſs applications to his Diſciples, who, at that time, were both of little faith, and of little underſtanding. But here the Lord left* Job (*a wiſe and knowing man*) *to pick or ſpell out his meaning, and make application to himſelf, while he told him ſo particularly, how his providence at once over-ruled & maintained,* The roaring Lion, the wild Goat, the wilde Aſs, the ſtubborn Unicorn, the ſtrong Horſe, the mighty Behemoth *among the beaſts of the earth*; the devouring Raven, the proud Peacock, the fooliſh Oſtrich, the ſwift winged Hawk, and the high-ſoaring Eagle, *among the fowls of the air*; *as alſo*, the formidable Leviathan, *among, or rather repreſenting all the fiſhes of the Sea.*

Job *having with ſteddy, yet trembling attention, heard all theſe words ſpoken to him, with irrefragable authority, by the Lord himſelf out of the whirlwind, ſate down convinced, that ſurely the great God, the Creator of the ends of the earth, who had ſo exact an eye upon all thoſe creatures,*

creatures, both for the continuance of their ſpecies or kinds, and the preſervation of their individuals or particulars, could not poſſibly caſt off the care of man-kind, nor of him in particular, no nor put any man to any hardſhip or ſuffering, but for ſome great end or ends, glorious always to himſelf, and in the iſſue good for the wiſe and patient ſufferer. He was alſo convinced, that himſelf not well underſtanding the myſteries of providence (nor indeed could any more fully underſtand them, than he did the myſteries of creation, or the manner how God laid the foundations of the earth, and ſhut up the ſea with doors; he, I ſay, not well underſtanding the myſteries of providence, was convinced that he) had done very ill, to make ſuch long and loud complaints about it, that is, about the ſeverity of Gods dealings with him; as if like an enemy he intended him nothing but pain and ſorrow, by the pains and ſorrows which he endured.

Thus, at laſt, Job *began to ſee, that as being himſelf Gods creature, God might do with him what he pleaſed; and, that God, being his abſolute Soveraign, could not wrong him, whatever he was pleaſed to do with him: ſo that, foraſmuch as God was ſo careful of, and kind to thoſe inferior, reaſonleſs creatures, there was*

no shadow of a reason, why he should have the least jealousie of Gods kindness to him and regard of him, much less make such an out-cry, that God was unkind to, and regardless of Him, *whom he had not only ennobled, as the rest of mankind, with reason, but renewed by grace, and filled with the holy fear of his great and glorious name.*

These impressions being made upon Job, *by the mighty power of God speaking to him out of the whirlwind, he presently cryed out as fast against himself, and against his own ignorance and rashness, as he had done before concerning the harshness of his sufferings under the hand of God; confessing* (chap. 40. 4.) Behold, I am vile, what shall I answer thee? *And* (chap. 42. 3, 6.) I have uttered that I understood not, things too wonderful for me, which I knew not; wherefore, I abhor my self and repent in dust and ashes.

Job *being thus humbled and melted down,* Job *who was lately in the dust of dishonour and almost in the dust of death, being thus brought to the dust of repentance; the Lord suffered him not to lye long there, but quickly raised him up out of all his sufferings; and, passing by all his misspeakings, while sufferings lay heavy upon him, he* (The Lord) *passed sentence upon, or gave*

gave judgment against Eliphaz *and his two friends, as not having* spoken of him the thing that was right, as his servant *Job: and not only so, but commanded them to* do him right, *by acknowledging that they had wronged him; why else were they ordered by the Lord to go unto him as a mediator for their peace? why else were they ordered by the Lord to bring their sacrifice unto him, that he offering it up, and praying for them, the wrath of God which was kindled against them, might be quenched, and they received into favour? All these offices of love* Job *freely did for them; and no sooner had he done them, but God heaped favours upon him, doubling his former substance, and causing all his former friends, who had carried it unfriendly, unhandsomely towards him, and would not own him in the day of his distress, to hasten their addresses, to bring him honourable presents, and redintegrate their broken friendship with him. In all these things God* blessed the latter end of *Job* more than his beginning, *and he found by comfortable experience* (*which was mentioned at the beginning of this prefatory Epistle out of* Solomon's Ecclesiastes) that the end of a thing is better than the beginning of it; *the latter end of his life being fuller of peace, riches,*

and honour, than the former; and he not ending his life in this world, till he was full of days, fuller of grace, and fully fitted for an endless life in glory.

Thus, as in the foregoing parts of this book, we have heard of the patience of *Job, so in this* we may see (*as the Apostle* James *saith,* chap. 5. 11.) the end of the Lord. *But what was that end of the Lord? Any man of ordinary capacity, reading the holy story, may resolve it in the common way, that,* The Lord gave *Job* twice as much as he had before, *that (being restored) his seven thousand sheep were multiplyed to fourteen thousand, his three thousand camels to six thousand, his five hundred yoke of oxen to a thousand, and his five hundred she-asses to as many. This end of the Lord with* Job *is obvious, and runs in sight to every Reader; nor can it be denied, but that this was a very good and an honourable end: yet, behold, the Lord made a much better, and more honourable end for* Job *than this. This was the end of* Jobs *cross; that, was not only so, but also of his controversie. Satan charged* Job *as an* Hypocrite, *his friends joyned with Satan in that, yet stayed not there, they charged him likewise as* Hetorodox, *as a man not only unsincere in his profession of religion, but unsound in the principles of it. The Lord made an end for* Job *in this matter also, abetting his opinion in that great and difficult probleme of providence rather than theirs, giving him the day, and putting the crown of victory upon his head in that dispute, while he said to* Eliphaz *and his two friends,* Ye have not spoken of me the thing that is right, as my servant *Job.* This, this *was* The end of the Lord. *To hear this gracious determination from the mouth of the supream and infallible moderator of all controversies, was (without controversie) a thousand times more pleasing and satisfactory to* Jobs *spirit, not only than the double cattle, which the Lord gave him, but, than if the Lord had given him all the cattle upon a thousand hills; or than if all the fowls of the air, and fishes of the sea, had been given to him.*

In this end of the Lord for Job, *we may see not only that the Lord is infinitely* wise and just, *but (as it followeth in that place of the Apostle* James) very pitiful and of tender mercy. *The Lord shews himself very pitiful and of tender mercy, when he puts an end to the crosses of his servants, by doubling their outward comforts; he doth so too, when he puts an end to the controversies*

verſies of his ſervants, by vindicating their credit, and making it appear, that they have ſpoken of him, and of his ways, the thing that is right, or more rightly than their oppoſers and reproachers. This example of the Lords pity and tender mercy in doing both for Job, *may ſtrengthen our faith in believing that he will, and lengthen out our patience in waiting, till he doth make both theſe deſirable ends for all thoſe, who like* Job *have lay'n long under the preſſing burdens of hard afflictions, and harſh conſtructions.*

Now, that the Lord would finiſh this work of mercy, and cut it ſhort in righteouſneſs, wiping tears from off all faces, and taking away the rebuke of his people from off the earth, *by a timely reſtitution of them to their loſt enjoyments, and blaſted credits (which yet will not be fully done, until* the times of the reſtitution of all things, which God hath ſpoken by the mouth of all his holy Prophets ſince the world began; that the Lord (I ſay) would finiſh this work) *ſhould be our unceſſant cry to God in prayer, for all his ſorrowing* Jobs, *even for all thoſe, who are any where* companions in tribulation, and in the kingdom and patience of Jeſus Chriſt. *To his bleſſing, and the effectual working of his holy*

holy Spirit, I commend you in the peruſal of this enſuing commentary, that, reading ye may underſtand, believe, and profit to ſanctification, conſolation, and ſalvation, according to the will of God, and the hearts deſire of,

May 10th 1666.

Your affectionate friend and ſervant,

JOSEPH CARYL.

Reader,

Reader,

BY reason of the Authors absence while the greatest Part of the Book was doing, the following faults have past, which thou art desired to correct.

Errata.

Page	Line	Error	Correction.
3	23	each to	to each
259	22	those	these
267	22	Lightning	Hightning
289	13	he	blot it out
350	3	*Indea*	*Judea*
351	35	Bengata	Bengala
352	12	2d	22d
354	10	have	hath
354	13	not so	so not
359	14,15	As was shew-ed before	blot it out
394	26	,	'
448	38	she	he
455	9	our	their
468	1	forbids	forbad
477	12	not	blot it out
615	14	probably	probable
620	14	his horns	blot out, *his*
620	15	his claws	blot out, *his*
645	2	they	blot it out
650	20	understand	understood
659	26	and to be	blot it out
696	7	a	no
714	32	have	hath
728	20	with	blot it out
746	12	them	him
745	17	with any	ay with
750	4	refuge	refuse
770	34	Observation	Information
797	13	will	willed
806	35	fervency	blot it out
822	27	taken	taking
831	35	followeth	followed
842	37	this	the
843	23	means	meant
845	4	extraordina-ry	extraordi-narily
846	33	repenteth	repented
876	13	sheweth	shewed
876	13	directeth	directed
880	16	his	blot it out
881	1	as	was
932	24	and	so
942	10	*take one in-stance for all*	blot it out
944	13	are	is
944	25	he hath	they have
959	19	or	and
980	4	do	doth
1009	26	first	blot it out.

Omissions.

Page	Line	
202	28	after *water*, adde, *First, of the waters in the clouds from those upon the earth. Secondly, of those upon the earth into the several parts of it.*
455	24	after *come*, adde, *she had not been reproved.*
714	7	after *to*, adde, *do*
761	16	after *exercise*, adde, *us.*
777	13	after *fear*, adde, *not.*
785	6	after *omnipotency*, adde, *I know.*
809	19	after *hence*, adde, *some.*
817	8	after *ear*, adde, *hath often.*
372	9	after *him*, adde, when he asked him whether he would do it?
876	1	after *it*, adde, *even Heathenish.*
885	6	after *and*, adde, *as.*
923	20	after *accepted*, adde, *them.*
939	20	after *and*, adde, *that I.*
964	9	after *ye*, adde, *then.*
972	14	after *it*, adde, *said.*
997	10	after *sex*, adde, *yet.*

AN

AN EXPOSITION WITH Practical Observations UPON The Thirty-eighth, Thirty-ninth, Fortyeth, Forty-first and Forty-second (being the Last) Chapters of the Book of JOB.

JOB, Chap. 38. Vers. 1, 2, 3.

1. *Then the Lord answered Job out of the whirlwind, and said,*
2. *Who is this that darkeneth counsel by words without knowledge?*
3. *Gird up now thy loines like a man: for I will demand of thee, and answer thou me.*

THis Chapter begins the last Act, or Conclusion of that great Disputation between *Job* and his three Friends, held forth in this Book. We have heard *Jobs* three Friends strongly charging him: We have heard *Job* stiffely defending himself: We have heard *Elihu*, though moderating the matter between them, yet sharply reproving him. *Elihu* was indeed a quick,

but a necessary reprover, provided and sent by God:

First, To calm and coole *Jobs* spirit, disquieted by enduring sharp afflictions from the hand of God, and heated by hearing those sharper accusations from the tongues of men.

Secondly, To reclaim him from those over-eager defences of his own integrity, and likewise from those over-passionate complaints about the dealings of God, to a better and more submissive temper of spirit towards him, as also to lower thoughts of himself.

Elihu fell upon the usefull point, and hit (as I may say) the Nail on the head, he struck the right Vein, and met with the peccant Humour: yet being young, and wanting gravity to set all home, and make it work; or, to make the impression deep enough upon *Job*, it was but need that God himself should second him, and he did it to purpose, or with full effect; pressing the same Arguments, for the main, which *Elihu* had begun; yet so, that we may manifestly discern a wide difference, whether we respect words or things, matter or manner, between men, how much soever assisted by the spirit of God, and God himself in speaking.

Here *the Eternal God Jehovah*, having seen his faithful servant, and stout Champion *Job*, contending and wrastling long with Satan, his professed enemy, and with his harsh and censorious, though both professed and real Friends, foreseeing also that if *Job* and his Friends (who had also been provoked by *Elihu*) should have proceeded to answer him, a new broil must needs begin; God (I say) who never fails, nor forsakes his in their extreamity, or in time of their greatest need, seeing and fore-seeing all this, stept in most seasonably, and most graciously to undertake the decision of this great Controversie between *Job* and his Friends, in person, raising a stormy Wind, as a witness of his mighty presence, or to testifie who was there, as also (though with a Fatherly love and affection, yet) impartially and plainly to convince *Job* of his errour, shewing him wherein he had offended, and bringing him at last upon his knees, in a self-abhorrence and repentance in dust and ashes.

Thus God the chief Judge, the great Arbitrator, and Determiner of all doubts and questions, and of all matters and things; the great God (I say) declared himself, to whom *Job* had made so

so many appeals, whom he so earnestly desired to take further and fuller cognisance of his Cause, He, even He comes forth as a just and righteous Judge, and lets him and his Friends know his mind and judgement in the case. So then,

The Question ventilated in this Book, is not stated according to the judgement of a man, who is subject to errour, but according to the infinite wisdom and understanding of the great God, who searcheth the heart, and knoweth all secrets, who is light, and in whom there is no darkness at all.

And indeed, in the latter part of this Book, we may well conceive God himself speaking, he speaks so like himself: For here the understanding Reader may perceive a wonderful copiousness of speech, and largness of discourse, strengthened with the exactest and weightiest reasons, set forth with such variety of matter, with such gravity of expressions, with such pressing queries and and interrogations, that it very much excells all that had been spoken either by the Disputants or the Moderator.

And such was the condescention of God, that he seems to take the words out of *Elihu*'s mouth, and urge over his Arguments anew, before he would give the final sentence in this case; from which, as there could be no appeal, so, in which, there could be no mistake. All this the Lord contracts into two Orations, or Speeches, each to of which *Job* Answers, and subscribes by an humble submission.

The first of these Speeches, is contained in this thirty-eighth Chapter, and to the end of the thirty-ninth: To which God calls for an Answer in the two first Verses of the fortieth Chapter; and *Job* gives his Answer in the third, fourth, and fifth verses of that Chapter.

The second Speech or Discourse of God with *Job* begins at the sixth verse of the fortieth Chapter, and is continued to the end of the one and fortieth Chapter; to which we have *Jobs* Answer at the beginning of the forty second Chapter, to the end of the sixth verse; and then the Chapter closeth with Gods special and irrefragable Judgement upon, or determination of the Question between *Job* and his Friends, as also with a description of *Jobs* blessed restauration after his fall, to a higher condition of outward prosperity and tranquility than ever he enjoyed before. Thus you have the summe of what's behind of the whole Book.

This Chapter with the next hold out the Lords firſt Argumentation or di courſe with *Job*, and in it we may conſider three things.

Firſt, The Preface or Introduction, in the firſt, ſecond, and third Verſes of this Chapter.

Secondly, The Speech it ſelf, to the end of the thirty-ninth Chapter.

Thirdly, Gods demand of an Anſwer, or that *Job* ſhould give him an account of himſelf, or of what he had ſaid at the beginning of the fortieth Chapter.

The words under preſent conſideration are a Preface or Introduction, leading to the whole buſineſs, and in them we may conſider three things.

Firſt, The Hiſtorians tranſition, or, an Hiſtorical tranſition, (verſ. 1.) *Then the Lord anſwered Job out of the Whirl-wind, and ſaid.* This the Hiſtorian or Pen-man of this Book inſerts to connect the matter of this Chapter with that which went before; he connects the diſcourſe of *Elihu*, which ended at the thirty-ſeventh Chapter, with the diſcourſe of God at the beginning of this: *Then the Lord anſwered Job out of the Whirle-wind, and ſaid.*

Secondly, We have here what the Lord ſaid, in form of Preface, leading in the intended matter; and that,

Firſt, By way of reprehenſion, or by a chiding Queſtion about what *Job* had ſaid (verſ. 2.) *Who is this that darkeneth counſel by words without knowledge?* This is it which the Lord ſaid, when he began with *Job*; *Who is this that darkeneth counſel, by words without knowledge?* As if he had ſaid, let me ſee the man, or, who is the man that ſpeaketh thus? I know there is a Queſtion (and I ſhall ſpeak ſomewhat to it afterwards) Whether theſe words were directed to *Job* or *Elihu*; yea, ſome Queſtion, whether this whole Chapter be not intended to *Elihu* rather than to *Job*, (I ſhall anſwer that Queſtion alſo afterwards) but I give it now in the analyſis of the contexr, as I purpoſe, God willing, to ſtate it when I come to the Anſwer of that Queſtion: And therefore I ſay the reproof falls upon *Job*, whom God thus beſpake, beginning with a chiding, *Who is this that darkneth counſel, by words without knowledge?*

Secondly, by way of provocation to anſwer; or, we have here the

the Lords command given *Job* to prepare himſelf for an Anſwer, as well as he could, to what himſelf ſhould ſay (verſ. 3.) *Gird up now thy loynes like a man, for I will demand of thee, and anſwer thou me.* As the Lord reproved and chid him for what he had ſaid, ſo the Lord exhorted and encouraged him to ſet and fit himſelf the beſt he was able, to anſwer what himſelf had to ſay unto him.

Thus we have the intendment of theſe three Verſes; and if you would have in one word, a Proſpect of the whole following Diſcourſe, of God with *Job*, the Sum of it may be given and taken thus:

That as *Elihu* before, ſo now the Lord would have *Job* know and confeſs, that no man muſt preſume to be ſo bold with him as to queſtion his doings; that's the great mark at which God aimed in all he ſaid to *Job*. And the confirmation or proof of it is taken up from this unqueſtionable ground; *No man muſt Queſtion any thing which God doth to him or with him, for this very reaſon, Becauſe God doth it; or, becauſe God often alone, alwayes in chief, hath done and doth all things.* God is the alone Creator of all things, he hath given all things their Being, he hath put all things into the Order in which they ſtand, and he preſerves them in their ſtanding; and if any evil befal man, the hand of God hath done it much more than the hand of any man: what then hath any man to do to queſtion his doings?

Now that God alone hath created and doth order all things, he himſelf proves, by calling *Job* to ſhew where he was *When the Foundation of the Earth was laid, and Bounds were ſet to the Sea*, &c. and ſo proceeds to aſſert and hold forth his ſole Power in furniſhing the Earth with Beaſts, the Air with Fowls, and the Sea with Fiſh.

The Lord having thus given *Job* to underſtand, that the whole World is his Work, and that he gave Being to all the Creatures in the World for the help of man, without the help of man, would have him thereby alſo underſtand and be convinced, that he and all men ought to adore, and quietly ſubmit to his providential workings, or the products of his Providence all the world over.

That's (as was ſaid) the general Point carried through this whole Diſcourſe of God with *Job*, the particulars whereof yeeld much matter.

matter both of Meditation and Admiration. I begin with the Preface:

Verſ. 1. *Then the Lord anſwered Job out of the Whirlwind, and ſaid.*

In this Verſe we have three things.
Firſt, The Perſon anſwering.
Secondly, The Perſon anſwered.
Thirdly, The manner of his Anſwer.

The Perſon anſwering is, *the Lord*; the Perſon anſwered, is *Job*; the manner of the Anſwer is, *out of a Whirle-wind*; *Then the Lord anſwered Job out of the Whirle-wind.*

In the firſt word of the Text, we have (that which our Tranſlation makes emphatical) an intimation of the time or ſeaſon of this Divine interpoſition; *then the Lord anſwered*, &c. The Hebrew Text doth not expreſſe this Adverb of time, there 'tis onely, *the Lord anſwered*, but we well ſupply it, rendering, *then the Lord anſwered*; as if the Penman had ſaid, at that very nick, inſtant or juncture of time, the Lord came in; the words were no ſooner out of the mouth of *Elihu*, he had no ſooner concluded his ſpeech with *Job*, but the Lord began, and anſwered *Job*; and if the Lord had not juſt then interpoſed, poſſibly *Job* might have replyed, and a new heat might have riſen, to the encreaſing of his troubles, and the inflaming of all their Spirits (as was hinted before) therefore the Lord to ſtop all further proceedings, or ſpeech between them two, began preſently to ſpeak himſelf. *Then the Lord anſwered.* Take this Obſervation from it;

The Lord will appear in the fitteſt ſeaſon.

It was time for the Lord to appear, leſt this poor man ſhould have been utterly ſwallowed up with ſorrows, and over-whelmed with his affliction, or leſt he ſhould have been drawn out too long and too far in his bitter complainings and impatiency. *The Lord is a God of judgement; bleſſed are they that wait for him* (*Iſa.* 30. 18.) He is a wiſe God, and knows how to time every action; he knowes when to appear, when to ſhew himſelf. As he himſelf *will not contend for ever* (*Iſa.* 57. 16.) ſo neither will he let others contend overlong, leaſt the Spirit ſhould fail before him, and

and the ſoules which he hath made. This is a comfortable truth with reſpect both to Nations, and Perſons, both to the caſe of the Church of God in general, and of every believer in particular. The Apoſtle *Peter* having counſelled the afflicted to *humble themſelves under the mighty hand of God* (1 Pet. 5. 6.) addes this encouragement (in the next words) to do ſo, *that he may exalt you in due time*: though not in your time, nor at your day, the day when you would have him do it; yet he will do it in time, and *in due time*, that is, when it ſhall be moſt fit and beſt for you. Thus he appeared to and for *Job* in the Text, when the ſorrowes of his heart were enlarged, and when he had moſt need of ſuch an appearance. The Lord knows how at any time, and when 'tis the moſt proper time, to relieve his ſervants. *Then*

The Lord anſwered Job.

The word here uſed is *Jehovah*; and ſeveral of the Learned take notice, that it is here uſed with a ſpecial ſignificancy: for in the diſcourſes of *Job* and his friends throughout this Book, other names of God are, if not univerſally, yet moſtly uſed, as *Elſhaddai*, *Eloah*, *&c.* In the firſt Chapter indeed, where God is ſpoken of by the divine Hiſtorian or ſacred Penman of this Hiſtory, he is named *Jehovah*, as alſo in ſome other ſuch like places; but in the body of the diſpute not ſo: And two reaſons may be given of it.

Firſt, The name *Jehovah* imports the Being of God; and therefore God himſelf, being about to ſpeak of his giving a Being to the whole Creation, and to ſeveral ſorts of creatures, he is moſt properly repreſented by his name *Jehovah*, which, as it implyeth that he is the Firſt Being, the Fountain of his own Being, or that he is of himſelf, ſo, that he gives a Being to all things, and that *in him* (as the Apoſtle told the great Philoſophers of *Athens*, *Acts* 17.) *we live, and move, and have our being.*

Secondly, The Lord (though he came in a Whirle-wind, yet) manifeſted himſelf in a clearer light to *Job*, than ever he had done before. Now, as in the third of *Exodus*, when the Lord ſent *Moſes* to the people of *Iſrael* to bring them up out of *Egypt*, to *Canaan*, (which was a great work, one of the greateſt that was ever done in the world, and in which the Lord made the moſt glorious diſcovery of his Power, Juſtice, and Mercy; when God

I ſay,

I say, sent *Moses* upon this service) *he said unto him* (Exod. 6. 2,3.) *I am the Lord, I am Jehovah, and I appeared unto Abraham, unto Isaac, and unto Jacob by the Name of God Almighty; but by my name Jehovah was I not known to them.* God being about to make himself more known in the world, than he had been to that day, by his dreadful plagues upon *Pharaoh*, and the miraculous deliverance of his people out of *Egypt* (as he said (*chap.* 9. 16.) *And in very deed, for this cause have I raised thee up, for to shew in thee my power, and that my name may be declared in all the earth.* The Lord, I say, being about to doe these great things for the manifestation of his own greatness) gave this charge to *Moses* at the sixth verse of the sixth chapter before mentioned; *Wherefore say unto the children of Israel, I am Jehovah, and I will bring you out from under the burdens of the Egyptians*, &c. Thus in this latter part of the book of *Job*, the Lord being about to loosen the bonds of *Jobs* affliction, and to ease him of his burden, as also to declare and manifest himself more clearly to him than formerly (as he confessed (*chap.* 42. 5.) *I have heard of thee by the hearing of the eare; but now mine eyes have seen thee*) he therefore assumed his great name *Jehovah*. *Then the Lord*

Answered Job, &c.

But some may say, *Job* had not spoken lately, much lesse last. *Elihu* spake out six whole Chapters since *Job* spake a word; and though *Elihu* gave him the liberty, yea almost provoked him to speak, yet he laid his hand upon his mouth, he spake not a word: How then can it be said, *The Lord answered Job*? To avoid this difficulty,

Some render, *Then the Lord answered concerning, or about Job*; And these turn the whole discourse of God in this and the next Chapter upon *Elihu*, in favour of *Job*. I shall touch upon that opinion and interpretation (as was said) afterwards: but at present affirm, that *Job* was the person to whom the Lord here directed his Answer; and to take off this doubt, how the Lord could be said to answer *Job*, when *Job* had not spoken last, but *Elihu*,

I answer (as upon a like occasion it hath been elsewhere shewed in this book *ch.* 3. 2.) that sometimes in Scripture, a Speech begun is called an Answer, where nothing had been spoken before, to which that speech could be applied in way of answer, *Matth.* 11.

11. 25. *Matth.* 17. 4. The reason of this Hebraisme, is because such as begin to speak, do either answer the necessity of the matter, or the desire of the hearers; and so they give a real and vertual, though not a formal Answer. Yet there are two considerations, in which we may apply the word Answer, formally and strictly taken, to *Job*.

First, If we consider *Job's* wishes and requests.

Secondly, If we consider *Job's* complaints, and (though the word be somewhat hard) his murmurings: The Lord may be said to answer *Job*, as to his wish, desire, or request; because *Job* had earnestly desired and requested more than once, that God would take his Cause in hand, or that he would have the hearing of it. Thus he spake at the third verse of the three and twentieth Chapter: *O that I knew where I might find him, that I might come even to his Seat: I would order my Cause before him, and fill my mouth with arguments.* *Zophar* also, one of *Jobs* friends, made the same request concerning *Job* (Chap. 11. 2.) *O that God would speak, and open his lips against thee*: As if he had said, *Eliphaz* hath been speaking, and *Bildad* hath been speaking, and I am now about to speak, but O that God would speak. It was the wish of *Job* that God would speak, and it was the wish of this his friend, and now behold God appears, possibly beyond their expectation, though not beside their wish; for 'tis like they had not faith enough to beleeve that God would answer those wishes. So then, God may be said here to answer, because (as it was prayed) he now took the matter into his own hand, and in person (as I may say) argued the Case with *Job*, and finally determined his Cause.

Hence Note;

The wishes, requests, and prayers of good men have sometimes been heard, though they were over-bold in making them, or had no clear ground to make them.

Job had no rule for such a Petition, that he might presently have a trial at the Tribunal of God; yet God was so gracious as to answer him in it, not onely to his reproof, but to his comfort. The Name of God is, *O thou that heareſt prayer*, (Psal. 65. 2.) If carnal men have their extravagant prayers and wishes granted, 'tis in wrath; but if the Lord grant the passionate prayers

ers and wiſhes of a godly man, it proves, though ſometimes a preſent affliction, yet alwayes, upon one account or other, a mercy in the iſſue. When the luſting *Iſraelites* wiſht for fleſh, the Lord heard their wiſhes; take Quails your bellies full, till they come out at your noſtrils; *but while the meat was in their mouths, the wrath of God fell upon them.* If the Lord grants what luſt asketh, ſuch pay dear for what they have for the asking. It hath been anciently ſaid, *many have their prayers heard in meer anger*; ſo are all theirs who pray for what they have not, in meer diſcontent with what they have. The Lord heard *Job*, and not in anger, but in favour and condeſcention to him. Now if ſome not well grounded nor warranted requeſts of good men may be granted and anſwered (the Lord pitying their weakneſs, and eyeing their uprightneſs) in favour; how much more may they be confident, that their gracious and humble requeſts, ſuch requeſts as are every way ſutable to the Word and Will of God, ſhall be graciouſly anſwered!

Multi irato deo exaudiuntur.

Secondly, The Lord anſwered, as the Prayer and Wiſh, ſo the Complaints of *Job*; He had complained ſometimes (though he were a mirror of patience) impatiently. Theſe complaints the Lord anſwered, but it was with ſevere and ſharp reproofs, as we find in the next verſe.

To conclude this query, we may ſay, God had two great ends or deſigns in anſwering both the wiſhes and complaints of *Job*.

Firſt, That he might humble and convince him, that he might ſtop his mouth and ſilence his complainings for ever, as he did moſt effectually.

Secondly, That after his humiliation, and repentance, he might juſtifie and acquit him, and alſo reſtore him to his former comforts and enjoyments, as he did moſt mercifully. This being the deſign of the Lord in ſpeaking to *Job*, what he ſaid, may well be called an Anſwer.

But how or in what manner did the Lord anſwer him? Surely, in ſuch a manner, as never man was anſwered. *The Lord anſwered Job*

Out of the Whirlwind.

He anſwered him (as we ſay) to ſome Tune. A Whirlwind makes

makes ſtrange kind of Muſick. A Whirlwind is a ſudden mighty loud-bluſtring Wind, taking away, or bearing down all before it. A Whirlwind is a Wind which moves whirling, and gyring about all the points of the Compaſs, no man knows where to have it, nor how to ſhelter himſelf from it. I have had occaſion to ſpeak of the Wind, and of the natural ordinary Whirlwind in the former Chapter. But here's a Whirlwind extraordinary, if not ſupernatural. There's much queſtioning among ſome Interpreters how we are to conceive of this Whirlwind. I would anſwer that point a little, and then give ſome account, why the Lord ſpake to *Job* out of ſuch a Whirlwind.

Firſt, Some affirm that it was onely a Viſional Whirlwind: As if the Lord appeared (as it were) in a Tempeſt or Whirlwind to *Job* in a deep ſleep, ſuch as was upon *Adam* (Gen. 2. 21.) when the Lord took one of his ribs, and made the Woman. In ſuch a deep ſleep, ſay they, *Job* ſaw a Whirlwind, and heard the Lord ſpeaking to him out of it: As *Ezekiel*, who in a Viſion *looked, and behold a Whirlwind came* out of the North; as we read in the firſt Chapter of that Propheſie, (*verſe 4.*)

Secondly, Others conceive that it was not a Viſional, but a Metaphorical Whirlwind, or a Whirlwind in a figure; and we may give you a threefold Metaphor, or three things, to which this paſſage of Providence may allude to a ſpeaking out of a Whirlwind.

Firſt, God *anſwered Job out of the Whirlwind*; that is, when there was a great buſſle or ſtorm among the Diſputants, conflicting about *Jobs* caſe; one moving this way, another that, all being toſſed about (as it were) with the wind of their ſeveral opinions in ventilating his condition. Out of this Whirlwind it was (ſay ſome) or while all were thus diſcompoſed in their ſpirits, and could not compoſe the matter in difference between them and *Job*, during this hurry or troubleſome ſtate of things and minds, the Lord aroſe and anſwered *Job*.

Secondly, The Lord may be ſaid to anſwer *Job* out of the Whirlwind, becauſe he ſpake to him angrily, diſpleaſedly, and reprovingly. Anger, eſpecially the Lords Anger or Diſpleaſure, is often in Scripture compared to a Storm or Tempeſt: As if this Whirlwind were nothing elſe but a ſharp angry chiding. When a man chides, we ſay, *The man's in a ſtorm*; and we may

fly with reverence, when the Lord speaks chidingly (as he did to *Job*) he is in a storm, or (according to the Text) speakes out of a Stormy Whirlwind: Thus also, when the Lord speaks pleasingly, and gently, then he may be said to speak in a calm. There's a truth in that.

Thirdly, The Lord answered in a Whirlwind; that is, while *Job*, both as to his outward condition and inward disposition, or the frame of his spirit, was evidently in a great storm or toss. For doubtless, his spirit was very stormy and tossed up and down at that time, that is, much troubled and disquieted, upon the with-drawings of God, and the unkindness of his friends. Now when *Job* had this Storm, this Whirlwind in his spirit, the Lord appeared and answered him. Thus some conceive it, though not a Visional Whirlwind, yet a Metaphorical Whirlwind in those three senses opened. But

Thirdly, (with others) I take the Whirlwind here in proper sense, that is, for such a Whirlwind as is often heard and felt, sounding, bluttering, and making great disturbance in the ayre, blowing up Trees by the roots, and overthrowing Houses to the very foundation. One of the Rabbins calls it *a dark cloud*; several of the Moderns express it by a rainy or watry cloud, out of which issued that dreadful Storm, called a Whirlwind. Doubtless, some sudden extraordinary Wind, exceeding the constant order and common course of Nature, gathered the clouds at that time. Thus God at once hid the glory of his Majesty, and testified it (much after the same manner as he did at the promulgation of the Law upon Mount *Sinai*) *when he answered Job out of the Whirlwind.*

Ex nube obscura. Rab. Levi. *Ex Nimbo.* Bez. *Ex procella & venti turbine horrifico. E turbine*, i. e. *e nube e qua erupit turbo seu ventus turbineus.* Pisc. *De nube aliqua præter naturæ ordinem facta.* Grot. *De ipsa caligine, in qua sc. videtur nobis Deus delitescere.* Vatabl.

But it may be qnestioned, why did God *answer Job out of a Whirlwind?*

First, Such a way of answering was most proper to the dispensation of those Old Testament Times, when the Covenant of Grace lay covered with Legal Shadows, and was usually administred in a clothing or shew of terror; especially (as was said before) at the giving of the Law on Mount *Sinai* (*Exod.* 19. *Deut.* 4.12.) when, *so terrible was the sight*, that *Moses* said, *I exceedingly fear and quake* (Heb. 12.21.) And surely the Lord appeared and spake very dreadfully to some of the Prophets in those Elder Times; especially to the Prophet *Habakkuk*, who thus reports the

the consternation of his mind (*chap.* 3.16.) *When I heard, my belly trembled, my lips quivered at the voice, rottenness entred into my bones, and I trembled in my self, that I might rest in the day of trouble.* Now, Gospel Times being more clear and calm, Christ speaks more clearly and calmly; as it was phophesied (*Isa.* 42. 2,3.) *He shall not cry nor lift up his voice in the street:* (Christ did not speak out of a Whirlwind) *A bruised reed he shall not break, and the smoaking flax shall he not quench; he shall bring forth Judgement unto Victory:* That is, he shall with all tenderness condescend to the weakest souls, and deal with them most sweetly, gently, and compassionately.

Secondly, The Lord spake in a Whirlwind, that he might shew the greater State and Majesty, to awaken *Job* yet more, or to make him more attentive; as also to affect him yet more deeply with the apprehension of his Power and Glory; and to leave a greater impression upon his spirit of his own vileness, weakness, and nothingness. *Job* was yet too big in his own eyes, the Lord would annihilate or make him nothing; the Lord would beat him out of all conceit with himself, out of an opinion of his own integrity and righteousness, that he might see and confess there was no way but to lie at his foot, abhorring himself, and repenting in dust and ashes. Such to this day is the pride and stupidness of mans flesh, that he hardly attends the Word or Works of God, unless awed by some extraordinary Ministration.

Thirdly, We may conceive the Lord appeared and spake in this Whirlwind, that he might therein suit his appearance to the state and condition of *Job* at that time, or that he might (as it were) symbolize with *Jobs* troubled estate. *Job*, as I toucht before, was in a Storm, and now God declares himself in a storm: and that is the reason, which some give, why the Lord appeared to *Moses* (Exod. 3.2.) in a burning bush; it was (say they) that his apparition might answer their present condition. The Children of *Israel* were then in the fire of affliction, and entangled in the bush of cruel bondage, they were scratcht and torn with briars and thorns; and the Lord spake out of a burning bush to *Moses*, as here to *Job* out of the Whirlwind.

Ærumnoso homini conformem exhibens aspectum. Munst.

Fourthly, and lastly; I conceive the reason why the Lord spake to him in a Storm, or Whirlwind, was to let him know that he

was

De turbine indignationis indice.

was not well pleased with him, but purposed to reprove and chide him. Though *Job* was a precious servant of God, yet God was not well pleased with many passages under his affliction, and therefore he would not flatter but humble him: For though *Job* spake from an honest heart, and what he said was truth, yet God did not like his manner of defence and pleading for himself: He was not pleased to see him hold up the Bucklers so long, when he should have laid them down rather, and submitted. *David* to shew how greatly the Lord was displeased with his enemies, tells us what dreadful effects followed the hearing and granting of his prayer against them, (*Psal.* 18. 7, 8, 9, *&c.*) *Then the Earth shook and trembled, the foundations also of the hills moved and were shaken, because he was wroth; there went a smoke out of his nostrils, and fire out of his mouth devoured, coals also were kindled by it: he bowed the Heavens also and came down, and darkness was under his feet, &c.* Thus the Lord appeared in an Earthquake, in smoke, in fire, and darkness, to make the proud opposers of his faithful Servant *David*, know how much his anger was kindled against them. Thus also when the Lord revealed himself to *Elijah* (1 Kings 19. 11.) its said, *a great and strong wind rent the mountains and brake the rocks; and after the wind, an Earthquake; and after the Earthquake, a fire*, before the *still voice was heard*: And why all this, but to shew that the Lord was highly displeased with the doings of the Kings of *Israel* at that time, and with that idolatrous generation; therefore he appeared in such a dreadful manner, while he purposed to conclude all in a still voice. Though the Lord was not in the Wind, in the Earthquake, nor in the Fire, yet these were fore-runners of his appearance, and signified that the Lord would shake that people with a mighty Wind and Earthquake of Judgement, yea even consume them with the fire of his wrathful jealousie, for their superstitious following after *Baal*, and deserting his appointed Worship. When the lusts of wicked men grow fiery and stormy, God will convince them with fire and stormes; and if his own servants grow too bold with him, he will make them sensible of it, as here he did *Job*, by speaking to them out of a Whirlwind; though he be intended to speak to them at last as he did to *Elijah*, in a *still voice*, and to *Job*, with favour and approbation.

Thus

Thus much for the opening of these words, *Then the Lord answered Job out of the Whirlwind, and said:*

Hence Observe;

First, *The great goodness of God, who condescends or lets himself down to speak and treat with dust and ashes!*

What a wonder is it, that the Lord of Heaven and Earth, should admit, and enter into a parly with man, who is but a well-shaped clod of Earth! *Solomon* was in a kind of amazement at the mercy, when he said at the Dedication of the Temple (1 *Kings* 8. 22.) *But will God indeed dwell on Earth!* And may not we, that God should come down to confer with an afflicted bed-rid man on Earth! I know some are of opinion, that the Lord spake by an Angel to *Job*; however, here was the Lords presence, it was *Jehovah*, who manifested himself to *Job*, what Ministry soever he used: Thus the Lord is pleased often to interpose in the case and cause of his afflicted servants, though we see him not, nor have such formal apparitions, as here in the Text. *The Lord, the high and lofty One, who dwelleth in the high and holy Place, dwelleth also with him that is of a contrite and humble spirit*; and he dwelleth with him *to revive him*, (*Isa.* 57. 15.) Therefore surely he manifests himself to him in his loving-kindness, which is better than life, and the very life of our lives. *The Lord who hath Heaven for his Throne, and the Earth his foot-stool*, saith by the same prophet (*Isa.* 66. 1, 2.) *To this man will I look*, (and lest any should take this man to be one of the mighty ones of this world, he giveth us both a signal specification, and clear character of this man to whom he looketh) *even to him that is poor, and of a contrite spirit, and that trembleth at my Word.* And if the Lord look to such a man, if he vouchsafe him his gracious eye, doubtless he also reveals himself graciously and freely to him.

Secondly, The Lord came here to instruct and teach *Job*. Several persons had dealt with him before, and they very worthy, good, and learned persons, and they came with a purpose to do him good; yet all would not do: All that his three friends said, who undertook him first in their turns, was to little purpose in appearance. And though *Elihu*, a spritely young man, discours'd him with much life and heat, yet neither could he do the busi-

ness;

ness: *Jobs* spirit began indeed to yeeld upon the last engagement of *Elihu* with him; yet he did not convince him fully. God came at last, and he prevailed, he did the deed; *Then the Lord answered Job.*

Hence Note,

We need the teachings of God, besides all the teachings of men, that we may rightly know him, and our selves, together with the intendment of his dealings with us, and our own duty under them.

'Tis *the* mercy of the New Covenant, that we shall be taught of God, and not by man onely nor alone. As here *Job* had three or four, so we may have thrice three men toyling with us a long time in vain. The work is never well done, till God comes; and though we have not such appearances of God now, yet he doth the same thing in effect to this day. This and that man, a thousand men, yea a man who is an Interpreter, one of a thousand (as *Elihu* spake) may be labouring upon the conscience of a sinner, and never bring things home either to convince or comfort him, till God is pleased to come in by the power of his blessed Spirit, and then who can but be convinced and comforted! Hence our Lord Christ had no sooner reported the Covenant Promise out of the Prophet, *They shall be all taught of God* (John 6. 45.) but presently he makes this inference from it, *Every man therefore that hath heard and hath learned of the Father, cometh unto me.* We may say to all who are savingly wrought upon, as Christ to *Peter*, upon that Confession which he made (*Matth.* 16. 16. *Thou art Christ, the Son of the Living God*) *Flesh and blood hath not revealed this to you, but your Father which is in Heaven.*

Impossibile est deum discere sine deo. Iræn. *l.* 4. adversus Haret. *c.* 10. *A deo discendum quicquid de deo intelligendum.* Hilar. *l.* 5. de Trin.

It was said by one of the Ancients, *it is impossible to know God without God.* And so said another, *We must learn all that from God which we understand of God.* Unless God be our Tutor, we shall never be good Scholars. We know neither God nor our selves, any further than God teacheth us. Christ saith, *Be not called Masters, for one is your Master, even Christ* (Matth. 23. 8.) There are two sorts of Masters. 1. Ruling or Commanding Masters. 2. Teaching Masters. To the former we are Servants, to the latter we are Scholars. In the eighth verse Christ speaks

speaks of Teaching Masters, as of Ruling Masters at the tenth verse. Now, when Christ would not have any man take upon him, or own the Title of Master or Teacher, his meaning is, that no man should arrogate to himself the honour of principal Teacher, which is the peculiar of God: but to acknowledge that all mans teaching is nothing without Gods; as the Apostle also saith (1 *Cor.* 3.) We must learn from God whatever we know aright, either of God, or of our selves. *Eliphaz*, *Bildad*, and *Zophar*, spake much of God to *Job*, but *Job* was never effectually humbled, till God spake.

Thirdly, Note;

As God here by his Word, so alwayes the Word of God, is the true determiner of controversies, and resolver of doubts.

Rectum est index sui & obliqui.

No question can be truly stated, but by the Word of God. As *the statutes of the Lord are right* (*Psal.* 19. 8.) So they shew what is right, and what is not. A strait Rule declares it self to be strait, and detects the crookedness of whatsoever is crooked. The last appeal in all things doubtful is to the Law, (*Isa.* 8. 20.) *To the Law, and to the Testimony; if they speak not according to this Word, it is because there is no light*, or (as the Margin hath it) *no morning in them.* The Sun of righteousness hath not risen upon them who speak and hold unrighteous things. *Search the Scriptures*, saith Christ (*John* 5. 39.) or, as 'tis well rendred in the Indicative Mood, *Ye search the Scriptures, for in them ye think ye have eternal life.* Nor did they think amiss in thinking so; but that which Christ secretly reproved, while he said so, was, that they did amiss, or contradicted the Scripture in their lives, while they boastingly thought so. Not what this or that man saith, but what God saith, is the true ground of mans faith. It was a worthy speech of *Constantine in the Nicene Council*, *Let us take out of that Book divinely inspired, the solution of our Questions.* It is not what the Fathers say, nor what the Pope saith, nor what Councils say; but what the Word of God saith, that must be heard and relied upon for salvation. The Word is the Judge, that is the rule of Judgement. As here, God was the personal Judge of this, so his Word must ever be the Normal Judge of all controversies.

Sumamus exlibrâ divinitus inspiratâ solutionem quæstionum. Theod. *l.* 1. Hist. Eccles. *c.* 7.

Fourthly, Note;

The Day of Judgment is like to be a terrible day.

Here was a little day of Judgement, here God came to determine a matter between *Job* and his three friends, and that was a terrible day; in it we have an image or representation of the last Judgement Day; God appeared in a Storm, in a Whirlwind: what think you will be the Lords appearance, when he comes to judge the whole World! The Psalmist speaking of some particular day of Judgement which should fore-run the general Judgement, sets it forth in dreadful Metaphors (*Psal.* 50.3,4.) *Our God* (These are the words of Gods faithful servants, alluring themselves of a gracious deliverance from the cruelty of wicked men, by the goodness and mighty arme of God; *Our God*, say they) *shall come*, that is, he shall certainly come, though he seem for a while to defer and put off his coming; *and shall not keep silence* (as he hath been thought to do, either in not answering the prayers of his people, or in not punishing the presumption of his and their enemies, as he also said he did at the 21th verse of this Psalme) and then woe to the wicked, for, *A fire shall devour before him* (God will then appear as a consuming fire) *and a mighty tempest* (of wrath and indignation) *round about him*; (so that there can be no escape either before or behind, on one side or the other: And then (*v.* 4.) *He shall call to the Heavens from above, and to the Earth*; that is, to the heavenly and earthly Powers, as witnesses against the ungodly, and as aids and assistants, *that they may judge his people*, that is, assert their integrity and maintain them in it. Now (I say) if there have been or shall be such dreadful appearances of God in this world, for the vindication of his people, and the avenging of them upon their enemies; what will his appearance be, when in the end of the world *he shall come* (as the Apostle *Jude* speaks (*v.* 14, 15. of his Epistle) *with ten thousand of his saints, to execute judgement upon all, and to convince all that are ungodly among them, of all their ungodly deeds, which they have ungodlily committed, and of all their hard speeches, which ungodly sinners have spoken against him*; That is, either directly, or reflexively, in letting their tongues loose to speak against them. The Apostle *Paul* having said (2 *Cor.* 5.10.) *We must all appear before the Judgement Seat of*

of Christ, that every one may receive the things, (that is, the fruit of the things) *done in his body*, (that is, while he was in the body) *whether it be good or bad*; he adds at the eleventh verse, *Knowing therefore the terror of the Lord, we perswade men.* As if he had said, We know that will be a terrible day, Christ will come and answer sinners out of a Whirlwind, when he comes to Judgement; and therefore *We* (being fully perswaded of this our selves) *perswade men* by all means to beleeve and repent, and get the peace of their souls well and surely setled upon good Gospel terms in this world, that so they may find peace in the great Day of Judgement, which will be the commencement or beginning of another world. They who know the terror of the Lord will both perswade others, and be perswaded themselves to look after reconciliation with God, that when Christ cometh terribly, they may appear before him comfortably, or that he may not be a terror unto them in that day.

Fifthly, Forasmuch as the Lord answered *Job* out of the Whirlwind (as was said) to affect him with the awe and reverence of his great Name, while he was speaking,

Observe;

The Word of God is to be heard with reverence, with fear and trembling, or with an holy awe of God upon our hearts.

Why did the Lord speak out of a Whirlwind? Surely, that *Job* might see his distance, or that he was but as a feather, even *like a rolling thing, or thistle-down, before the Whirl-wind*, which the Lord could scatter and blow away with the least breath of his mouth, as that allusion in the Prophet intimates (*Isa.* 17.13.) And questionless all the wicked in the world, who contemn the Word of God preached by his Ministers, will be blown away by it as thistle-down or a rolling thing before the Whirl-wind of the Lords fierce anger and displeasure; All such shall be carried away with a strong irresistable wind, and cast into the bottomless pit of perdition for ever. The Lord who sometimes speaks out of a Whirl-wind, hath a whirl-wind alwayes at his command to scatter those like chaffe, who obey not what is spoken, as he threatned the enemies of *Jacob* (*Isa.* 41.16.)

Locutione domini blanda dulcedo ejus ostenditur, per tempestatem vero potestas ejus metuenda monstratur. Greg. l. 28. c. 2.

Sixthly, From *Gods speaking out of the Whirlwind*,

Note;

God is present with his in troublous dispensations.

'Tis no argument, that God is not with us, when storms and whirl-winds are up, whether with respect to Nations and Churches, or particular Persons. Do not think God is gone because there is a storm. Read (*Psal.* 18. *v.* 6,7,8. *Psal.* 33.4. *Psal.* 91.15. *Isa.* 43. 2,3.) and you shall find that in the worst appearances the Lord is present. The Prophet speaks it expressly (*Nahum* 1.3.) *The Lord hath his way in the Whirl-wind, and in the storm, and the Clouds are the dust of his feet.* When and where it's dark and troublesom the Lord is there, and there he is most; that's the Prophets meaning also, when he saith, *The Clouds are the dust of his feet.* By Clouds we may understand, not so much the Clouds of the Air, as cloudy Providences; these are round about him, while Judgment and Justice, yea while Mercy and Goodness are the habitation of his Throne. And these Clouds may be called *the dust of his feet* in a Figure; we know where Travellers pass often, their feet make a dust; now it shews that the Lord doth act much in the Clouds, that is in dark Providences, because 'tis said, *They are the dust of his feet*, as if he moved so much and so long in them, that he raised a dust with his motion. Do not think the Lord is gone, when whirl-winds and storms, that is outward troubles, come. The Lord answers out of the whirl-wind as often as he answers us *by terrible things in Righteousness*; and thus he often answers us (*Psal.* 65. 5.)

Seaventhly, and Lastly, comparing the manner of Gods coming and speaking to *Job*, with his intent in coming and speaking to him. The manner in which God came and spake *was in a Whirl-wind*; but what was his purpose? was it to blow the poor man away? no; it was but to humble him, and then to comfort and restore him.

Observe;

The outward appearances of God are often very terrible, when he intends nothing but mercy and love to his people.

What more dreadful than a Whirle-wind? yet *Job* found this storme ushering in a sweet calme and a most comfortable

table sunshine. *Job* said (*chap.* 9. 16,17.) *If I had called, and he had answered me, yet would I not have believed that he had hearkened to my voice, for he breaketh me with a tempest, or a Whirl-wind.* Now the Lord came in a Whirl-wind, and *Job* finds the quite contrary: God came in a Whirl-wind, not to break him, but to bind him up; not to condemn him, but to convince him; not to discourage him, but to comfort him; *comfort comes out of a storme.* Thus comfort hath come to many a poor soule, and it comes thus sometimes to the whole Church of God. When *Jacob* was in a stormy condition, because of his brother *Esau*, then the Lord came to him (*Gen.* 32.) but how came he to him? one would have thought, that *Jacob* being in such a condition, the Lord who came to comfort him, would have taken him by the hand and embraced him, or walkt aside with him, and told him, I am come to help thee, and deliver thee; be of good cheer, let not thy heart be troubled at the approach of thy bloody brother, for I am with thee. One would have thought (I say) the Lord should have treated him in some such manner; but what saith the text? (v.24) there *wrestled a man with him until the breaking of the day.* Poor *Jacob* was tugging, and sweating all night, as if he would sweat his heart out; here was a strange kind of greeting; 'tis not said the man saluted him, or spake a kind word to him, much less complemented with him, he only wrestled with him; and when he had toyled a great while, he *put his thigh out of joynt* (which was very course usage) and only said *Let me goe* (which was very course language) yet the Lord came at that time with a full purpose to bless him, & deliver him out of the hand of *Esau*. Then be not afraid of storms, for the Lord hath sunshine in his heart, when there's nothing but a storm in his face. The Lord may come to you in poverty, and sickness, he may chasten you with pain upon your bed, and the multitude of your bones with strong pains, till you say as *Hezekiah* in his sickness (*Isa.* 38.13) *I reckoned till morning, that as a Lion, so will he break all my bones*; and yet intend so much mercy, that you shall say (as *David*, *Psal.* 35. 10.) *All my bones shall say, Lord, who is like unto thee, which deliverest the poor from him that is too strong for him, yea, the poor and needy, from him that spoileth him. The Lord hath gracious purposes towards his people in saddest appearances. Then the Lord answered Job out of the Whirl-wind, and said*; What said he? His saying was as stormy as his appearing.

Perpetuum deus est vulnerare quos vult sanare, percellere quos vult consolari, offendere se maximum cum vult & optimum demonstrare.

Vers.

Vers. 2. *Who is this that darkeneth counsel by words without knowledge?*

This Verse and the next are a Preface to what God had further to say unto his afflicted servant *Job*. The former verse was the Historians Preface, these two are the Lords.

Who is this that darkeneth counsel by words without knowledge?

We have here, First, A check lighting somewhere, *Who is this?*

Secondly, We have the matter for which this person is checkt, and that is *for darkening counsel.*

Thirdly, We have that by which he is charged to have darkned counsel, and that is, *By words without knowledge*; and his ignorance or want of knowledge is implied, as discovered in speaking, or rather complaining so much concerning his own sufferings, and the severity of Gods dealings with him, whereby he had at once cast a cloud upon the Justice, and reflected upon the goodness and mercy of God.

Who is this?

The words may be taken, First, as a bare enquiry after the man, *Who is this?* what man is this? as *Saul* spake of *David* after the victory which he had got over *Goliah*, *Whose son is this youth?* (1 *Sam.* 17. 55.) but that I conceive is too flat and lean a sense in this place, as if the Lord did only make enquiry after the man. Therefore,

Secondly, These words, *Who is this?* carry in them a rebuke, who is it that hath done this? As if God pointing at *Job*, had said, is it you? I could not have believed that my servant *Job* would have so much forgotten himself, or have been so bold with me, as to reflect upon my just, though severe proceedings, by his weak reasonings, which faith only can make him understand aright. Such Questions in Scripture often carry a rebuke in them, yea,

Thirdly, more than a rebuke, they carry a slight or contempt of the person about whom the question is put. As when men presume (as some blasphemously have done) to say, *Who is the Lord?*

Lord? What is the Almighty that we should serve him? they speak contemptuously and slightingly of God: So when God speaks thus to man, who is this? he may be said to speak slightingly of man. Again, as when man, speaking of himself, saith (as *Psal.* 8. 4.) *What is man that thou art mindful of him!* he slights or vilifies himself; so when the Lord saith, who is this? or who is the other? it carryeth the same sense. Interrogations are quick sharp speeches, and usually those speeches are quick and sharp which begin with an Interrogation; and doubtless this Interrogation hath a double sharpness, or two stings in it.

First, Of rebuke or reprehension.

Forma ipsa interrogationis, qua nullum exprimitur proprium nomen solet ad contemptum pertinere & exprobrationem.

Secondly, Of a slight or diminution. *Job*, though indeed a man of an excellent spirit, had been too bold with God, and therefore no wonder if God spake (though he contemned him not) contemningly to him, *Who is this?*

Yet here it is questioned who the person was, whether *Job* or no, that is aimed at or intended in this rebuking or contemning Question.

There are two opinions about it, and the matter is carried on both sides (as one expresseth it) by no inconsiderable Arguments.

First, Some conceive, *Elihu* was the person concerned in this Question, *Who is this?* and they give several reasons for it; I shall only mention two. First, because he was the man that spake last; we had him speaking six Chapters quite through, while *Job* spake not a word; and therefore say they, it seems most probable, that when God came to speak, he would undertake him that spake last. *Who is this?*

Secondly, Because *Elihu* had not carryed the matter so clearly and fully with *Job* as he should, but had failed, though not as *Jobs* three friends had done before; and that therefore as the Lord reproved and taxed them by name in the 42d Chapter, so here *Elihu* is taxed more covertly, for obscuring his Counsel, *Who is this that darkeneth counsel by words without knowledge?* These are the two chief Arguments which fasten the rebuke upon *Elihu*; and there are many learned Interpreters who carry it so, affirming that the whole discourse from the beginning of this 38th Chapter to the end of the 39th is directed to *Elihu*; and that God spake not to *Job* till the 40th Chapter. Yet some others say God

God reproved *Elihu* in this second Verse only, and spake comfort to *Job* in the third; *Gird up thy loins like a man*; and these interpret the first words of the Chapter, *Then the Lord answered Job out of the Whirl-wind*, thus, he answered for *Job*, not to *Job*, as if the word *Job* were to be taken in the dative Case, signifying favour and respect from God to him.

But, by the favour of these learned Authors, who give this Interpretation, I shall rather adhere to those who affirm (and they are not a few) that the person here concerned and spoken to was *Job* himself, and I shall give you three or four Reasons of it, and so pass to the opening of the words.

First, Because the first Verse tells us expresly, that the *Lord answered Job out of the whirlwind*; and that Interpretation which saith, he answered for, not to *Job*, is a little strain to the Text. Now the Lord speaking so expresly to *Job* in the first Verse, it is very congruous, that he should speak to him in the second, and not divert his speech from him to another person in the next words that he spake.

Secondly, *Job* himself took these words to himself in the forty second Chapter, at the third Verse, where he acknowledged that indeed he had spoken darkly, *I have uttered things that I understood not, things too wonderful for me, which I knew not*; he took (I say) the reproof contained or couched in those words to himself, which is a clear argument, that they were directed to him.

Thirdly, If we consider the whole frame of the Lords discourse afterwards, beyond this preface, we shall find that he is not speaking for *Job* against *Elihu*, but for *Elihu* against *Job*, that is to humble *Job*; and therefore the Lord doth joyn in with *Elihu*, and useth the very same Arguments in the main (as will appear in opening the Chapter) which *Elihu* had insisted upon, namely from the works of God in the Creation, and his wonderful wisdom in ordering those works in Providence. So that the dealing of God with *Job* in these Chapters (as to the subject matter of it) is very consentaneous or like to the matter which *Elihu* had handled and insisted upon, especially in the later part of his speech to *Job*; and therefore it doth not seem probable that God would reprove him for what he had spoken.

Fourthly, the manner of this rebuke seems to fit *Job* very fully, for

for therein he is not charged with any falsity or gross mistake (he indeed having spoken of God and the things of God, of his own innocency and piety, with the rewards of both, truly and worthily) but onely with obscuring and darkning the things which he had uttered. His speech bearing much of the Image of his own troubled spirit and troublesom condition, was somewhat troubled and confused. Therefore I conclude that the person spoken to and reproved in this second verse was *Job*, not *Elihu*; *Who is this that darkeneth counsel by words without knowledge?* and it being resolved that he was the man, let me (before I proceed to the matter of this reproof) give out this brief Observation.

We have heard at the eighth Verse of the first Chapter, how God spake of *Job*, and now consider how God speaks to *Job*; There the Lord approved him highly, as not having his like or second on earth for well-doing; here the Lord reproved him sharply, for undue-speaking.

Hence Note;

As God will not conceal the praises of his servants when they do well, so he will not conceal their faults, nor forbear to reprove them, when they either do or speak amiss.

When Satan came upon that solemn day, and stood before the Lord, God said unto him, *Hast thou considered my servant Job, that there's none like him in all the earth, a man perfect and upright; so perfect and upright both in his walking with me, and in his dealing with man, that he hath not his fellow?* Thus God spake of him as to his former state. But now after *Job* had spoken long in this dispute, and had let fall some unwary and unbecoming speeches, see how God speakes to him, *Who is this?* as if he had been a man scarce worth the naming or speaking to. God will not flatter his Servants; if they do or speak what is not right, they are like to hear of it. Wherein he had spoken what was not right, or what his fault was, appeares in the next words, *Who is this*

That darkeneth counsel by words without knowledge?

Words against knowledge are the worst words that can be spoken; the Lord did not charge *Job* thus far: words without knowledge are very bad, and thus far the Lord charged the words of *Job*, as also with that which is an unavoidable effect of such words,

The darkening of counsel.

Counsel, in the general nature of it, is light desired and held out: to give counsel is to give light in and about any matter. And therefore surely he that *darkeneth counsel*, commits a very great fault, yea, a solicisme or absurdity in morals. *Counsel is the election or choice of proper means to a good end*; or, *Counsel is good advice given, and* (ought to be) *received about things to be done.* Hence the whole directive part of the Word of God is called Counsel (*Psal.* 73.24. *Prov.* 1.25, 30.) The doctrine of Reconciliation unto God by Christ is called, *The Counsel of Peace* (*Zech.* 6. 13.) *David*, speaking of wicked proud men saith (*Psal.* 19.6.) *You have shamed the Counsel of the poor, because the Lord is his refuge*: As if it were poor counsel, and such as we may be ashamed of, to advise any to put their trust in God. They darken Counsel indeed who are ashamed of it, or who shame it.

It is questioned, whose counsel, or what counsel *Job* is charged by God with darkening? There are two opinions about that.

Quis est ille qui sermonibus meis peritis offundit tenebras consilio divino. Tygur.

First, Some expound it of *Jobs* own counsel, of that counsel which he gave, or held forth about the matter under dispute, that is, his sence and judgement in it.

Consilium absolute positum pro consilium Dei, ut sermo pro sermo Dei. Drus.

Secondly, The Counsel which he darkened, was (say others) the Counsel of God, or his purpose and intendment in the sufferings of the righteous, and in suffering the wicked to prosper for a season. These works of God are a great secret, and therefore may well be expressed by the word *Counsel*. And usually when the word *Counsel* is put absolutely and alone, it is to be understood of the Counsel of God. Yet I conceive we may very well joyn these two opinions together, and say, *Job* darkened his own counsel and the counsel of God too; he delivered his own mind and sentiments so darkly (the delivering of a mans mind is his counsel) about the counsel of God, that he rather obscured both, than cleared either. And there are several things wherein *Job* may be charged to have spoken obscurely. Did he not darken the counsel of God, when he complained so very much and so often of his afflictions? Did he not darken his own counsel, and the counsel of God, when, as if the dispensations of God were every where alike to all, he said (*Chap.* 9. 22.) *God destroyeth the perfect and the wicked. If the scourge slay suddenly, he laugheth*

laugheth at the trial of the innocent? Did he not darken counsel when he said, God dealt with him as an enemy, or, as with an enemy? Surely he did not well attend the counsel of God in afflicting him, while he made such constructions of his affliction. The things which *Job* spake were true, yet *Job* delivered himself so darkly that his friends mis-understood him; they understood him, as if he meant that God dealt in his providences with the righteous as with the wicked, and were to the wicked as he is to the righteous, that is, as if he had no more regard to any godly man, than to a wicked man in afflicting him. In these (and some other things) *Job* did not sufficiently explaine himself and he exceedingly stumbled or offended his friends and hearers, and so might be said to darken the counsel of God, that is the purpose of God, or what God hath in his counsels concerning his people, when under his afflicting hand. All such like passages falling from *Job*, the Lord might call a darkening of his counsel, or the casting of a cloud upon his righteous dealings, and at least an intimation that God had done him wrong. Words of such a tenour and tendency are justly charged to be *words*

Without knowledge.

Not that *Job* spake altogether ignorantly, understanding neither what he said, nor whereof he affirmed, as the Apostle charged some, who desired to be teachers of the Law (1 *Tim.* 1.7.) the Text cannot be so taken; but his words and affirmations were such as did not hold out a clear light of knowledge, either in his own understanding, or at least not to the understanding of his hearers. Thus *Elihu* charged *Job* (*Chap.* 35.16.) *He openeth his mouth in vain, he multiplieth words without knowledge.* To speak one word without knowledge is too many; what is it then to multiply words without knowledge? *He multiplieth words without knowledge*, that is, he hath not given his sense and meaning in many things clearly, as he might and should. Here the Lord seems to take up the same charge against *Job*; *Who is this that darkeneth counsel by words without knowledge?* God consents with *Elihu*, as to the matter of his reproof; *Elihu* telling him, that *he had multiplied words without knowledge*; and God telling him, that *he had darkened counsel by words without knowledge.* Words ought to give light to the things we speak of or about; what we speak should be for the

clearing up both of our own counsel and the counsel of God. So that it was a very great failing in *Job*, to darken either his own counsel or the counsel of God, by words without knowledge. Our own counsel should be delivered plainly, and so should the counsel of God much more. It is sad to gather clouds or raise a mist about our hearers, when we are professing to hold out the light. To puzzle and amuse those whom we undertake to teach, is one of the worst accidents ('tis too too bad when 'tis the intent) of a Teacher. And therefore *Job* (though he had no intent to do it) is justly reproved for doing it; *Who is this that darkeneth counsel by words without knowledge?*

These words (as was said) being at best an enquiry after the man, or a citation to appear and answer,

Note;

God will bring every man to a reckoning for what he hath done and said.

God would not let his servant *Job* pass; he censured *Job* that *Job* might censure himself; and points at him, that he might even see himself pointed at. As if he had said; *What! is this my servant Job? is it he that I heard speaking at such a rate of impatience and obscurity? I could not have thought that he would have uttered such words about my wayes and works, either towards himself or others. Every one of us* (saith the Apostle, *Rom.* 14. 12.) *shall give an account of himself to God.* Some have more to account for than themselves (*Heb.* 13. 17.) but all must give account for themselves; *Give an account of thy stewardship* (*Luke* 19. 2.) will be said one day to every one. To be a Steward is the special office of some men in reference to men, but 'tis the general office of all men in reference to God. They cannot stand in the day of account, who have not repented of the evil they have done, nor rested on Christ by faith for the doing away of that evil. For the Lord will say to one, who is this that hath perverted my Truth? to another, who is this that hath disobeyed my Commands? to a third, who is this that hath distrusted my Promises? to a fourth, who is this that hath been so unthankful for my Mercies and Favours? He will also say, who is this that hath oppressed his Neighbour? and, who is this that hath been self-proud and wanton? The offender must appear, and so will his offences. Yea, a citation will come out, as against all those who have against

gainst knowledge refused to walk in the light of Gods counsel, so to all those (as here to *Job*) who have darkened counsel any way for want of the light of knowledge. And who can stand in any of these accounts, either for not doing good, or for doing evil, without a Mediatour, upon whose account alone we are accepted. *Who is this that darkeneth counsel by words without knowledge?*

Secondly, Taking these words as an humbling rebuke upon *Job* for his over-boldness, in speaking of God and his wayes;

Note;

God will humble all men, his own people especially, and make them know themselves.

God will make all men know who they are, who himself is, and what they have done or spoken. When the Scripture saith, who is this? and what is man? When the Scripture asketh what, or who we are? it is either to abase the pride of man, or to convince him of his base fear of the proudest men, as appears specially in these two Scriptures. When good men are over-troubled at, or afraid of the power of man, then the Lord chides and shames them with this question (*Isa.* 51. 12.) *Who art thou that thou shouldest be afraid of a man?* As if he had said, what a fool art thou, what an ignorant creature art thou; the Lord spake there to his own people, and to them altogether, as if they were but one man) *Who art thou that thou shouldest be afraid of a man that shall dye, and of the son of man that shall be made as grass, and forgettest the Lord thy Maker?* What a kind of creature art thou, to set so much by a man (let him be who he will) that thou shouldest be unduely afraid of him, who by nature is like thy self, frail and mortal, as if thou hadst not the immortal God thy Maker for thy helper and defender! They act below men, who over-fear men, while they are in a way of duty to God. *Who art thou, &c.*

Secondly, The Scripture useth such questions when man is over-bold with, or not enough in the fear of God (which is the case here in the Text) If any man intrench upon the prerogative of God, he is like to hear of it, with a *Who art thou?* The Apostle (*Rom.* 9. 20.) by way of prevention, represents man so bold with God, as to darken his counsel, even his eternal counsel, by

by words without knowledge; *Thou wilt say then unto me, why doth he yet find fault? who hath resisted his will?* When God, to shew his unquestionable Soveraignty, saith, *Jacob have I loved, and Esau have I hated: I will have mercy on whom I will have mercy*; Then man begins to complain of God, and thinks he hath cause for it: But saith the Apostle, *Who art thou that replyest against God? shall the thing formed say to him that formed it, why hast thou made me thus?* When-ever man gives occasion to say, that he fears man too much, or God too little; he is like to hear these rebuking and humbling questions, *Who is this*, or, *Who art thou?* Many have too high thoughts of others, and most of themselves, as if they were (as we say) *some-body*, that is, more than *any-body*, as if they were of some greater worth, or had some greater worthiness, than their neighbours. Now, whosoever have too high thoughts either of others or of themselves, they alwayes have too low thoughts of God; and therefore God, to shew them their vanity, that all men are but emptiness, yea very nothingness compared with him, makes the best of men strike sail, or, God shoots down their top-sail, with such questions as these, Who are you? and, who is this?

Thirdly Note;

We may quickly darken the counsels of God while we think to explain them.

Job had no intent to darken the counsel of God, yet he did it. Some make it their business (when they speak of the counsels of God) to darken them and raise a dust; these are either angry with the light, or envious at it, and unwilling that others should enjoy it. Some Patrons of Popery, the better to make their own excuse for obscuring or hiding the Scriptures in darkness from the People, have not feared to charge them with darkness & obscurity. And others by their ill and unskilful handling of the Scriptures have brought darkness and obscurity upon them. Though the Scriptures have many dark places in them, yet woe to those who say the Scriptures are dark; and let all take heed of darkening them, for they are the counsel of God. It is an easie matter to paddle in a clear stream, till it runs muddily; but it will not be for any mans ease or peace to do so in the clear crystal streams of the holy Scriptures. It is the unhappiness of some that they cannot but speak

speak and write about the counsels of God obscurely; and there are others who glory that they can. It was said of a dark Pen, that *While he would have that read which he had written, he would not have that understood which was read*; and while some would have that heard which they speak, they speak as if they would not have that understood which is heard. It is a great sin purposely and designedly to darken the Counsels of God; and 'tis a failing and an affliction to darken them, though we (as *Job* did not) design it not. We should labour to deliver our minds plainly concerning the mind of God, that what we utter may not be found a darkning of his Counsel, but as much as in us is, a clearing of it. Counsel (as was toucht before) is the giving of light in dark cases; and therefore we should enlighten Counsel.

Dum legi vo-luit quæ scripsit, intelligi noluit quæ loquerentur.

Two things are the grace and excellency of a speaker:

First, To speak boldly and freely, to speak the truth out, not to clip nor straiten it.

Secondly, To speak plainly, to open the truth, and not to intricate nor involve it. Both these are comprised in one word, by the Apostle (*2 Cor.3.12.*) where he saith (as we translate) *therefore we use great plainness of speech*; but the Margin hath *great boldness of speech*: the same word in the Greek signifies both plainness of speech and boldness of speech; and these are the two great vertues and ornaments of him that speaketh. Both these are again implied in that direction of the Apostle (*1 Pet.4.11.*) *If any man speak* (about the things of God) *let him speak as the Oracles of God*; that is, let him speak as becomes him that hath to do with the Oracles of God, reverently, freely, and boldly; not as if he were speaking the opinions of men, much less, *Old Wives fables*. Or let him speak as *the Oracles of God* (speak) that is, plainly, cleerly, not as the Oracles of the Heathens (spake) darkly, doubtfully. Let us take heed of wrapping up the truth of God, or entangling it, in uncertain expressions, which may be interpreted either way, or to quite contrary purposes: there is a great danger in this. We may give our selves some scope, or take more liberty, when we are debating about worldly matters, or disputing the subtil questions and curiosities of Schoolmen: But when we have to do with the Secrets and Counsels of God, then let us beware and be sober. Some speak as rashly and inevidently of deepest Gospel Mysteries, as they talk of other mens crotchets, or as of their own trifles.

Fifthly,

Fifthly, Consider, How did *Job* darken the Counsel of God? It was *by words without knowledge.*

Hence Note;

The ignorant are very apt to speak amiss of the things and Counsels of God.

If *Job*, who had so great a measure of knowledge, darkened the Counsel of God by words without knowledge; what will they do that have upon the matter no knowledge at all? The Apostle speaks of such as more than darkening, even as wresting the Counsel of God (2 *Pet.* 3. 16.) In *Pauls* Epistles (saith he) *are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction.* Some things in the Word are hard to be known, and they are made harder by such unlearned ones, as utter their own notions of them, by *words without knowledge.* 'Tis very true, that many learned men have wrested and perverted the Word of God, and some of them have employed their learning on purpose to wrest and pervert it; but they that have not a competent degree of learning and knowledge, what can they do else but wrest and darken the Word of God? I intend not humane learning meerly, in Arts and Sciences, though there be great use of them; but I mean especially Holy and Divine Learning. They that are not taught of God, nor have the light of God in them, cannot but darken the things and Counsels of God, how much humane learning soever they have. The Prophet foretels us of Christ speaking thus of himself, as the great Prophet, (*Isa.* 50. 4.) *The Lord hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary*; that is, to those who are wearied (not with bodily labours and travels, but) with soul-labours and travels, about the pardon of their sins, and the favour of God to their souls. He that speaks a word effectually for the refreshing of such weary ones, must open the Counsels of God to them; and he that doth so, must have the tongue of the learned, that is, a tongue taught of God how to speak, else he will never be able to do it knowingly, but through the darkness of his own mind will darken the Counsel of God concerning those dark souls, and so rather weary them more, than relieve them out of their weariness. *That the soul be without*

ont knowledge is not good (*Prov.* 19. 2.) that is, 'tis very bad, (such Negatives in Scripture intend their contrary Affirmatives) and as it is not good, or very bad for themselves, whosoever they are, so it is not good for them with respect to others, who are called to declare the Counsels of God to others. Souls without knowledge cannot open, but are apt to darken the Soul-counsels of God.

Sixthly, Inasmuch as God reproved *Job* for this,

Note;

God will not take it well, if we speak improperly, darkly and unsafely of his Matters and Counsels, though our minds be honest, and our meaning good in what we speak.

We had need be cautious what we say, and not talk at random about the things of God. *Job*, a holy and a wise man, had a peal rung in his ear, for speaking words without knowledge, words not duly poized and placed. There are some who will catch at, and take hold of every slip of the tongue, they will *make a man an offender for a word*, which hath no real ground of offence in it; (as the Prophet spake, *Isa.* 29. 21.) God may justly make a man an offender for a word, which he thought was without offence.

Lastly, Consider, when God came to reprove *Job*, he did not charge him with any ill intentions, but with ill expressions. He indeed had darkened his Counsel by words without knowledge, but God did not say he had a purpose and a mind to do it; nor did he say, that *Job* had spoken falsly, but that he had spoken truth obscurely. The Lord did not object hypocrisie or impiety against him, but imbecility; as not having handled the Judgements of God, nor delivered his own judgement clearly and prudently enough; but had hudled and put things so passionately and confusedly together, that some could not tell how to distinguish them from blasphemy.

Hence Note;

God will not charge any man beyond his fault.

If he did it in a heat of passion, God will not deal with him, as if he had done it in cold blood (as we say) or with a setled resolution. The Lord will not call a slip of the tongue an error of the mind, much less a minded error. God knows the intent and pur-

purpose of every man that speaks; he weighs not only our actions, but words; he knows not only what we say, but why, and with what aimes we say it: and therefore he never urgeth any mans sin beyond it self. *Job* had darkned the Counsel of God only *by words without knowledge*, therefore God would not charge him to have darkned his Counsel, knowingly, or against the light of knowledge. Yea, notwithstanding this fault, the Lord having reproved him for it, proceeds presently (as some interpret the next verse) to comfort and encourage him.

Vers. 3. *Gird up now thy loins like a man.*

As if the Lord had said, thou hast spoken thus and thus of my Counsels, now give me an account of what thou hast spoken; *Gird up thy loins like a man.* To call a man to gird up his loins, is to bid him be in a readiness, or to prepare himself for any work. The strength of a man is in his loins, and they who are weak, are said to be loin-lesse. *To gird up the loins*, is a proverbial speech, and may be used to a man who weareth the shortest garments, yea to him who is naked. Hence the Lord bid *Job* to gird up his loins, who possibly was so weak, that he could not stand upon his legs; or possibly had no long garments at all. There is a girding the loins with sack-cloth, that is, with sorrow, implying the work of repentance and mortification (*Isa.* 22.12.) *In that day did the Lord God of Hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth.* The two Witnesses of Christ are said *to prophesie in sackcloth one thousand two hundred and sixty dayes* (*Rev.* 11. 3.) to note that they were in a sad or sorrowful condition all the dayes of their Prophesie: Thus *Jobs* loins had been girt a long time. But, Again, There is a girding of the loins with joy: *Thou hast put off from me my sackcloth, and girded me with gladness* (*Psal.* 30.11.) Also, There is a girding of the loins with strength (*Psal.* 17.39.) Further, We may take notice of a fourfold use in Scripture, of girding up the loins.

Cinctus lumbonum erit pro ἑτοιμασία Coc.

Imbecilli dicuntur Latinis Elumbes.

Cingulum ambulaturi.

First, There is a girding up the loins for travel, or when a man is to take a journey. Thus *Elisha* said to *Gehazi* (2 *Kings* 4. 29.) *Gird up thy loins, and take thy staffe in thy hand, and go thy way, &c.* It was a fashion in those Eastern Countreys where they wore their garments long and ordinarily loose, to gird them up in travel.

Secondly,

Secondly, There is a girding up the loins for serving or waiting; so Christ expresseth it (*Luke* 12. 35.) *Let your loins be girded about, and your lamps burning, and ye your selves like unto men, that wait for their Lord.* And he saith at the 37th verse, *Blessed are those servants, whom the Lord when he cometh, shall find watching: Verily, I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them*; that is, he will be ready to do them offices of love, as it were, in person; which is an expression of the greatest condescention: For when Christ would set forth the common custom among men, he saith (*Luke* 17. 7, 8.) *Which of you having a servant plowing or feeding Cattel, will say unto him by and by when he is come from the field; Go, and sit down to meat, and will not rather say, Gird thy self, and serve me, &c.* Girding is preparatory to serving or waiting.

Cingulum ministraturi.

Thirdly, It notes in Scripture preparation for any labour or work that we are called to, whether of mind or body. He is alwayes girt, that is ready for work, and industrious at it; whereas carelesse and idle persons, are alwayes ungirt, and so unbless'd. When *Jeremiah* was called to that great work of the mind or inner man, the Lord said to him (*chap.* 1. 17.) *Thou therefore gird up thy loins*, and arise, *and speak unto them all that I command thee.* A Prophets work begins at his heart, and ends at his tongue, yet for that his loins must be girt.

Cingulum operaturi.

Accinctus dicitur qui industrius & discinctus qui negligens est. Drus.

Accingere se ad opus aliquod.

Fourthly, Girding up the loins, notes a preparation for Battel and War: Thus *David* spake of Christ, (*Psal.* 45.3.) *Gird thy sword upon thy thigh O most mighty.* So spake that King to his proud Challenger, *Let not him that girdeth on his armour, boast as he that putteth it off* (1 *Kings* 20.11.) That is, let not him that prepareth himself for battel, carry it as he that hath won the day and got the victory. When the Apostle describing our spiritual warfare, minds us *to stand, having our loins girt about with truth* (*Eph.* 6. 14.) he would also have us stand with our loins girt for the truth; that is, as another Apostle speaks, (*Jude* 3.) *to contend earnestly for the faith once delivered to the saints*; or to undertake the defence and maintenance of the truth against all comers or opposers.

Cingulum pugnaturi.

Antiquitas cingulum consecravit. Mart.

Girding in the Text is of this latter sort: Disputing is a kind of fighting and warring. Opponents and Respondents are like

Appara te ad futuram disceptationem. Vatab.

Com-

Arma te nunc armis tuis, sicut vir strenuus ad committendum duellum mecum: Ecce venio ad literarum duellum tecum: Arma te scientiæ armis. Cajet.

Signanter de præcinctione lumborum facit mentionem, quia per lumbos carnalis voluptas intelligitur, quæ præcipue impedit spiritualem auditum. Aquin.

In arcano sermone significat libidinis in lumbis residentis compressionem. גבר

Sonat virtutem & fortitudinem, & quod opponitur blanditiis lenociniis & infirmitati fœmineæ.

Ut vir, emphatice, animo virili, promptitudine virili.

Combatants. Controversal Divinity is called Polemical Divinity. Disputes are *Word-Wars*. And there have been as hot wars made by the Pen, as ever were by the Sword. Thus the Lord seems to send *Job* a challenge to the battel by a further debate. Arme thy self like a mighty man, get ready for the duel; for I am purposed to try what a man thou art in arguing, or at an argument, I have heard thee too stiffe in complaining, or at a complaint.

Lastly, This *girding up of the loins* hath (as some conceive) a spiritual intendment in it, noting the mortification of lust, or of the sensual appetite. They that go about any business for God, or with God, had need to have their lusts subdued. *Gird up thy loins*

Like a man.

That is, like a mighty man, a Giant, emphatically, *as a man*, with manly courage and activity; shew thy self what a man thou art, let me see what thou canst do, thou hast heretofore braved it, and even challenged me, and desired that thou mightest come to the battel; *O that I knew where I might find him! that I might come even to his seat* (chap. 23. 3.) Now then, *Gird up thy loins like a man*, shew thy strength, I mean to enter the list with thee, I have taken up the glove, as it were, and am resolved to try it out with thee. *Gird up thy loins like a man*, Do not play the child, do not trifle with me, do not think that I come to trifle with thee.

Some carry the opposition thus: *Gird up thy loins like a man*, not like a woman, who girds her self often for ornament only, and sometimes for ostentation; but like a man, that resolves to go about his work, and make a business of it; Thus, *Gird up thy loins like a man*. To do a thing strenuously and with expedition, is the work of a man, who is neither retarded by difficulty, nor tired with labour, nor frighted with danger; therefore the Lord counsels *Job* to gird up his loins like as men do, when they set themselves about or undertake any great business; he would not have him do it, as tender weak women, or as effeminate men.

Taking these words in the first notion, as an encouragement to *Job*, or as comforting words (which I conceive to be a good sense)

Ob-

Observe;

God is ready to revive poor and afflicted souls when they are in any distress.

He knows how it is with us, and he will not suffer any temptation to take hold of us, but such as he will give strength to bear, and encourage us in the bearing of it. He saith to fainting ones (as here) Come gird up your loins, or as (*Heb.* 12. 12.) *Lift up the hands which hang down, and the feeble knees.*

Secondly, Take the words in that other general notion, God calling *Job* to a great business, saith, Gird up thy loins, prepare thy self.

VVhence, Note;

We need actual preparation before any duty, especially before great duties.

Never go about any work without your loins girt. A man whose mind is ungirt, is unready for any service, though he may have much outward readiness, and all manner of accomodations for it. VVhen we pray, we should gird up our loins to prayer. The Prophet complained (*Isa.* 64. 7.) *There's none calls upon thy Name.* VVhat none at all? Surely not so; they were not come to that height of Prophaneness, as to throw up, or to throw off prayer quite. Many among the Jews, I may say all of them prayed, but they did not gird up their loins to prayer: That's fully the Prophets meaning, and almost his language in the next words, *There is none that stirreth up himself to take hold of thee.* It is not enough to have a habit of grace, unless it be stirred up to duty, or unless we bestir our selves in duty. The Apostle exhorts *Timothy* (2 *Ep.* 1. 6.) *Stir up the gift of God that is in thee.* If fire be not stirred up, it grows dead, and gives little or no heat; 'tis so with our gifts and graces. Therefore in prayer, in hearing the VVord, &c. gird up the loins of your mind, if you would either do any good in those duties, or get any. He that lies upon a sick-bed, must gird up the loins of his mind to bear his affliction; else he will never profit by it, nor answer the ends of God in it. No grace can be exercised by a soul ungirded: Therefore remember Sr. *Peters* counsel (1 *Ep.* 1. 13.) *Gird up the loins of your mind, be sober and hope to the*

end

Notat promptam & ab omni alia cupiditate reductam spem. Coc.

end (hope perfectly) *for the grace that is to be brought to you at the revelation of Jesus Christ.* As if the Apostle had said, ye can never set your hope to purpose, nor your faith to purpose, unless you gird up your loins. Habits of grace are unprofitable to us, without this actual preparation and excitation of grace. It is our duty (*Heb.* 10. 24.) *to provoke* (or stir up) *others to love and good works*; much more is it our duty to provoke and stir up our selves.

Thirdly, In that he saith, *Gird up thy loins like a man*:

Note;

God would have us do our best, our utmost, in every thing we do; he would have us put our selves out in every duty.

Solomon adviseth (*Eccl.* 9. 10.) *Whatsoever thy hand findeth to do, do it with all thy might*; that is, *do it like a man*, vigorously, strenuously, do it with both hands, *Quit you like men* in doing it, *be strong*, as the Apostle exhorts (1 *Cor.* 16. 3.) To do the work of the Lord negligently and slightly, with half a heart or no heart, with half a hand or no hand, scarce with a little finger, with half strength, or no strength, this is not to do it *like a man*. We should be in doing, like the Sun in moving, which, saith *David* (*Psal.* 19. 5.) *As a Bridegroom cometh out of his chamber, and rejoyceth as a strong man to run a race.* If we would run our race like a strong man, strongly and prevailingly, we must be sure to do two things:

First, We must *lay aside every weight, and the sin that doth so easily beset us* (Heb. 12. 1.)

Secondly, We must (as here the Lord directs *Job*) gird up our loins, and buckle to it.

Fourthly, As these words carry in them a kind of Irony, or divine scorn put upon *Job* by the Holy God; *Come let me see what a man thou art*; thou hast spoken often what thou wouldst do, and what thou wouldst say, if thou couldst have thy option, thy wish; now thou hast thy wish, let me see what a man thou art, thou wilt surely appear a brave man by the time that I have done with thee.

Hence Note,

God will make men see how unable they are to deal with him, when 'tis best with them, or when they are at the best, even when their loins are girt.

Every

Every man at his best estate is altogether vanity: How vain then is man at his worst! *Job* was low and in a bad condition, as to his outward man especially, when God dealt with him, and how did he carry it, in the day when God dealt with him? *Did his heart endure, or were his hands strong* (as the Prophet spake to those, *Ezek.* 22. 14.) Did he carry it like a man? In one sense not, but like a child, he had not a word to speak; *Once have I spoken, but I will speak no more*; yet it must be confessed, he never carried it so like a godly man, as when, like a child, he had a word to speak. God will make man see what a nothing he is in his best condition, when girt and prepared, when armed (*Cap-a-pe*) all over, for any service for God; even then, man is a vain thing without the present assistance of God; what is he then when he is to contend or plead with God! If the whole world should lay their forces, or, as we say, compare notes together, what could they do in dispute with God? They that think they touch the clouds with their heads, would moulder as dust at his feet.

That such was the contention to which the Lord here calls *Job*, and bids him gird up his loins, or be in a readiness for, appears plainly in the next words.

I will demand of thee, and answer thou me.

As if the Lord had said, *Thou gavest me my choice* (So *Job* did *chap.* 13. 22.) whether I would be Opponent or Defendant; well then saith God, this is my choice, I will oppose, and do thou answer.

I will demand of thee.

That is, put questions to thee; and we shall see presently how thick questions or demands came upon him like hail-shot, and he had not a word to answer, though God required it.

And answer thou me.

Mr. *Broughton* renders, *And let me see thy skill.* The word is, *Instruct me*, or *Make me to know*, *Wise me* (as we say) I would fain be informed by thee, teach thou me, notifie the matter to me, as the word may be translated. *I will demand, and answer thou me.* The Lord did not call upon him for Answers, as to be

וְהוֹדִיעֵנִי *Et notifica mihi.*

in-

informed by him, but only to convince him that he could not answer him, as he confessed at the fifth verse of the fortieth Chapter; *Once have I spoken, but I will not answer*: nor indeed could he. To all the demands which the Lord made afterwards, he made no answer at all; so that these words, *Answer me*, or *Instruct and inform me*, are a gentle irony, whereby the Lord would make him know himself, or be sensible of his own ignorance or small attainments in knowledge; and thereby convince him, that he had done rashly, in desiring and wishing for such a debate or hearing of his cause. The Lord was pleased to rebuke him thus secretly, or in a figure, and not to fall upon him in plain downright terms. O thou weak and ignorant creature, who hast presumed to appear before me, and try thy cause with me: Now, Go to, Let me see what thou canst do, shew thy best skill, put forth thy utmost strength of argument, in reasoning about or against my dealings with thee. Thus the Lord might have confounded him; but he was pleased to carry it in a milder way, yet in a way as effectual to humble and meeken *Jobs* spirit. God needs not press man by power, he can do it by reason or force of argument, and so stop his mouth for ever. The Apostle saith (*Rom.* 3. 19.) *All the world shall become guilty before God*; and in the same Chapter he saith, *God shall be justified in his sayings, and overcome when he is judged.* The Lord always doth things with so much justice, and speaks with so much reason, that no man is able to answer a word, or reply upon him. And though he might silence or stop any mans mouth, by his meer Command and Authority, yet he condescends to do it rather by reason and demonstration, lest any should say, or complain, they were rather over-powered by the greatness of his Majesty, than cast by the right and equity of his Cause. Thus we see how the Lord in this Preface prepares *Job* to hearken to those demands that he had to put to him, and to answer them if he could; but *Job* (alas poor man!) had not a word to answer any one of those demands, which the Lord put to him, either in the following part of this Chapter, or in the next.

Sunt quædam interrogationes, quæ non fiunt ut sciatur veritas ab interrogante, sed ut extorqueatur a respondente vel certo prodatur ignorantia respondentis cujusmodi esse solent magistratuum & magistrorum interrogationes.

Ironia continuatur. Non enim eo interrogaturus erat ut disceret, sed ut doceret, vel ut Job intelligeret & fateretur se ignorare. Coc.

Ironia sed amica, qua Jobum vult in viam reducere. Merc.

JOB.

JOB. Chap. 38. Vers. 4, 5, 6.

4. *Where wast thou, when I laid the foundations of the Earth? declare if thou hast understanding.*
5. *Who hath laid the measures thereof, if thou knowest, or who hath stretched the line upon it?*
6. *Whereupon are the foundations thereof set, or who laid the corner-stone thereof?*

IN the former Verse, God told *Job* what himself would do, or in what method he would proceed with him; *I will demand of thee* (saith the Lord) or I will put the Question to thee: In this verse the Lord begins to make his Demands, to put Questions to *Job*, and calls for his Answer; these Demands or Questions contain the confutation of *Jobs* former complaining speeches against, or, at least, about the dealings of God. The first Question we have in this fourth verse;

Where wast thou, when I laid the foundations of the Earth?

For the clearing of this whole discourse, in which the Lord puts Questions or Demands to *Job*, I shall first consider the general scope of them all, and then the special matter contained and couched in the present context.

The scope which God seems to have in pressing *Job* with these Demands or Questions, may be threefold.

First, That by arguments from the less to the greater, he might shew *Job*, that he was not able to comprehend the reason of his mysterious providential workings towards the children of men, seeing he could not give a reason of his sensible and natural works.

Secondly, That *Job* being put to confess his ignorance about worldly or natural things, he might be brought to have low thoughts of himself, and (as he did indeed at last in Chapter 42.) *to abhor himself, repenting in dust and ashes*: Therefore, as one of the Ancients saith upon this place; *After God had a great while, as it were, debated* with him, and questioned him by his rod, he now debated with him by word, putting Questions to him.

Beatus Job post interrogationem verberis discutitur interrogatione sermonis. Greg.

Thirdly, The Lord came thick and threefold (as we say) upon *Job*, with these searching Questions, thereby to convince him, that if by his own mighty power he had made, and by his wise providence had ordered the whole course of Nature, and all the parts of it, so exactly; surely then *Job* might collect and conclude that God in his administrations towards him, a particular single person, must needs carry all things in wisdome and with justice. And, that if God did shew forth so much wisdome and faithfulness, in making, and in ordering the world, which was made for man, and for him among others of mankind; then much more was the providence of God rightly and duly administred unto all men, and him. If the Lord took such care of the Earth, when he had shewed his power in making of it; if he took such care about the bruit beasts and other creatures of the Earth, which are the flock of it; then doubtlesse he took a due care of man, and of him in particular, man being the chief part of this lower creation, and *Job* being a principal one among the sons of men.

Si propter te mundum tanta fruitur providentia quanto magis ipse.

More distinctly. In this Context, and those which follow, about the works of God, the conviction ariseth three wayes upon *Job*, or God deals with him by a threefold argument; and all to humble him, and bring him upon his knees.

First, By comparing the eternity of God with *Jobs* time, who was but of yesterday; therefore saith he, *Where wast thou when I laid the foundations of the Earth?* As if he had said, pray how old are you, that you should take upon you to contend with me, about my dealings with you? As the Jews said ignorantly to Christ, whose day *Abraham* saw by faith, and was glad, *Thou art not yet fifty years old, and hast thou seen Abraham?* (John 8. 57.) So the Lord might say in the fulness of his knowledge, to *Job*, Thou art not yet a hundred years old, sure; *Where* (then) *wast thou when I laid the foundations of the Earth?*

Secondly, The Lord sets before *Job* his own Omniscience, and thereby convinceth *Job* of his ignorance, or of the little knowledge, as well as experience, that he had of things done long before; *Declare* (saith God) *if thou hast understanding*, at the fourth verse; and *if thou knowest*, at the fifth verse. As if the Lord had said, I can declare these things, I know these things; what's thy knowledge about them, in comparison of my knowledge?

ledge? thy light is but darkness, and thy knowledge ignorance, compared with mine; therefore presume not.

Thirdly, The Lord convinceth *Job* by his helplesness to him, both in the Works of Creation and Providence; thereby setting forth his own Omnipotency, together with *Jobs* impotency; which was such as contributed nothing either to the Creation, or to the Government of the World. *Where wast thou, when I laid the foundations of the Earth*, and did all these things? Didst thou come to give me either counsel how to do them, or lend me thy hand in the doing of them? Surely no; I did them alone, thou wast not in being, thou art not from the beginning. Thy knowledge is very small, and thy power and strength smaller, as to the bringing about of any of these things; therefore see thy vanity, in speaking thus complainingly, about my dealings with thee.

From and upon all these considerations, the Lord would have *Job* sit down and acknowledge, that it must needs be extream rashness in him to find fault with any of his Dispensations, or plead with him about them: The general argument may be fram'd thus;

He is blame-worthy, that finds fault with or complains about any thing in the Government of God, or will adventure to dispute, and debate with him about it; unless he have somewhat like the Eternity, the Wisdom, the Might, and Power of God.

But Job *thou hast nothing like the Eternity of God, for thou art but of the other day; thou hast nothing like the Omniscience of God, for thou art ignorant of what God hath done, and destitute of counsel what to do thy self: Thou hast nothing like the Power of God, the Arm of God, thou art weak, thou canst not make the least worm, the least fly; surely, then thou canst do nothing towards the making of a world: Therefore thou art blame worthy, for finding fault with, and complaining about what God hath done.*

The first Proposition is fully implied, throughout the discourse. The Assumption is expresst in many sharp and cutting queries, from the 4th ver. of this Chapter, *Where wast thou, &c.* to the 34th of the next. The parts of this Assumption are many; whereof the first treats of Creation, from this fourth verse to the 22d; the second of Providence in general, chiefly in the Meteors; from the 22d. verse to the end of this Chapter; the third, of

special Providence towards the Beast of the Earth, and the Fowls of the Ayre, from the first verse of the 39th Chapter to the end.

So that, the proof of this Assumption, that *Job* had no hand, give no counsel, no furtherance, no assistance, in the Works of Creation and Providence; I say this Assumption, contains the history of the greatest things in all the parts of Nature: for whatsoever belongs to true Philosophy, may be reduced to it, or clearly discovered in it; and herein we are taught the true use of Philosophy, even to raise the mind of man to the contemplation of the Eternity, Power, and Wisdom of God; as also of our own frailty, weakness, nothingness, and so to sit down in an humble submission, to whatsoever the Lord doth with us, or ours, in this world.

So much of the argument and general scope of this whole discourse.

The Lord begins with the Work of Creation, thereby humbling *Job* to this Confession, that he had nothing at all to do with it.

Vers. 4. *Where wast thou, when I laid the foundations of the Earth?*

Quando dens interrogat ubi erat? revocat in mentem Jobo quis sit, & ex quo, & quam brevis ævi. Codur.

We have the Creation asserted in these words, and God is pleased to speak of it metaphorically, by a comparison drawn from Architecture, or the model of a Building: *Where wast thou, when I laid the foundations of the Earth?*

Eliphaz put a question of a near import with this (*Chap.* 15. 7.) *Art thou the first man that was born? or wast thou made before the hills?* Here the Lord speaks the same language, *Where wast thou, when I laid the foundations of the Earth?* Wast thou made before the World? There was a sort of men spoken of by the Ancients, called (*Proselunes*) Men made before the Moon, who boasted that they were a people before the Moon was made: others said they were before the Earth. The Scripture tells us that man was made out of the Earth; well then might the Lord demand, *Where wast thou, when I laid the foundations of the Earth?* Wast thou before the Earth? Or before the Moon? Where wast thou? Surely thou wast no where, thou wast not in being, when I laid the foundations of the Earth; forasmuch as thy

Antelunares.

thy foundation is of the Earth, thou art but dust of the Earth; therefore where wast thou when I laid the foundations of the Earth? Thou hadst no Being then, unless in my decree and purpose for the bringing of thee forth in thy season and generation. We may say, every man was somewhere, when God laid the foundations of the Earth; he was in the Purpose, Decree, and Counsel of God, which was from Eternity. Every man had a being in the mind of God, when God laid the foundations of the Earth; but where wast thou or any man, as to any existence, when I laid the foundations of the Earth? Now if this be thy case, thou hast no reason to be so high and big in thy own thoughts, or to speak so discontentedly about my dealings with thee. Do I need thy counsel in governing the World, who needed it not in making the World? *Where wast thou? &c.*

And here we may take notice of the difference of Scripture language in this point, with respect to our Lord Jesus Christ; & by considering the different language of the Scripture concerning Christ, we have a clear argument to prove the God-head of Christ, or that he is God by Nature; forasmuch as he had his existence, when God laid the foundation of the Earth. Hear what Wisdom, substantial Wisdom, that is Jesus Christ, spake of himself (*Prov.* 8. 22.) *The Lord possessed me in the beginning of his way* (that is, in the beginning of his ways of Creation) *before his works of old; I was set up from everlasting, from the beginning, or ever the Earth was.* Where wast thou saith God to *Job*, when I laid the foundations of the Earth? But Jesus Christ the true Wisdom, saith, he was before the Earth was; *When there was no depth, I was brought forth; when there was no fountain abounding with water. While as yet he had not made the Earth, nor the fields, nor the highest parts of the dust of the World: When he prepared the Heavens, I was there: When he set a compass upon the face of the depth: When he established the Clouds above; when he strengthened the fountains of the deep: When he gave to the Sea his decree, that the waters should not pass his commandements: When he appointed the foundations of the Earth: Then was I by him as one brought up with him; and I was daily his delight, rejoycing alwayes before him, &c.*

You see how the Spirit speaks concerning Christ, the true Wisdom, the substantial Wisdom, he was before God laid the foun-

foundations of the Earth; therefore he is God, he is eternal. But when God comes to speak to *Job*, a man, he saith, *Where wast thou when I laid the foundations of the Earth?* (John 1. 1.) *In the beginning was the Word, and the Word was God; and by him all things were made.* Jesus Christ had a hand in making the World, in laying the foundations of it, the work is ascribed to him. Here's the glory of Jesus Christ above all creatures, and this is an unanswerable proof of the God-head and Divinity of Jesus Christ; as 'tis of mans frailty, when the Lord demands,

Where wast thou, when I laid the foundations of the Earth? 'Tis as if the Lord had said, Remember how short a time thou hast been, how little a while it is since thou cam'st into the World?

There are two things which men should much consider;

First, How little a while they have been in this World.

Secondly, How little a time they have to stay in this World.

Where wast thou,

When I laid the foundations of the Earth?

כיסדי *In fundare me, vel cum fundarem.*

The Hebrew is but one word, Where wast thou, when *I founded the Earth?* we say, *When I laid the foundations of the Earth?* What's a foundation? There are four things to be noted about a foundation.

First, A foundation is the lowest part of a building. The *Top* or *Head-stone* (Zach. 4. 7.) and the foundation-stone, are at utmost distance; the one highest, the other lowest, the one first laid down, the other last set up.

Secondly, The foundation is an unseen part of the building: we behold the super-structure, the walls and towers, when raised, we behold the battlements and pinnacles; but we cannot behold the foundation, that's an unseen part of the building.

Thirdly, The foundation is the most necessary part of the building. There are some parts of a building, which are onely for ornament and beauty; there are other parts of a building, which though they are somewhat necessary, yet not much necessary; the building might stand without them, but a foundation is of absolute necessity: there cannot be a continuing house without a foundation.

Fourthly,

Fourthly, The foundation is the support of the whole building; that bears and upholds all the rest.

But some may say, What are the foundations of the Earth?

I answer, A foundation may be taken either properly, or metaphorically; formally, or allusively.

The foundations of the Earth are not formal, but metaphorical foundations: 'Tis a speech borrowed from men, who must have a proper foundation for their buildings. The Earth is not laid upon any formal, but it hath a vertual foundation. The Scripture saith sometimes, that the Earth is founded upon the *seas, and established upon the floods* (Psal. 24. 2.) yet in a proper sense, the Sea is not the foundation of the Earth. It's said also, (*Job* 26. 7.) *He hangeth the Earth upon nothing.* The whole bulk of Sea and Earth together, are one Globe, one Building, formed and compacted together.

But the Earth may be said to have foundations, and that God hath laid the foundations of it; for this reason: Because the Earth is set fast and firm, it is like a house that hath foundations, not only a foundation, but foundations; it stands most firm. A house builded upon a rock (*Matth.* 7. 25.) stands fast and immoveably in all weathers, because built upon a sure foundation: A house builded upon the sands, falls, it hath no sure foundation. The Earth is made firm, strong, and sure, as those houses or buildings that are raised upon rocks; and is therefore said to have foundations. Why is Heaven, or the state of glory, called *a City having foundations* (Heb. 11. 10.) but because the state of glory, or that glorious City, is a firm state; or (as it is called in another place (*Chap.* 13. 14.) *a continuing City*: A City which shall it self continue for ever, and whose Citizens (without succession) continue for ever. Now though the Earth be but a moveable tent or weak cottage, in comparison of Heaven or our heavenly state; yet God in his infinite Wisdom and Power, hath formed and established it so firmly for the habitation of man and all inferiour creatures, upon its own center; that the Lord may truly be said to have built it upon foundations, or to have appointed foundations for it: as 'tis often expressed elsewhere (*Psal.* 102. 25. *Psal.* 104. 5. *Prov.* 8. 29.) as well as here. *Where wast thou,*

When

When I laid the foundations of the Earth?

The form of the words is considerable, in opposition to that opinion of some of the Ancients, who attributed the fixe of the Earth, and of the other Elements, not to any divine supernatural Power of the Maker, but to the very Nature of the Earth, or the necessity of the Matter; according to which, heavy things tend downward, and light things rise high; so according to that opinion, the Earth being a heavy body, falleth lowest, or took its place of it self. Now that this opinion may be confuted and shut out of doors, the Lord compares his making of the World, to the building of a house; which is ordered according to the reason of the builder: so that though it be a truth in Nature, that heavy things fall lowest, yet we are to ascribe all to the Wisdom of God, the Disposer of them; who hath done all things according to the pleasure of his own Will, and that with such admirable contrivance, that man is not able to comprehend it; as the last words of the verse intimate: Where wast thou, when I laid the foundation of the Earth? *Declare if thou hast understanding.*

Aquin. *in loc.*

But before I pass to these words in the latter part of the verse, I shall gather up some observations from this former part of it; *Where wast thou, when I laid the foundations of the Earth? &c.*

Hence Note, First;

The time of man upon Earth, compared with the Eternity of God, is nothing.

Where wast thou? *David* (Psal. 39. 4.) prayed that God would teach him how frail he was, as to the duration of his life; and he adds in the next verse, *Mine age is nothing before thee.* The age of man is nothing before God, if we consider it as to its beginning, or if we consider it as to its ending. When began the age of the most aged man? Are not all men of *yesterday?* God had an eternity of Being, before man was upon the face of the earth. And what's the age of man as to its continuance? As it began but yesterday, that is, a very little while ago, or but the day past; so it may end to morrow, that is within a few dayes to come, yea possibly before the next day or the morrow cometh. Boast not of to morrow (*Prov.* 27. 1.) both because thou

thou knowest not what a day may bring forth, nor whether, as to thee, a to morrow shall be brought forth. Death sweeps men suddenly from the face of the earth; only the Lord alwayes is, and is alwayes the same: All things change, but God is not changed: He is himself, and his years fails not: Then what's mans age compared to God?

Note, Secondly;

God is the first Being.

Where wast thou, when I laid the foundations of the Earth? *God alone was before all things*; yet he was not at all alone: For (as one of the Ancients saith) He *was to* himself a world, place, and time, and all things.

Anteomnia erat deus solus, ipse sibi & mundus & locus & tempus & omnia. Tertul. *adversus* Praxeam. *cap.* 5.

Thirdly;

God is an Eternal Being.

It's possible for one to be first, and not to be eternal. One man may have a Being before another, and not have a Being from eternity; but God had an eternal Being, before the world had a Being, or man any Being in the world.

There are Things of three sorts:

First, Such as have had a beginning, and shall have an end, and be no more. Thus it is with all meer sensitive Creatures, the Beasts of the Earth, and Fowls of the Ayre; they perish, there's an end of their being, when they die, or come to the end of their lives.

Secondly, There are other things which have had a beginning, yet shall have no end; As Spirits, Angels good or bad, and the souls of men: yea, the bodies of men, though they are subject to, and are cut off by death, yet they shall return again; and having been sown in corruption, shall be raised in incorruption; and be clothed with immortality, which is a piece of Eternity.

Thirdly, There is a Being, which is without beginning, and without ending; and that is Gods Being only, or the Being of God; who thus expresst himself to *Moses*, *I am, and I am that I am*; (Exod. 3. 14.) That word takes in all Time, past, present, and to come; yea, past, present, and to come, are all one in Gods Being (*Psal.* 90. 1.) *Thou hast been our habitation, from generation to generation*: That is,

We thy people, have alwayes, or in all revolutions of time, dwelt or sheltered our selves in thee: and then at the second verse, they confess not only their being in him throughout all generations, but his most blessed Being before all generations; *Before Mountains were brought forth, or ever thou hadst formed the Earth, and the World; even from everlasting to everlasting, thou art God.* The first Being is an eternal Being, and therefore the Prophet saith (*Isa.* 57. 15.) *God inhabiteth Eternity.* The Eternal dwells in Eternity. But what is Eternity? One of the Ancients calleth it, *The perfect possession of a boundless or limitless life, whole, and all at once.* Eternity hath no terms, nor bounds of beginning or ending: 'Tis a possession of all at once, there is nothing past, or to come; but all is alwayes present to God.

Æternitas est interminabilis vitæ tota simul et perfecta possessio. Boeth. de Consol. l. 6.

Note, Fourthly;

God is the fountain of all being, he hath given a being to all things.

The Apostle *Paul* (Acts 17. 28.) discoursing with the *Athenians*, having said, *In him we live, and move, and have our being*; convinceth them further by that saying of their own Poets, *for we are also his off-spring*; We spring from him as from a root or fountain. *With him is the fountain of lives* (Psal. 36. 9.) even of natural life, as well as of spiritual and eternal: Every life, every being, is but a stream issuing from *Jehovah.* And as every life is from God, so also is the being of all things without life. The Lord gave the liveless Earth its being, its beginning. Some Naturalists have asserted the eternity of the World, and so the eternity of the Earth: They could not compass which way or how the World could have a beginning, and therefore said it had none. Here we have the Founder of the World, God himself, teaching man this Divine Philosophy about the beginning of the World, and taking it to himself, *I laid the foundations of the Earth.* When the *Heathen Philosopher* read what *Moses* had written concerning the Creation of the World; *Thus the Heavens and the Earth were finished, and all the host of them* (Gen. 2. 1.) He presently said, *The man speaks wonders, but how doth he prove what he hath spoken?* Where are his demonstrations? He would put *Moses* to his proof: but *Moses's* proof was faith in the testimony of God. *Through faith we understand that the Worlds*

Worlds were framed by the Word of God; so that things which are seen, were not made of things which do appear (Heb. 11. 3.) We understand the Work of Creation, yet not by the strength of natural reason, but through faith; which gives credit to the Word of God, and perswades the heart that the report therein made is a truth. For though some Philosophers have evinced by arguments grounded upon reason, that the World was made; yet that it was made by the Word of God, either the Essential Word, *the Son of God* spoken of (*John* 1. 1.) who is the efficient cause of it; or by the Declarative Word, spoken of in this place of the *Hebrews*, which was the means or instrumental cause of making the World (*Gen.* 1. 3, 6.) This, I say, cannot at all be understood by reason, but purely and only by faith, because it is so revealed in the Scriptures.

Plato in Timæo.

Fifthly, In that the Lord here saith, *I laid the foundations of the Earth:*

Observe;

God hath made the Earth firm and immoveable.

The stability of the Earth is of God, as much as the being and existence of it (*Psal.* 104. 5.) *He laid the foundations of the Earth, that it should not be removed for ever.* There have been many Earthquakes or movings of the Earth in several parts of it, but the whole body of the Earth was never removed, so much as one hairs breadth out of its place, since the foundations thereof were laid. *Archimedes* the great Mathematician, said, *If you will give me a place to set my Engine on, I will remove the Earth.* It was a great brag; but the Lord hath laid it fast enough for mans removing. Himself can make it quake and shake, he can move it when he pleaseth; but he never hath nor will remove it. He hath laid the foundations of the Earth that it shall not be removed, nor can it be at all moved, but at his pleasure; and when it moves at any time, it is to mind the sons of men that they by their sins have moved him to displeasure. There hath been or will be a shaking of the Earth in mercy, for we have it in a promise (*Heb.* 12. 26.) *Whose voice then* (namely at the giving of the Law) *shook the Earth; but now he hath promised, saying, yet once more I shake not the Earth only, but also Heaven.* Some understand this promise as fulfilled at the coming of Christ in the flesh,

at which time indeed there were notable and amazing motions and alterations both in Heaven and Earth. Others expound it of the Day of the ultimate Judgement; not a few of some great providential dispensations of God, which shall shake not the Earth only, but also the Heavens, as taken in a Metaphor for earthly and heavenly things, referring to the Church of God and the Kingdomes of Men. I shall not interpose in this matter about the sense of that Text: but onely say, whatever the Apostle meant by Earth or Heaven, and the shaking of it, yet this remains as an unshaken Axiom, that the Fabrick of the Earth (properly taken) stands fast: *The Lord hath laid the foundations of it, that it should not be removed.* *David* to shew the stedfastness of his faith, put that supposition (*Psal.* 46. 2.) *Therefore will not we fear, though the Earth be moved.* The Prophet also did the like, to assure us of the stability of the Covenant of Grace (*Isa.* 54. 10.) yet we need not fear that either the Earth shall be removed, or the Mountains depart. Such suppositions shew indeed the immoveableness of the Word which God hath spoken, not the moveableness (by any natural power or natural decay) of the Earth, whose foundations he hath laid. And hence the Psalmist argues the Lords faithfulness to his Word (*Psal.* 119.90.) All earthly things move, but the Earth wherein all these motions are made, *stands still* (*Eccl.* 1.4.) The Earth can no more move, than the Heavens can stand still. Some modern Philosophers have turned the scale of Nature, and would perswade us that *the Heavens stand still, and the Earth moves*: but 'tis good for us to stand to and abide by the Scripture, which tells us, the Earth *stands still and abideth*; or it abideth, that is, *it standeth*, as the Margin explains it (*Psal.* 119.90.) And that it standeth still or abideth, not only because it hath still a being (as things in motion have) but because it is still, or stands without moving, is so much my faith, as well as my sense, that I see no reason to be moved from it.

Non magis moverenaturaliter terra, quam quiescere calum potest. Bold.

Sixthly, *The Power and Will of God are the onely foundations of the Earth.* 'Tis said by the Psalmist, he hath founded it upon the waters (as was shewed before) yet that cannot be meant properly; for how can water, a fluid body, naturally bear up or sustain the Earth, a heavy body, and not at all boyant? We all see it hangeth or standeth in the ayre. But what foundation can the ayre be to the Earth, which will scarcely bear a feather. It remains then undeniable that the Will and Power of God are the foundations of the Earth: There's nothing can be given or assigned in reason, if you look not to the Will of God, for the foundation of the Earth. Besides that, there's no bottom for it. One of the Ancients giving a description of the Creation, saith, *All things are laid up in his Power and Will; these are the foundations, the stay, and establishment of all things.* And as it is so with respect to the standing of the Earth, so, with respect to all those great things which God hath promised to do in the Earth; the foundation of them all, is his own Power and Will, or his Powerful Will. The foundation laid in Election, and the foundation laid in Redemption by Jesus Christ (other foundation can no man lay for all our spiritual comforts, present priviledges, and future hopes (1 *Cor.* 3. 11.) These foundations, I say) were laid in the Will of God, *Lo I come to do thy Will, O God,* (Heb. 10. 7. 9.) The Will of God is the foundation and establishment of all things, whether Natural or Civil, Spiritual or Eternal.

Rationi nihil occurrit, cui innitatur terra, si divinam excepero voluntatem. Nazian. Orat. 24.

Omnia reposita existimo in ejus potestate, quod voluntas ejus sit fundamentum universorum. Ambr. l. 1. Hexam. c. 6.

Seventhly, From the scope of these words we may

Observe;

God who hath made the Earth by his Power, doth also govern it, and man who inhabits it.

And therefore man ought to be quiet, and sit down in his governing as well as in his Creating Will. To convince and perswade *Job* of this, is (as hath been toucht) the purpose of God in all that followeth. He that hath made the World, governs the World; and if so, shall poor creatures, you or I, or any other, though a *Job*, find fault with his government of it? Will a Master-Builder suffer any one to find fault with his work, who understands not how to lay a stone in it, much less to give the rule or direction for the whole work? Forasmuch then as the Lord is not only the Master-Builder, but the sole Maker of this great House, the World, it becomes man, for whose use it was made, to acquiesce or rest quietly in his Government of it. Surely, the Maker of all things, hath a right to dispose of all things; and therefore all persons are to be satisfied in his disposal of them.

From the whole verse and the observations given upon it, take these Scripture inferences.

First, The Scripture makes this inference from it; *God is one, and*

and there is none like to him (Isa. 40. 26. Isa. 46. 8.) *To whom will ye liken me? to whom will you compare me? I am he that stretched out the heavens, and laid the foundation of the earth.* There's none like to him in Wisdome, none in Power, who laid the foundation of the Earth. There was never such a visible piece of work done in the World, as the making of the World; therefore there is none such as the Maker of the World. The hypocrite is brought in dreaming that *God was altogether such as himself* (Psal. 50. 21.) And 'tis, as it hath been, the common guise of Idolaters, to think that God is no better than their Idol. But what the Lord by his Prophet (*Jer.* 10. 11, 12) taught the captive Jews to say to their great Lords the Babylonians, the same hath he taught us to say to all Hypocrites and Idolaters: *The gods that have not made the heavens and the earth, shall perish from the earth, and from under these heavens:* Then presently followeth (as in *Job*) *He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion.* As if it had been said, Will ye imagine that the Idols which you have made, are like him, who made you and all things? And 'tis considerable, that whereas the whole Prophesie of *Jeremy* is written in the Hebrew Tongue, this eleventh verse, which holds out at once a testimony and a threatning against those Idolaters, is written in the Chaldean Language, with which the Jews by their long Captivity in *Babylon* were well acquainted; that so the Babylonians might hear of it, and know that the God of *Israel*, who made heaven and earth, was altogether unlike their gods, who did never so much as arrogate to themselves any hand in, much less, the sole power of making heaven and earth.

Secondly, Take this Scripture inference. Seeing the Lord hath laid the foundations of the earth, by his own Power and Wisdome, then, *He is the Proprietor of the whole earth, or the whole earth is the Lords proper possession* (Psal. 24. 1.) *The earth is the Lords, and the fulness thereof*; the Lord made it, and it is his. He was not called, nor set a work to build this great House for another; but he made it, as by his own power, so for his own pleasure; all the inhabitants of the earth are his tenants: and not only the earth, but the whole stock and furniture of it is his: For as the Lord made the earth, so all that the earth is stored with.

with. Thus spake *Abraham* (Gen. 14. 22.) to the King of *Sodome*, who *bid him take the goods to himself: I have lifted up my hand unto the Lord, the most high God, possessor of heaven and earth:* that *I will not take from a threed even to a shoe latchet, &c.* As if he had said, *The Lord who is possessor of heaven and earth, is my portion, my possession; and he can give me enough of the earth, yea he will give me heaven also:* therefore, *I will not take any thing of thine, lest thou shouldest say, I have made Abraham rich.* The Lord, who is possessor of the earth, can give his people what earthly portions, or possessions of the earth he pleaseth. And let us remember, what earthly portions soever we have in this world, we have no reason to boast; seeing all is the Lords, and we are but his stewards and tenants at will. And because 'tis the Lords earth which we possess, let us also remember to pay our rent, our quit-rent to him, that is, thanks duly and daily; lest we provoke him to distrain upon us, or to take the forfeiture, and turn us out of all. Many hold lands from great Lords, to pay only some small rent or service, in a way of acknowledgement; O let us remember to pay our rent to our Great Land-Lord, The Lord of the whole earth. They who acknowledge, what they have is his, or that they have and hold all they have of him; will honour him with what they have, *even with their substance, and with the first fruits of all their increase*, (Prov. 3. 9.)

Thirdly, We may infer; Seing *God founded the earth, He is also the Ruler of it.* And that the Lord rules the earth, is a mercy to all men on the earth. *The Lord reigns, let the earth rejoyce* (Psal. 97. 1.) That is, men of the earth have cause to rejoyce, because they have God, who is infinitely both wise and good, to rule them. *The Lord is King over all the earth; sing ye praises with understanding* (Psal. 47. 7.) And surely they who understand what a King he is, will praise him.

Fourthly, We may be encouraged *to go unto God, or apply our selves to God, about all things here on earth, seeing he hath laid the foundations of the earth.* The Lord having invited his people to *ask him things to come concerning his sons, and concerning the work of his hands, to command him* (Isa. 45. 11.) adds this in the next words, as an encouragement to do so; *I have made the earth, and created man upon it:* As if he had said, *Ask of me what-*

whatever you would have me do, or would have done on earth; for I am he that created the earth. It may help our faith much, when (as *David* expresseth it, (*Psal.* 11. 3.) the very *foundations* (of earthly things) are destroyed, to consider that God laid the foundations of the earth: In such a case it may be said (as it followeth there in the Psalme) *What can the righteous do?* but may it not be said even in that hard case, when foundations are destroyed, *What cannot the Lord do, who laid the foundations of the earth?* This argument the Psalmist also useth (*Psal.* 124. 8.) *Our help stands in the Name of the Lord, who made heaven and earth.* Though earth and heaven shake, and seem to be confounded or mingled together, yet he who made heaven and earth without help, can give us help, or be our helper. If our help stood in the best of men made of earth, they might fail us; but while our help stands in him that made the earth, he will never fail us, for he hath said he will not (*Heb.* 13. 5.) and their experience who have trusted the Lord, hath said it too (*Psal.* 9. 10.) This is the great priviledge of all that believe, they may address to God by Christ for any thing in this earth, because he is the Maker of it; and having made it by a word speaking, what cannot he do for them, if he speak the word?

Fifthly, Let us be much in *praising the Lord for his wisdom, power, and greatness, all which gloriously appear and shine forth in his laying the foundations of the earth.* *David* makes this a special part of Divine praise (*Psal.* 136. 6.) We should not onely praise the Lord for the great things he hath done on the earth, but for this, that he hath made the earth. The work of God in laying the foundations of the earth, calls as loudly for our praise, as any thing (except our redemption from the earth (*Rev.* 5. 9. *chap.* 14. 3.) which ever God wrought upon the face of the earth. The making of the earth calls us to praise the Lord:

First, Because he hath made so vast a body as this earth is, or because he hath made such a large house for us.

Secondly, Because he hath founded it so miraculously, hanging upon nothing that appears, but in the ayre; yet standing more firmly than any house built upon a rock.

Thirdly, We should praise the wisdom of God, that hath formed it so exactly, and adorned it so richly: It's not a house huddled and clapt up together, without skill or art, though it was made with a word speaking in six days, yet it was made with infinite wisdom, as is more particularly held out (*v.* 5.) where the Lord speaks of laying *the measures thereof, and stretching the line upon it*; as also of *fastning the foundations and laying the corner-stone thereof*; all which shew it is not a house clapt up in haste, but made with admirable exactness: so that (as 'tis usual when great houses are built) there were great acclamations made at the building of it; as we have it the seventh verse of this Chapter, then *the morning stars sang together, and all the sons of God shouted for joy*, to see such a magnificent pile reared up.

Lastly, Take this inference; *If the visible world be such a building, what is the invisible world*, the City *having foundations*, which God hath prepared for those that love him?

Thus much of the first part of *Jobs* Conviction, he had nothing to do in laying the foundations of the earth, and he had as little in setting up and finishing that goodly structure, as will appear in that which followeth.

Yet before the Lord proceeded any further to question *Job* about this great work of Creation, he requires or calls for his answer in the close of this fourth verse, to the question propounded in the former part of it; *Where wast thou, when I laid the foundations of the Earth?*

Declare, if thou hast understanding.

God challengeth *Job* to answer: The Hebrew is, *If thou knowest understanding.* And so the word is used (*Isa.* 29. 24.) where we render, *They also that erred in spirit shall come to understanding*, or (as the Margin hath it) *shall know understanding.* Again, *Huram* said (2 *Chron.* 2. 12.) *Blessed be the Lord God of Israel, that made heaven and earth; who hath given to David the King a wise son, endued with prudence and understanding*; The Original is thus strictly read, *Knowing prudence and understanding.* *Daniel* spake in the same forme (*chap.* 2. 21.) *He giveth wisdom to the wise, and knowledge to them that know understanding.* To know is a work of the understanding: No man knoweth any thing, but by the help of his understanding. The understanding is the first or Master-wheel in that noble engine the soul of man; and when rightly informed and inlightned, all the other wheels or faculties of the soul move aright, unless over-poized

by passions and self-ends. Every rational creature hath an understanding, yet every rational creature doth not *know understanding*, that is, doth not, is not able to speak knowingly, or to use and act his understanding knowingly about every matter. The Lord supposeth *Job* might be defective here, and therefore bespeaks him thus, *Declare, if thou hast understanding*, or knowest understanding: As if he had said, *The things which I question thee about, may possibly be too high or too big for thy understanding, such as possibly thou canst not reach.* And hence, some render or rather paraphrase the Text thus; *Declare, if thou art skilful in such great things as I now speak of: If thou art so wise as thou seemest to be by thy former contesting with my providences, declare thy wisdom in this point, wherein I know thou wilt but declare thy ignorance, thy infancy*, or inability to speak, as one speaks: Thou wilt shew thy self but a child, while thou goest about to resolve this question. An experienced Architect, is not to be corrected by a Novice, who never took tool in hand, nor hath ever read line about that Art: Wilt thou therefore, who art made of the earth, undertake to reprehend my work, who made the earth, in ordering and disposing the condition of man on earth? *Declare, if thou hast understanding.*

Si peritus sis tantarum rerum. Vatab.

Note, First;

The right declaring of any thing, is a work of the understanding.

A man must see into a matter, by the eye of his mind, before he can duly declare his mind, sense, or sentence about it. *A fools bolt* (we say) *is soon shot*; his tongue runs before his wit: but a wise man will not declare (no man can declare well) before he understands: His wit keeps pace at least with his tongue; *He that answereth a matter* (saith *Solomon*, Prov. 18. 13.) *before he heareth it, it is folly and shame to him.* It is so also to him that heareth it, if he answereth it before he understands it. *Declare, if thou hast understanding.*

Note, Secondly;

Some works of God are such and so high, that no man hath understanding enough to reach or declare them.

Declare, if thou hast understanding, how the foundations of

of the earth were laid. Man knoweth not where he was, nor what he was, before he was: how then should he declare how any thing was done by God before he was? The great thing which God would inform *Job* in, is the same which the Apostle would inform us all in (*Rom.* 11. 33, 34.) while he brake out as a man amazed at the sight of a tremendous gulf in this passionate Exclamation, *O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgements and his wayes past finding out! for who hath known the mind of the Lord, or who hath been his Counsellor?*

The Lord having put this question to *Job* about the Creation of the Earth in general, proceedeth more distinctly, to put him questions about that work in allusion to buildings.

And here are four things in these two verses which have a twofold respect to buildings: Here are two things which have respect to the form and symetry of a building: And here are two things which have respect to the strength and firmness of a building.

The form, symetry, and right order of a building, is laid down in the fifth verse, where the Lord speaks of the measures of the earth, and of stretching out a line upon it. The measuring of a building, and the stretching out of the line upon it, respect the right ordering and modelling, or the due frame of the fabrick.

The two other things that concern the strength of a building, are the laying of the foundation and the fastening of the corner-stone; both these we have in the sixth verse: *Whereupon are the foundations thereof fastened? or who laid the corner-stone thereof?* So then, we have here these two great and necessary concernments of a building:

First, The due form.

Secondly, The firmness of it.

When a builder intends to raise a fabrick, he first considereth and measureth the ground or plat where he intends to build: With respect to this, saith God, *Who hath laid the measures thereof?*

Secondly, When he is building, he useth his line to keep the work level and right: with respect to which God saith, *Who hath stretched the line upon it?*

Ad amussim eriguntur parietes.

Thirdly,

Thirdly, The builder, that his work may be substantial, will be sure to fix his foundation sure: in respect of which, the Lord enquires of *Job*; *Whereupon are the foundations thereof fastened?*

Fourthly, The builder will be very careful to set right the corner-stone which holds the walls together: with respect to which he demands an account in these words, *Who hath laid the corner stone thereof?*

Vers. 5. *Who hath laid the measures thereof?*

That is, taken the measures of the earth: These measures respect the quantity or dimensions of the earth, its length, breadth, and thickness; these were laid meerly according to the good pleasure of God, which no man is able to give a reason of; and therefore, he adds, *if thou knowest.* The word which we render *laid*, implies a laying with art, as also with care and diligence; in all keeping a due decorum or proportion, respecting the length, breadth, and deepness of the building. God used this word when he spake to *Moses* about the fabrick of mans body (which is a little world, a compendium of the greater world) (*Exod.* 4. 11.) *Who hath made mans mouth? or who hath* made *the deaf or the seeing? &c.* The Text is, *Who hath laid mans mouth?* Who hath laid it in that due proportion, or so placed it, that it may fit with the whole, and every member, that it with the eyes, eares, *&c.* may stand in perfect order, both for use and ornament? Thus the Lord hath laid the measures of the earth; He measured out the several parts of it, where the vallies should be, and where the plains; where the hills and mountains, and where the rivers and channels: He measured all these, that is, he disposed them in a comely order. There is a great appearance of the wisdom of God in setling every thing in its proper place, that one may answer in proportion with another; the perfection and beauty of the whole ariseth out of the symetry and proportionableness of the parts. *Who hath laid the measures thereof?*

Further, This laying the measures, notes, as the exactness, so the greatness of the work. In Scripture language, *a building of measures, or an house of measures*, signifieth a great house or building (*Jer.* 22. 14.) *Wo to him, that saith, I will build me a wide house and large chambers*: The Hebrew is, *an house of measures*, that is, of a great measure. The Septuagint render it, *a mea-*

Domum commensuratam. Sept.

measured house, a house having a due proportion of longitude and latitude, of height and depth. When the searchers sent by *Moses* came back and reported the state of the land which they had viewed, we saw (said they) *men of a great stature*, (*Numb.* 13. 32.) The Text is, *men of measures*, vast and tall men. Little things have little need of measuring, and 'tis scarce worth while to do it: But as great things are greatly to be admired, so they are worthy to be measured. How great, how marvelous is that mystical City and Temple, whose measures were taken and shewed to *Ezekiel* in a Vision (*chap.* 40. 41, 42. 48. *v.* 30, 31, 32, 33, 34, 35.) Such is the earth in greatness, that God only, who is himself altogether immeasurable (and therefore greatest of all) can lay, and hath laid the measures of it. *Who hath laid the measures thereof?*

If thou knowest.

The Lord puts this supposition again to his question; as before, *Declare, if thou hast understanding*, so here, *if thou knowest.* Some read these words ironically, thus, *Declare, for thou* (doubtless) *knowest, who hath laid the measures thereof.* Thou art so wise and skilful a man, that surely thou canst declare this secret. Mr. *Broughton* hits the same sense; *For thou wilt be skilful*, that is, thought skilful, and taken among men for (no babe) a knowing man; and therefore canst give me a good account of the measures of the earth, both as to its circumference and diameter; that is, what the compass of it is, and what the depth through the middle of the earth is. Thus the words carry in them a cutting irony, the matter being so much beyond *Jobs* knowledge, of which the Lord saith to him, *For thou knowest*; which we render, *If thou knowest?* But the Hebrew particle (כִּי) is rather and oftner (I suppose) used in a causal, than in a conditional signification.

Quandoquidem scitus es. Jun.

מדד *Mensurare, sumitur pro mensura alterius, qua aliquid mensuramus, aut pro re ipsa mensurata.* Mensuras ejus *puto, circumferentiam seu latitudinem & diametrum sive profunditatem.* Pisc.

Here it may be said, what difficulty is there in this Question, *Who laid the measures of the earth? Job* might easily answer, God laid them. Therefore I conceive, not only, yea not so much, who laid them, as how they were laid, or what they are, is here intended.

The most learned and studied Mathematicians could never give a right measure of the earth, nor yet agree about that matter. They measure it first as to the depth of it, what the diameter

meter of the earth is from top to bottom; but they differ much in opinion what the depth or diameter of the earth is: Some have reckoned it three thousand and fifty miles. Others have said it containeth six thousand and seventy miles. And a third sort have concluded that it is seven thousand one hundred and seventy miles. Thus they guess, but could never yet come to know the true measures of the earth in deepness. And if we consider the *Perimiter* or circumference of the earth, there hath been as much variety of conjecture about that. Some of the learned have reckoned the earth fifty thousand miles in compass. Others make it thirty and four thousand six hundred twenty five. A third computation gives it to be thirty one thousand and five hundred miles. There are who have brought it down to twenty two thousand five hundred; yea, to twenty thousand and four hundred miles. And they who are judged most exact among the Moderns, have reduced the account of the compass of the whole earth to nineteen thousand and fourscore miles. Thus the learned and wise men of the world, after their greatest studies, know not what the measures, the just measures of the earth are, nor how they were laid: And therefore God might well say to *Job*, *Who hath laid the measures thereof, if thou knowest?* Who ever could say to this day without mistake, what the measures of it are? That is one thing. A second followeth

Sumitur pro filo, quod Latomi utrinque affixum extendunt in longitudinem muri: Appellatur linea, vel quia ex lino fit, vel quia figuram rectam efficit, quæ etiam linea dicitur. Bold.

Artifices, ne quid indecenter fiat, aut sine proportione regulam adhibent ad omnia dirigenda.

Or who hath stretched the line upon it?

As if he had said, Who hath made the earth so exactly? To *do a thing in print* and to do it *by line*, are proverbials of the same signification.

The line is an instrument of great use in building. Carpenters and Masons must have their line and plummet, else they cannot keep their work even. Now saith the Lord to *Job*, *Who hath stretched the line upon it?* The Lord still pursues the allusion to a building.

To stretch forth the line, signifies in Scripture:

First, *The exercise of power*. And then, Who hath stretched the line upon it, is, *Who hath ordered and governed the earth?* The Apostle *Paul* spake of the line, and of stretching forth the line in this sense (2 *Cor*. 10. 8.) where having said, that he had power from God, a spiritual power, not for *destruction, but for edification*; he presently adds (*vers*. 13.) *But we will not boast of things without our measure, but according to the measure of the rule* (or *line*, as we put in the Margin) *which God hath distributed unto us; for we stretch not our selves beyond our measure*: That is, we are not greedy of, nor do we grasp more power than is given and allowed us of God; nor will we exercise our power further than Christ hath appointed and commanded us. This stretching forth of the line is the exercise of power, and that's a metaphorical sense of it.

Secondly, To *stretch the line*, is to build, or to make preparation for building (*Zech*. 1. 16.) *Thus saith the Lord, I am returned to Jerusalem with mercies; my house shall be built in it, and a line shall be stretched forth upon Jerusalem*. Again (*chap*. 4. 10.) *Who hath despised the day of small things? for they shall rejoyce, and shall see the plummet in the hand of Zerubbabel*. When the Lord would assure his people that *Jerusalem* should be restored, he doth it by promising the stretching forth of the line, and the sight of the plummet in the hand of *Zerubbabel*, commanding, overseeing, and directing the work. The line and plummet being of much and most necessary use for the right setting of a building, signified that God was about to build.

Thirdly, The stretching forth of the line upon a place, with some addition, notes the destruction of it, or the pulling of it down (2 *Kings* 21. 13.) *I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab*: That is, I will make her desolate, as *Ahab* and *Samaria* were; and so the latter part of the verse expounds it; *and I will wipe Jerusalem as a man wipeth a dish, wiping and turning it upside down*. Again (*Isa*. 34. 11.) *I will stretch forth upon it the line of confusion and the stones of emptiness*: That is, It shall be utterly ruined. And (*Isa* 18. 2, 7.) *Wo to the land shadowing with wings, &c.* that saith, *Go ye swift messengers to a Nation meted out and trodden down*. The Hebrew is, Go to a Nation *of line*, (as you have it in the Margin) that is, to a Nation who have the line stretched out upon them for desolation; not a line stretched upon them to build them, but to destroy them; a Nation who are or shall be broken down, as it were by line; they shall come to perfect ruin, or ruin shall come on them in full perfection. As when the Lord will build, he doth it by line, that is, exactly and fully, even with a divine skill;

Ad gentem quæ conculcatur & destruitur a deo lineatim, i. e. paulatim destruitur cum modo & ordine.

skill; so when he will destroy fully, he is said to mete out for destruction. We have the word used both with respect to destruction and edification, to building up, and pulling down, in that one place (2 *Sam.* 8. 2.) where it is said, that *David smote Moab, and measured them with a line, casting them down to the ground; even with two lines measured he, to put to death, and with one full line to keep alive; and so the Moabites became Davids servants, and brought gifts.* Some understand this act of *David* in measuring the Moabites with a line, strictly and literally; that *David* having made a full Conquest of their Country, did cause it to be measured with a line, and then appointed or allotted two thirds of the Land, together with the inhabitants, to ruin and destruction; receiving only the third of the people to mercy, and reserving only a third part of the Land to be planted by them. Others take it only allusively, that having conquered them, he used them and their Country at his own pleasure, as we do that which we measure out by line. But whether we take *Davids* measuring the Moabites with a line in the one sense or in the other, it fully reaches this third notion of it under hand.

Here in the Text when the Lord demanded of *Job*, *Who hath stretched the line upon it?* It is as if he had said, Shew me, if thou canst, who hath given this great building, this fabrick of the earth such symetry, such a proportion and evenness, that no fault or flaw can possibly be found in it. From these two figurative expressions in the fifth verse, implying the exactness of the earths frame,

Note;

The frame of the world is every way, and in every respect proportionable and beautiful.

'Tis done (as it were) by measure and line. The Lord is infinitely above the use of measures or lines, yet condescending to our understanding, he gives us to know that 'tis as perfect a piece as if he had done it by measure and by line. Survay the whole world, or any part of it, is it not a most exact piece? The heavens are as the roof of the house, the earth as the floor and foundation of it; those elements aire and water, as the walls and sides of it: The lower parts of the earth are as pillars and bases,

bases, hills and high mountains appear like embossements of the earth to the eye of the beholder. What can be added, whether we consider the compleatness of the whole, or the symetry of the parts? Have we not reason to say admiringly, or to cry out (as *Psal.* 104. 24.) *O Lord, how manifold are thy works, in wisdom hast thou made them all; the earth is full of thy riches: so is the great and wide sea, &c.* Our hearts should be drawn up by all the works of God to admire his workmanship. *That thy name is near thy wondrous works declare* (said *David*, Psal. 65. 1.) speaking of the Works of Providence; and that the name of God is near his Works of Creation declare also, his name is written upon them, that is, his power, wisdome and goodness. And therefore when we behold this Work of God in special, his *laying the measures of the earth*, we should admire both his goodness, wisdom and power. There are five things in this part of the Creation, the earth, as expressed to be done by line and measure, which may raise up our admiration of God.

First, The greatness of the work: It is a vast peece, or pile, a huge fabrick, though but a point to the Heavens. We admire great buildings; but what are the greatest buildings upon earth, to the earth it self, which the Lord hath built!

Secondly, The harmony or uniformity of the building, and so the beauty of it.

Thirdly, The compactness of the building, as knit close together, and so the firmness of it.

Fourthly, That all was done in so short a time. We say, *Rome was not built in a day.* *Solomon* was seven years in building the Temple (1 *Kings* 6. 38.) And he was thirteen years in building his own house (1 *Kings* 7. 1.) And doubtlesse, *Solomon* laid out all the power and skill he had for the setting up of those buildings: But behold a greater building than either the Temple which *Solomon* built for God, or the house which he built for himself, set up (as we say) in a trice. The Lord finished all his work in six dayes, and that part of it, the earth, in one: Nor did the Lord take either six dayes to finish the whole work, or one to finish any one part of it, because he needed so much time to do it in; but because he would not do it in less.

Fifthly, The Lord did all this without the use of any instrument, rule or compass, axe or hammer; though here is mention

made of a meaſure and of a line. The skilfulleſt Architect cannot raiſe up any conſiderable building without theſe; though he hath the platform and idea of it in his head, yet take away his line and his rule, and he can do nothing. But ſuch is the glorious skill and power of God, that though he is pleaſed to ſpeak of a meaſure and of a line; yet we muſt not be ſo groſs, as to think that he made uſe of any. The whole work was natural to God, and therefore he needed no artificial helps; nor was any inſtrument employed in it, but only his own creating word and will. Some faithleſs Atheiſts of old (and poſſibly there are ſuch at this day) asked in ſcorn with what tools and inſtruments, with what ladders and ſcaffolds, this building was ſet up: But let us at once pity ſuch in their unbeliefe and horrible prophaneneſs, and labour to edifie or build up our ſelves in grace and holineſs, in the faith and fear of his great Name, who built this world without tools or inſtruments, without ladders or ſcaffolds.

Secondly, As our hearts ſhould be drawn out in admiration, ſo in thankfulneſs, foraſmuch as God hath made ſuch a world for us: he hath laid the foundations of the earth, he hath meaſured it out, and ſtretched the line upon it, that we might have the uſe of it, that we might tenant and inhabit this houſe. Man is the chief inhabitant of the earth; that other creatures dwell there, is for the ſervice of man: then let us be thankful. Our greateſt cauſe of thankfulneſs is, that the Lord hath made another houſe for us, of which the Apoſtle profeſſeth his aſſurance (2 *Cor.* 5. 1.) *We know, that when the earthly houſe of this Tabernacle* (whether of our body, or of the body of this world) *is diſſolved, we have a building of God, an houſe not made with hands, eternal in the heavens.* O how ſhould we rejoyce in, be thankful for that houſe! But that we have this inferiour houſe built for us (which is alſo *a building of God, an houſe not made with hands*, but purely and immediately by the power of God) is and ſhould be continual matter of great thankfulneſs.

Thirdly, Seeing the Lord hath thus laid the meaſures of the earth, and ſtretched forth the line upon it; ſeeing he hath made ſuch an exact building for us, *this earth*: let us walk exactly and orderly upon *this earth*, which he hath made. As he hath laid his meaſures in framing the earth, ſo we ſhould keep our meaſures in living upon the earth. He hath ſtretched our his line

line upon it, and we ſhould take heed that we do not exceed our line. God hath given a line, by which mans converſation ſhould be ſquared as exactly as any building is or can be by line. As the work of God for us is beautiful, ſo ſhould our works be. We (as to our ſpiritual ſtate) are a Creation, a new noble Creation: And certainly, he who made the earth, this old outward Creation in ſuch exactneſs, hath alſo made the new Creation, our ſpiritual heavenly ſtate much more (if more may be) exactly; he hath made it by meaſure and by line. Let us therefore walk, and ſpeak, yea, and think, by meaſure and by line; let us appear and approve our ſelves as the building of God, as the work of Gods holy Spirit, fair and beautiful. Many profeſs godlineſs; but do they appear as Gods Workmanſhip, as if God had ſtretched his line, and laid the meaſure of the New Spiritual Creation upon them? Beleevers *are the Workmanſhip of God* (Eph. 2. 10.) ποίημα. and ſo they ſhould appear as) *created in Chriſt Jeſus unto good works; which God hath before ordained, that we ſhould walk in them.* The Apoſtle ſaith (*Phil.* 1. 27.) *Let your converſation be as becometh the Goſpel of Chriſt*, whom ye believe in. The Goſpel is an exact thing, ordered in all things as *David* ſpake of it (2 *Sam.* 23. 5.) under the notion of the everlaſting Covenant. Now, ſaith St. *Paul*, *Let your converſation be as becometh the Goſpel of Chriſt*; let it be an orderly converſation: I may ſay alſo, let your converſationbe ſuch as becometh the earth ye walk upon; that's an accurate frame, the Lord hath made it in meaſure, and ſtretched the line upon it: Let us take heed webe not found walking beſides that line, thoſe meaſures which he hath given us.

Fourthly, If God hath been thus exact in framing the earth, as it were, by line and meaſure for us; if he hath given us ſo perfect a piece to inhabit and dwell in while we are in this ſinful ſtate: What do you think is that paradiſe which he hath prepared for us in our ſinleſs ſtate! VVhat are the meaſures of our heavenly City! VVhat the lines that have been ſtretched out upon thoſe eternal Manſions! If viſible things which our eye ſeeth, are ſo taking; what are things inviſible! And if this earth which we tread on, be a Looking-glaſs (as indeed it is) wherein we may ſee the wiſdom and power of God; what will heaven be? How will that reflect the wiſdom, power, and goodneſs of God? If this world be a beauty, and is therefore expreſſed

κόσμος. pressed by a word in the Greek signifying beauty, comelineſs, decency; what will that world be which is to come! Thus much of the exactneſs of the building. The next verſe holds out the ſtrength and firmneſs of it.

Verſ. 6. *Whereupon are the foundations thereof faſtened? Or who hath laid the corner-ſtone thereof?*

Two things make a building ſtrong and firm.

Firſt, The faſtening of the foundations.

Secondly, The right laying of the Corner-ſtone.

VVe had the laying of the foundations at the fourth verſe, here we have the faſtening of them. If a foundation be laid looſly, the building will not ſtand. Chriſt in the Parable (*Mat.* 7. 27.) ſpeaks of a foundation laid in the looſe ſand, that could not make a firm building. But the houſe which had its foundation laid on a compacted rock, or had the rock for a foundation, ſtood faſt in all winds and weathers. The Lord hath not only laid the foundations of the earth, but hath faſtened the foundations; he hath built upon a Rock. You will ſay, what is that rock-like thing upon which the foundations of the earth are faſtened? I anſwer, it is nothing but the power and will of God. The will and power of God are the pillars or baſes upon which the earth is faſtened and made ſure for ever.

Iis qui nos percunctantur cuinam corpori veluti ſubjecto fundamento tam immenſum hoc terræ pondus innitatur, dicamus oportet, quod in manu terræ ſunt omnes fines terræ. Baſil. in Pſal. 94.

טבע *Immerſus, infixus, impreſſus, hinc* טבעת *annulus quod digito vel potius digitus ei infigitur.*

ארן *Baſis columna cui aliquid innititur, imponitur atque ab ea geſtatur.*

The word which we tranſlate *foundations*, is often in Scripture rendred *ſockets* (Exod. 26. 19. *chap.* 35. 11. *chap.* 38. 27. *Cant.* 5. 15.) Now ſockets are places cut in timber and ſtone, or caſt in mettal, in which the ſeveral ſtrengthning pieces of a building are faſtened; and ſuch is the foundation to a houſe, the faſtening of it. Foundations are laid in the ground, and beams are faſtened with ſockets. Mr. *Broughton* tranſlates; *Whereupon are the foundations thereof ſunk faſt.* We uſually ſay, we muſt *ſink a foundation*: Foundations are ſunk, and then the Superſtructure faſtened on it.

Further, Take notice, The word which here we render *foundations or ſockets*, is not that which properly ſignifieth a foundation: And from it the word *Adon* is derived, which ſignifieth a Lord, or Maſter, or chief among men; becauſe Lords and Princes are or ſhould be as the ſockets and pillars of a Nation, to faſten and ſecure all in their places: and upon the fall of Princes often followeth the fall and ruin of Nations. The Spaniſh word *Don*,

Don, or *Lord*, is ſuppoſed a derivative from it. And from this Appellative, one of the proper Names of God is formed, by the addition of a letter in the end: Under which royal Title he is repreſented to our faith as the Lord and Upholder of all things. Some have obſerved, that God is called by this Name one hundred thirty and four times in Scripture. All which ſhew, that he who is the Creator, is alſo the Suſtainer and Supporter of the whole fabrick of Nature; ſuch is the ſignificancy of this word. Now when the Lord asks, *Wherepon are the foundations thereof faſtened?* There's no anſwer can be given to this queſtion, but what was given to the former. God hath faſtened them upon himſelf, in his power and will they ſtand ſure.

Per literam, in fine additam præcedente Camets.

Or who hath laid the Corner-ſtone thereof? Or, *Who hath caſt her Corner-ſtone?*

As if he had ſaid, Who made the parts of the earth to keep cloſe together, and to keep up one another? This is another very conſiderable part in a building. As ſtrong buildings muſt have a ſure foundation to hold up the whole; ſo they muſt have corner-ſtones to hold the parts together. The corner-ſtone bindeth and ſtrengtheneth the fabrick, as well as gives beauty and ornament to it.

Videntur obſcure ſignificari poli terræ. Grot. Lapis anguli, *i. e. qui poſitus eſt in angulo.* Piſc.

There are two ſorts of corner-ſtones:

Firſt, There is a corner-ſtone laid below or beneath in the earth with the foundation. The Maſter-builder is very careful to ſet that right.

Secondly, There is a corner-ſtone laid upon the foundation, or in the joyning of the walls, both below as ſoon as the building appears above ground, and up to the top or utmoſt height of the building. Our Lord Jeſus Chriſt is expreſſed in Scripture under the notion of a corner-ſtone as to both theſe uſes.

Firſt, He is the corner-ſtone laid below in the earth with the foundation (*Iſa.* 28. 16.) *Behold, I lay in Zion for a foundation, a ſtone, a tried ſtone, a precious corner-ſtone, a ſure foundation*: So we tranſlate this latter part of the verſe. Some others render it thus, *A corner-ſtone founded upon a foundation*; implying, that Chriſt is the loweſt, the chiefeſt and firmeſt foundation ſtone, as well as a tried precious corner-ſtone. The Apoſtle affirms both theſe of Chriſt in one verſe (*Eph.* 2. 20.) *Ye are*

In fundamentum fundatum. Quæ ſorte fundamenti repetitio ſignificat infimam fundamenti partem optimam.

built

built upon the foundation of the Apostles and Prophets (not upon their persons but doctrine, which is Christ) *Jesus Christ himself being the chief corner-stone: In whom all the building fitly framed together, groweth into an holy Temple in the Lord.* Again (1 Pet. 2. 4, 5.) *To whom coming, as unto a living stone, disallowed indeed of men; but chosen of God and precious: Ye also as lively stones are built up a spiritual house, &c.*

Christus dicitur caput anguli quod non solum sit principium, sed finis spiritualis ædificii. Nyssen.

Some conceive, that in this place, the Lord fore-shewed *Job* the Incarnation of Christ, who is the true corner-stone, knitting all in One. For mostly, when the Scripture would set forth the security of our salvation by Christ, it doth it by this resemblance: Upon him believers are founded, and in him fastened. If we had not Christ a corner-stone for our salvation, it were not possible that our salvation should be sure to us: The building cannot be fixt without it. Christ is said to be our peace, who hath made both one (*Eph.* 2. 14.) where the Apostle speaks first of taking away the middle wall of partition, and then of making both (that is Jews and Gentiles) one by Christ, the only corner stone. By one and the same faith in Christ, two people, Jews and Gentiles, are joyned in one: As in the corner of a building, two walls alwayes meet and are closed together by the corner-stone. And as Christ is a corner-stone laid in with the foundation, so he is a corner-stone upon the foundation in the continued rising of the building, till raised to the top. As the corner-stone hath its use in any part of the corner, from the foundation to the roof, so it is placed in the highest part of the building; There Christ is the chief corner-stone. The Prophet speaks thus of Christ (*Zach.* 4. 7.) *And he* (that is *Zerubbabel*) *shall bring forth the head-stone thereof with shoutings, crying grace, grace unto it*; which seems to signifie, that Christ should be manifested and brought publickly forth, like the chief or uppermost corner-stone. The corner-stone is called the Head-stone, because 'tis set above in the building; and 'tis called also the Head-stone, because it is polished, and appeareth above the rest, like an head above the body. Thus you see the use of the corner-stone in Scripture, as applied to Christ, in allusion to a building, for the security and firmness of it: the corner-stone being that which bindeth the building, and fastens the contiguous walls together. Here the Lord speaking of his framing the Earth, tells us of a corner-

Educet lapidem capitis. Heb. *Quod instar capitis promineat, aut quod eminet at in supremo loco.*

ner-stone, to shew that the frame of the earth shall stand and continue unshaken, & undivided. In opposition to this phrase, when the prophet describeth the irreparable destruction of *Babylon*, or that it shall be ruined without recovery; he expresseth it thus (*Jer.* 51. 26.) *And they shall not take of thee a stone for a corner, nor a stone for foundation; but thou shalt be desolate for ever, saith the Lord. Babylon* shall have neither foundation nor corner-stone; as much as to say, it shall never be built. Magistrates and chief Governours are also called corner-stones (*Psal.* 118. 22.) *The stone which the builders refused, is become the head-stone of the corner.* Which words as they relate to Christ chiefly, so also to King *David*, as a type of Christ. The Scripture in several other places gives that title to great men (1 *Sam.* 14. 38. *Judges* 20. 2. *Isa.* 20. *Zeph.* 3. 6.) In all these Texts Princes and great men are called *corners* or *corner-stones*, because, as the corner-stone holdeth the wall together, so they hold Nations (in their civil capacity) together. *Who laid the corner-stone thereof?* saith God to *Job*; Tell me who did it? Didst thou do it? Did Angels do it? Consider the greatness, the firmness of the work; and thou wilt be convinced, that it was I that laid the corner-stone thereof. So then, the general sense of this verse is to shew the stability of the Work of God. Here are foundations, and foundations fastened in the wisdom and power of God, who is an everlasting strength, *the rock of ages* (*Isa.* 26. 4.) Here also the corner-stone is laid, therefore all is sure and firm.

Now what did the Lord aime at in all this? Surely, it was not barely to convince *Job*, that the earth was a beautiful piece, and a strong one: There was somewhat else in it; and what was that? Even to convince *Job*, that forasmuch as he could not deny, but this admirable and well ordered building, was the work of God; that therefore he should sit down satisfied in all his other works. If God alone perfected this work by his power, if he contrived it by his wisdom; shall man find fault with any of the works of God? Doth not he who put the world into this beautiful frame wherein we see it, carry on all his works on earth in beauty and order, though we see it not? And is there not a firmness and strength in all his works? Is there not a measure laid in all his providences, and a line stretched out upon all his

his dealings with the children of men? Hath he not fastened the foundations, and laid the corner-stone of all his dispensations right? *Job* seemed to speak sometimes, as if the Lord had not dealt with him in measure; nor stretched an equal line upon his proceedings; he looked upon all as off the hooks, and out of course. Now, saith the Lord, have I *laid the measures of the earth, and stretched the line upon it? Have I fastened the foundations and laid the corner-stone thereof? Have I done all these things; and dost thou think that I will let the world in general, or any mans case in particular, run to ruin; as if my works of providence had neither foundation nor corner-stone? Remember, O Job, and well consider, that as when in the beginning I saw the earth without form and void* (Gen. 1.) *I, by a creating word, commanded it into form and fulness: So when thou seest nothing but* (Tohu *and* Bohu) *confusion and disorder, voidness and darkness, in the earth, even then I am laying the measures of Justice, and stretching the line of Truth and Equity, upon all that is done or suffered; and will bring forth my work in full perfection: Nothing shall be amiss, or out of order, when my work is finished, how much soever it may seem to be amiss, as to beginnings or present actings.* Therefore, *O Job, leave off thy complainings, and rest quietly in my dealings.*

תהו ובהו

Some have questioned the Natural Works of God, yet 'tis impossible to mend any part, or the least pin of them. And 'tis as impossible for the wit and understanding of Men or Angels to mend any thing in the Providential Works of God. That's the scope of this discourse, even that the consideration of Gods power and wisdom in making the world, should bridle our curiosity, and awe our spirits, when they begin to quarrel with, yea, but to query about any thing that God hath done; though it appear to us altogether irregular and confused, or as done without either line or measure. The Lords work is beautiful and glorious, 'tis also sure and strong. As his Promise or Covenant *is ordered in all things and sure* (2 Sam. 23. 5.) So are his Providences too (for they are the issues and accomplishments of his Promises) ordered as to means, and sure as to the end: They shall end or issue in bringing about the things which are laid in the foundation and corner-stone of his purposes, counsels, and decrees; *all which work together for good, to them that love God, to them who*

who are the called according to his purpose (Rom. 8. 28.)

And to convince *Job* from the Works of Creation, that he ought not only to acquiesce or rest quietly under the Works of Providence, whatsoever they were, but to rejoyce in them; the Lord tells him in the next verse that there was great rejoycing, yea, shouting for joy, when the foundations of the earth were fastened, and the corner-stone thereof laid.

JOB. Chap. 38. Vers. 7.

7. When the morning stars sang together, and all the sons of God shouted for joy.

THere are two opinions among learned Interpreters concerning the general state of this verse:

First, Some here reassuming the first words of these questions proposed at the fourth verse by God to *Job*, *Where wast thou, when I laid the foundations of the earth? &c.* make this the second instance of Gods mighty power in the works of Creation; *Where wast thou, when the morning stars sang together, and all the sons of God shouted for joy?* As if the Lord had said, I have as yet questioned thee only where thou wast when I made the earth, which is the most inferiour part of the world: But now I purpose to rise higher in my discourse, and therefore I put these questions to thee; *Where wast thou, when I set up the morning stars, those sparkling lights, which shine to the earth, through the firmament of heaven; as also the sons of God, those blessed spirits? all which sang together and shouted for joy, at the appearance of my power and wisdom.*

Secondly, Others connect these words in a continued sense and sentence with the verse going before; *Where wast thou, when I laid the foundations of the earth? &c.* at which sight, *the morning stars sang together, and all the sons of God shouted for joy.* Taking the words thus, they carry an allusion to, or are a similitude taken from noble buildings or structures, whose foundations use to be laid with solemnity, and their corner-stones to be set up with shouting and acclamation. That it was anciently customary,

stonary, to make such acclamations at the laying of the foundation of some eminent building, besides what is clear out of humane Authors and Histories, we have several Scripture evidences. The 87th Psalm throughout, setting forth the structure of the Gospel Church, of the spiritual Zion, by way of prophesie, begins thus; *His foundation is in the holy mountains*; there's the foundation of Zion laid: Then followeth, as at the second verse, *The Lord loveth the gates of Zion, more than all the dwellings of Jacob. Glorious things are spoken of thee, O thou City of God! Selah.* As if he had said, there was a great acclamation, high praises at the laying the foundation of Zion; with which the Psalme closeth more expresly (*v.* 7.) *As well the singers as the players on instruments shall be there: all my Springs are in thee.* Again (*Psal.* 118. 22, 23, 24.) there is no sooner mention made of the corner-stone (*the stone which the builders refused is become the head stone of the corner*) but presently we have acclamations about it; *This is the Lords doing, it is marvelous in our eyes*: This is a blessed work indeed, *This is the day which the Lord hath made; we will rejoyce and be glad in it.* That corner-stone of salvation Jesus Christ, being laid, as I may say, all the stars sang together, and the sons of God shouted for joy; *This is the day which the Lord hath made.* If we go to those material buildings which were figurative of the Church and Christ, we shall find the like (*Ezra* 3. 10.) When the Jewes at the return of their Captivity, began to build the Temple, the Text saith at the tenth verse; *And when the builders laid the foundation of the Temple of the Lord, then they set the Priests in their apparel; and with their voices, with the Levits, and the sons of Asaph, to praise the Lord.* As soon as the foundation was laid, they were all in song, and raised up in holy rejoycings; though some of the old men, who remembred the first Temple, wept when the foundation of this was laid. That Scripture (*Zach.* 4. 7.) speaks of the same thing, where the Prophet, in the Spirit, fore-seeing the disappointments of all the enemies of the people of God, thus triumphs over them by faith; *Who art thou, O great Mountain, before Zerubbabel? thou shalt become a plain; he shall bring forth the head-stone thereof with shouting.* That is, the building of *Hierusalem*, or the restoring of the Temple shall be brought to perfection; and then they shall *cry, grace, grace, unto it.*

Now

Now in allusion to the practice both of men in common, and of the people of God in special, at the raising of great structures; the Lord tells us here, that when he laid the foundations of the earth, and when he fastened the corner-stone thereof, there was a Triumph made: Then *the morning stars sang together, and all the sons of God shouted for joy.* Thus we have the state of this verse, either taking it for another instance of the power of God in creating the Stars and the Angels; or else subjoyning it as an acclamation to the former instance of the power of God; the Stars and Angels rejoycing at the laying of the foundations of the earth. And the general reason why the Lord brings in the stars and the sons of God rejoycing at the laying the foundations of the earth, and finishing that work, we may conceive to be this; that the Lord would thereby convince *Job* of his murmuring and complaining, or of the unquietness of his spirit under the works of his providence. As if he had said, *The stars and all the sons of God rejoyced at the founding of the Earth, extolling the work, and congratulating the appearances of my power and glory in it. Now, who art thou, that when I have put forth my power and wisdom in this work of my providence towards thee, thou shouldst complain, and find fault with what I have done, instead of resting and rejoycing in it! Surely, O Job, thou thinkest my works of providence are imperfect, though my work of Creation was not; but consider, was the Creation in the very first part of it such, as caused all the sons of God to rejoyce, and wilt thou, who sayest thou art a son of God, sit unsatisfied with any of my works?* Thus the Lord handles *Job*, and from that testimony which the stars and his sons gave of the Works of Creation, reproves him for his unquietness under his Works of Providence.

Monetur Job ut exemplo angelorum, dei opera miretur & laudet, non fugillet. Scult.

So much for the general state of the words: Yet to clear them farther in general, before I come to the particulars, there are three veins of interpretation opened about them.

First, Some interpret this whole verse concerning the stars or the heavenly bodies, not only taking the first part of the verse literally for the stars in heaven; but by the sons of God in the latter part of the verse, they understand the stars in a figure; as I shall shew more fully, when I come to the opening of those words. Thus they expound the whole verse concerning

the glory and praise which the stars in heaven gave to God, for the Work of Creation at the laying of the foundations of the Earth.

Hieronymus. Gregorius. Beda.

A second sort of Interpreters expound the whole verse of the Angels, and not of the Stars properly at all; they suppose the morning Stars to be Angels in a figure, and the Sons of God to be Angels in the letter: and so expound the whole verse of the Angels, as if the words were a description only of that joy which the Angels of Heaven only expressed, when they saw God beginning the Work of Creation, or laying the foundations of the Earth.

The third sort of Interpreters divide the sense, expounding the first part of the verse properly for the Stars, those studs of light, with which the Heavens are adorned, which (in their kind) are brought in singing at the Creation of the Earth; and by the Sons of God in the latter part of the verse, they understand the Angels, those spiritual substances, who are the Native Inhabitants of Heaven; they especially are represented shouting for joy, when that work was begun.

I cannot adhere to the first sort of Interpreters, giving all to the Stars, nor to the second, giving all to the Angels (though that hath many learned Authors, who press it hard) but following the middle way, shall take the former part of this verse, for the Stars of Heaven; and the latter, for the Angels in Heaven.

כוכבי בקר
Sunt stellæ quædam singulares, quæ non aliis admistæ, solæ feruntur. Sydera vero quæ in aliquod signum stellarum plurium composita feruntur. Macrob. *l.* 1. *c.* 14. *Matutinas nominat meo judicio, quod sub auroram magis splendere videantur.* Merc.

When the morning Stars sang together.

There are single Stars, and Stars (as I may say) in a combination, commonly called a *Constellation*. There is an Evening Star and a Morning Star (which yet are but one) called by the Greeks φωσφορος, and by the Latines *Lucifer*, *The light bringer*: because that Star appears very bright immediately before day-break, or before the Sun riseth; and the same Star which ushered or led in the Sun in the morning, comes behind the Sun in the evening, and is then called *Hesperus*, *The Evening Star*.

Here the Lord speaks in the plural number, of *the morning Stars*, not in the singular, of a *morning Star*. And the Lord calls them *morning Stars* (say some) because the Stars appear most clearly, and shine most brightly, near the approach of the morning, or break of the day.

Secondly,

Secondly, Others conceive them so called, because they were created or formed in the very morning of the World; they were early made. For though (as I shall touch afterward) as to their perfection, the Stars were made the fourth day; yet their Creation is comprehended in the work of the first day, under those general words (*Gen.* 1. 1.) *In the beginning God created the Heavens and the Earth*; the Heavens contained all the Stars in their materiality, though not yet formally produced; for the Stars being but the thicker part of the Heavenly Orb, when the Heavens were made, the Stars were also made: and may therefore be called *Morning Stars*, as being made in the Morning of the World, early made.

Sydera summo mundi mane, lucentia, meque suo formoso splendore laudantia.

Thirdly, They may be called *Morning Stars*, because they (according to their manner) expresst their joy early or betimes in the Morning of the World, or as soon as the Lord had laid the foundations of the Earth. Those things which are done early, are done in the morning; and they who do things in the morning, have the denomination of the morning upon them. The Poet anciently said *Æneas* was (*Matutinus*) *A Morning Man*, because he was early at his work; so these may be called *Morning Stars*, because they were early at work, singing the praise of God. Thus the reason why the Wolf hath this Epithite, *An Evening Wolf*, is because he doth his work, he comes forth for his prey, in the evening (*Hab.* 1. 8. *Zeph.* 3. 3.) In the former Prophet, the Chaldean Horse-men are compared to *Evening Wolves*, for fierceness; and in the latter, the Judges of *Israel* are set under the same comparison, for blood-sucking cruelty. And as thus, upon different accounts, some are called *Morning Men*, others *Evening Men*; so 'tis upon no good account, that any are called *Night-men*, though the general reason of it be the same with the former, because they do their bad work, or works of darkness, under the shadow and favour of the Night. The Thief, the Murderer, the Adulterer, are *Night-men*, all these are wont to do their work in the Night (*Job* 24. 13, 14, 15, 16.) Thus there are men of the *Night*, men of the *Evening*, and men of the *Morning*, or *Morning Men*. In this sense the Stars may be called *Morning Stars*, because they were so early at that best work, the praises of God. *When the Morning Stars*

Qui mane aliquid aggrediuntur opus Matutini *dicuntur. Nec minus Æneas se matutinus agebat.* Virg. *l.* 8. *Idem est matutina astra laudant, atque mane laudant.* Sanct.

Sang,

ברן *Gerundium est a* רנן *quod inter alia canere significat, unde* רנה *cantus.* Drus.

Sang together.

Singing is an act of the voice; and as there is a natural singing (that of birds) so an artificial. But how could Stars sing, either artificially, seeing they have no reason, or naturally, seeing they have not so much as a life of sense?

I answer, 'Tis frequent in Scripture to attribute acts of life to liveless creatures, and acts of reason to those things which have no sense. The Earth is somewhere said to mourn (*Isa.* 33. 9.) The Trees of the Forrest, as also the Hills and the Valleys are said to rejoyce and sing for joy (*Psal.* 65. 12, 13.) And in the same sense the Stars are here represented singing; and in what sense they may be said to sing, will be further shewed afterwards: Nor did they onely sing, but they sang

Simul unico consensu, unico consensu.

Together.

There was a kind of concord and harmony in their singing; they sang, as I may say, with one consent, or in consort. Some translate *They sang alone*; That is, when there were no other creatures to joyn with them, yet as soon as they were in being they sang alone. The word sometimes signifies *only*, as well as *together* (chap 34. 29. Ezra 4. 3.) They did not sing every one of them alone, but they all sang alone without any other creatures to joyn with them. Thus they sang both alone *and together*.

Hence Note, First;

Singing is an act of divine worship and praise.

They sang to the glory of God.

Note, Secondly;

Singing is an expression of joy.

Is any one merry (saith the Apostle (*Jam.* 5. 13.) *let him sing.* Though there are mournful songs, and some sing in the very heavinesse of their souls; yet properly, singing imports rejoycing. When Christ told his Church (*Cant.* 2. 12.) *The time of the singing of birds is come*, his meaning was, rejoycing time is come, sorrow and mourning are fled away.

Thirdly, In that singing is attributed to the Stars,

Note;

Note;

Liveless creatures rejoyce and set forth the praises of God, as they are able.

David saith, *All thy works shall praise thee, O Lord* (Psal. 145. 10.) *All thy works*, that is, the very lowest and least of thy works, even the clods of the earth, shall praise thee; how much more the Stars of Heaven! We find all the creatures called to sing the praise of the Lord quite through the 148th Psalm, *Praise him Sun and Moon, praise him all ye Stars of light*: There's the special instance of the Text. *The Heavens declare the glory of God, and the Firmament sheweth his handy-work* (Psal. 19. 1.) There is a kind of dutiful conspiration among all Creatures, even among the inanimate Creatures, in their places to praise God. And if you ask how they praise God? or how they sing? I answer in general, *after their manner*, as they are able, or as is suitable to their condition. The Stars sing not formally (and yet some say, there is a harmony in the motions of the Heavens; which being so constant, concordant, and uniform, hath a kind of Musick in it) but though they cannot praise God formally, yet, *More suo.*

First, They do it *Materially*: That is, they are that matter, for which God is to be praised, they being such excellent and noble creatures. *The work praiseth the Workman.* That which is well done, commends the Doer of it, though all tongues be silent. In this sense, the Stars sing the praise of God: They sing the praise of God, as they are the objects of his praise; or, as they provoke Men and Angels to praise God for making them. *In cœlestibus corporibus amplior occurrit dei collaudandi materia; ideo & illis cantus soluta proclamatio seu ovatio figurate tribuitur.* Merc.

Secondly, They praise God Vertually, or equivalently, they shew how praise-worthy God is.

Thirdly, When we say the Stars praise God, it intimates, there is so much excellency in the Works of God, that if the Stars could speak, they would declare and shew forth his praise. When the Disciples of Christ rejoyced, and praised God with a loud voice, for all the mighty works which they had seen; saying, *Blessed be the King that cometh in the Name of the Lord, peace in Heaven, and glory in the Highest* (Luke 19. 37, 38.) The envious Pharisees did not like the Musick, and therefore said to him from among the multitude, *Master, rebuke thy*

Disci-

Disciples (vers. 39.) To these morose Masters, Christ answered (*vers.* 40.) *I tell you, that if these should hold their peace, the stones would immediately cry out.* As if he had said, you labour in vain to suppress or hinder the testimony given me by my Disciples; for if they should be silent, the stones would cry shame of them, for neglecting their duty: and God would rather cause senseless creatures to proclaim his praise, in giving me an honourable testimony, than I should want it. Now as there was such a worth in the work of Redemption, and in all the works of the Redeemer, while here on Earth, that the stones would have shewed forth his praise, if men had not: So there is such a worth in that Work of God, the Creation of the Earth, that rather than God should not have the glory of it, the Stars would have done it by breaking out into joyful singing.

Lastly, As Birds praise God by their singing, so Stars may be said to sing the high praises of God by their shining, by their brightness, by their motion, by their influence; for all which God is to be praised and glorified.

And hence we may infer, If not only irrational, but inanimate creatures sing the praises of God, at least, by giving occasion of his praise; then how much more should men set forth his praise, who are not only living, but reasonable creatures! and if creatures without life and reason should provoke mankind in general, as having life and reason to praise God; how much more, should godly men be provoked by them to sing his praise, they having not only life, which Stars have not; and reason, which Birds and Beasts have not; but grace, which the most of men have not! Among visible creatures, Men have most reason (because they have reason) to praise God, and among Men, Godly Men have most reason to praise God, because they have Grace. And therefore as soon as ever *David* had said, *All thy works shall praise thee, O Lord* (Psal. 145. 10, 11.) he adds in the next words, *and thy Saints shall bless thee, they shall speak of the glory of thy Kingdome, and talk of thy power.* As if he had said, As all thy works, O Lord, praise thee, so Saints (who are the choicest pieces of thy workmanship) have cause to do it, more than, and above all: they cannot but be speaking and talking of thy Kingdome and Power, which are very glorious. Upon which account, the tongue of Man, especially the tongue of a Godly

Godly Man, is called *his glory*; *I will sing and give praise* (said *David*, Psal 108. 1.) *even with my glory.* What is that? his tongue, the chief bodily instrument of divine praises. The Stars in their courses once fought against the enemies of God (*Judg.* 5. 20.) and they alwayes in their places sing the praises of God: Let it not be said that Saints are silent.

So much of these words, as the Stars are taken properly.

There are some (as I said before) who take these Stars metaphorically or figuratively for the Angels, and then their singing is proper; and there are two reasons given, why by the stars in this place, we should understand the Angels.

First, If we consider the truth or course of the History, because the Earth being created the first day, the Stars were not in being till the fourth day; unless we comprehend them (as was said before, as to their matter and reality) under those words of *Moses*, *In the beginning God created the Heaven and the Earth*: but as to their appearance and formality, so they were not till the fourth day; and if so, how could they sing the praises of God at the laying of the foundations of the Earth? A second reason is given from this Chapter, because God speaks of the Stars afterwards (*vers.* 31, 32.) *Canst thou bind the sweet influences of Pleiades* (the seven Stars so called) *or loose the bands of Orion, &c.* Here the Lord treats with *Job* about the Stars in proper sense, therefore probably the Morning Stars here mentioned, are not to be taken properly, but tropically, for the Angels.

And the Angels may very well be called Stars, or Morning Stars, by a Metaphor, because of their spiritual beauty and excellency, in which they out-shine all the Morning Stars, yea that special Morning Star, commonly known by the Name of *Lucifer*, or *Light-bringer*. Though the Angels have not a visible bodily beauty, yet they have a better beauty than any body. 'Tis said of *Stephen* (Acts 6. 15.) when he stood before the Council, *They beheld his face as it had been the face of an Angel.* Angels (being Spirits) have no visible faces; but because Angels are, in their nature and qualities, beautiful creatures, therefore *Stephen* having an extraordinary beauty stampt upon him, is said to have the face of an Angel. And as beautiful persons may be said to look like, or resemble Angels; so Angels may be said to look

look like, or resemble Stars. The Church for the lustre of her graces, is said, *to look forth as the Morning, fair as the Moon, clear as the Sun* (Cant. 6. 10.) and so may the Angels as the Stars. The Apostle saith of those false Apostles (who would needs be accounted Stars (faithful Ministers of Christ) in the Firmament of the Church) they are transformed into Angels of light (2 *Cor.* 11. 14.) that is, they would appear like Angels of light. The holy Angels are Angels of light. The seven Stars are the seven Angels, saith Christ, expounding the Vision to *John* (Revel. 1. 20.) This shews that Angels and Stars have a very great similitude; so that, as there in one sense, so here in another, the Stars may signifie the Angels. And the Angels may very well be called *Morning Stars*, because they were the first of living Creatures, their Creation being supposed to be (though *Moses* expresseth nothing of it) comprehended within that of the Heavens: *In the beginning God created the Heaven and the Earth*, the Heaven and the heavenly Inhabitants, the Angels. The evil Angel, the Devil, that fallen Angel, is also called, a *Morning Star*. That Title *Lucifer, Son of the Morning*, which the Prophet bestows on the Assyrian (*Isa.* 14. 12.) for his pomp and pride, properly belongs to the Devil, the Arch-Devil, a fallen Angel, or the Primier of the fallen Angels: yea, Jesus Christ himself is called the *Day-Star* (2 Pet. 1. 19.) and under another far different expression) the *Morning Star* (Rev. 2. 28.) and he saith of himself (*Rev.* 22. 16.) *I am the bright and Morning Star.* Thus Christ, who is the Angel of the Covenant, the Lord of Angels, the Creator of Angels, is called the *Morning Star*. All these Scriptures bear testimony that it is not strange to expound Stars by Angels.

ἡ αὐγὴ ἡ πρωϊνὴ.

ὁ ἀστὴρ ὁ λαμπρὸς καὶ ὄρθριος.

And therefore, when the Lord saith, *The Stars sang together*, according to this interpretation (upon which yet I shall not insist, but leave the Reader to his own opinion) it is but the same with that which followes in the close of the verse, to which I now proceed.

And all the Sons of God shouted for joy.

Acies Angelorum. Chald. *Angeli mei.* Sept.

The Chaldee Paraphrase is express, that the Sons of God are the Angels, rendring, *The Armies of Angels shouted for joy.* And the Septuagint are as clear for it, saying, *When all my Angels sung*

sung for joy; both leave out our Translation, *the Sons of God*, and put that which is the Exposition into the Text, *the Angels of God.* That the Angels are called *Sons of God*, hath been shewed before (*chap.* 1. 6.) *There was a day when the Sons of God came together* (that is, the Angels) *and Satan* (the evil Angel) *came also among them.* The Devil, or evil spirit, thrust himself into the assembly of the good Spirits or holy Angels, who are the Sons of God.

If any ask how the Angels are the Sons of God? I answer

First, Negatively, They are not the Sons of God, as Jesus Christ is. Angels became the Sons of God in time; Jesus Christ is the Son of God from Eternity. The Apostle (*Heb.* 1. 5.) puts the question, *To which of the Angels said he at any time, thou art my Son, this day have I begotten thee?* The Angels are the created Sons of God; Jesus Christ onely is his onely begotten Son. Angels are the Sons of God by meer grace and favour; the Lord accounting them as Sons, accepting them as Sons, using and respecting them as Sons, as he doth also all true believers, who likewise are the Sons of God. But Jesus Christ alone is the Son of God by Nature, or by an eternal generation, and was so declared in the fulness of time, both by his Incarnation and Resurrection; which many conceive to be the Apostles intendment, in those words, *This day have I begotten thee*; taken out of the second Psalm, and quoted (*Acts* 13. 33.) as also (*Heb.* 1. 5.)

Secondly, In the Negative, The Angels are not the Sons of God by Regeneration, nor by Adoption. Thus Believers only are the Sons of God (*John* 1. 12.) *To as many as received him, to them gave he power to become the Sons of God, even to as many as believed on his Name.* Believers are the Sons of God, regenerated and adopted; Angels are not so. The holy Angels needed not Regeneration; for as they were created holy, so they fell not from that holiness in which they were created: and therefore Christ is not to them a Redeemer for their restauration, but onely a Head for their confirmation and establishment (*Col.* 2. 10.) As for the Angels which fell, they *are reserved in chains of darkness to the Judgement of the Great Day*; they have no share in Redemption, their fall is irrecoverable. Thus we see how the Angels are not the *Sons of God.* But how then are they *the Sons of God?*

I answer, Affirmatively, The Angels may be called the Sons of God in a sixfold sense.

First, As *Adam* is called the Son of God (*Luke* 3. 38.) in his primary Constitution or by Creation; so Angels are the Sons of God, as they are his Creatures.

Secondly, Angels are called the Sons of God, because of Gods great affection to them, as well as his creation of them. Such as we much affect and love intrinsically, we are ready to call our Children, Sons or Daughters: The Lord bears abundance of love to the Angels, therefore he calls them his Sons.

Thirdly, If we consider their place or station: The Angels wait upon God, they are near to him, they stand about his Throne as Sons, to receive his Blessing and Commands.

There are three things specially considerable in the Angels:

First, Their Nature, so they are Spirits, or spiritual Substances.

Secondly, Their Offices, so they are the Messengers and Ministers of God.

Thirdly, Their Dignity or nearness to God, so they are his Sons. *Christ the onely begotten Son, is in the bosome of the Father,* (*John* 1. 18.) that is, he is neareſt him, and hath most intimate communion with him: The Angels are so near to God, that (though they are not in his bosome, yet) *they alwayes behold his face* (*Matth.* 18. 10.) that is, stand in his presence, as being in high favour with him; and are therefore in that respect called his Sons.

Fourthly, Angels may be called the Sons of God, because of that constant uniform obedientiall frame that is in them, towards God. *A Son honoureth his father,* (*Mal.* 1. 6.) It should be the disposition, and in the heart of every Son to do so. And seeing it is not only fully the disposition of Angels, and in their hearts to do so, but they have alwayes actually done so, (the holy Angels may truly say unto God, as the elder brother is brought in saying to his father (*Luke* 15. 29.) Lo, these many years, even ever since the Creation, we do serve thee; neither have we transgrest at any time thy commandment, either by leaving undone what thou hast bidden us do, or by doing what thou hast forbidden us) therefore Angels having the genuine spirit of Sons towards God, may in that regard also be stiled the Sons of God.

Fifthly,

Fifthly, They may be called the Sons of God, because of their essential likeness to God, or their likeness to him in Essence. God is a Spirit, he is incorporeal; the Angels also are incorporeal, they are Spirits; though the difference between God and Angels be as great as can be conceived, yea, unconceivable; God being the *Creating Spirit*, and they but created Spirits; God being an Infinite Spirit, and they but finite Spirits; yet the Angels bear a resemblance to God in their essence, as well as in their qualifications, and may upon that ground likewise be called the Sons of God.

Sixthly, Angels are called the Sons of God, because they imitate him. *Do good to them that hate you* (saith Christ, *Matth.* 5. 44.) *that ye may be the Children of your Father, which is in Heaven:* that is, imitate God, carry it towards evil men, towards men that are evil to you, or do you evil, as God doth; and this will be both an evidence, that you are the Sons of God, and God will honour you with the Title of his Sons. The Angels imitate God in mercy, and love, and compassion, as also in their good works, their ways being all holy, just, and good, pure and righteous. Further they shew much kindness and tenderness to the children of men; they doubtless, are patient towards the froward, and do good offices (as they are called and deputed) to those who deserve little good. Now being like God by imitation, they may be called the Sons of God. Thus we have some account in these particulars, why, or how the Angels are called the Sons of God. But what did these Sons of God, the Angels, when Spectators of the Worlds Creation? The Text tells us,

They shouted for joy.

Signanter astris tanquam inferioribus laudem, Angelis tanquam superioribus attribuit Jubilationem. Aquin.

Some put a difference between that which is attributed to the Stars (taking the Stars properly) and the Angels; as if here it were spoken (*signanter*) by way of excellency; the Stars did *sing*, but the Angels *shouted*. The word rendred *to shout for joy*, signifies in general to make any great or loud cry, sometimes for sorrow or consternation of mind; When the army of the *Midianites*, amazed with *Gideons* stratagem of the pitchers and lamps, ran and fled, 'tis said they *cryed*, and their cry is expressed by this word (*Judges* 7. 21.) When an army runs, they make only a

הרועה *Est* Ἀλαλαγμὸς *significatur approbatio illius operis cum gaudio.*

a confused noise or shout, for fear and sorrow. But mostly and most properly, the word signifies to shout for joy, and in a way of triumph, as when an army is victorious, and ready to divide the spoil; or as in the time of harvest or vintage, when the fruits and good things of the earth are gathered in: and such is the shouting here intended. The Angels, the Sons of God, did not only sing as the Stars, when the foundations of the Earth were laid; but they *shouted for joy*. It is but one word in the Hebrew, which we render, *shouted for joy*. The Angels did not onely approve, but applaud the works of God.

Further, Consider the generality of this divine *Plaudite*, or applause, *All the Sons of God shouted for joy*. As before the Lord saith, *The Stars sang together*; so here, *All the Sons of God*; not one of them was left out, every one bare a part in this triumph; they all with one accord, with one heart, and one voice, joyned in it: *All the Sons of God* (there was not one dissenting voice) *shouted for joy*. Hence

First, I might refute their opinion who denied Angels and Spirits, as the Sadducees did (*Acts* 23. 8.) but I shall not stay upon that.

Further, It being said, *All the Sons of God shouted for joy*:

Note;

The Sons of God, the holy Angels, are of one mind.

It is a most blessed sight and hearing, when all the Sons of God joyn in one thing. It was not a part of the Sons of God, it was not here one, and there another, but all of them. *Behold* (saith *David*, *Psal.* 133. 1.) *how good and how pleasant a thing it is, for brethren to dwell together in unity!* The Angels, who are Brethren, the Sons of one Father, did all joyn together in this duty. The Apostle speaks concerning the Work of the Ministry, (*2 Cor.* 6. 1) *We as workers together*, those words [*with him*] are put in by the Translators, and the supply is to a very good sense: We as workers together with him, that is, with God, For he is pleased to use his Ministers as Workers together with himself. Yet it may well be understood concerning the Ministers of the Gospel, only, joyning in this one thing, that is, with one voice, or one cry, beseeching sinners *to be reconciled unto God* (chap. 5. 20.) and that, as it followeth in the close of this first

first verse (*chap.* 6.) *They receive not the grace of God in vain*. All Ministers should be workers together: As *all the Angels were singers together, and shouters together*; so the Ministers of Christ should be workers together. That which is the work of one, is the work of them all, and they should all joyn in it. And how sad is it, to see those who call themselves, and would be accounted the Sons of God, divided in their work and way! when one rejoyceth in that which to another is cause of mourning; when *one mans meat is* (as we speak proverbially) *another mans poyson*; or one mans comfort, another mans grief? How many are there who cannot joyn in rejoycing and thanksgiving for works of God (I mean Providential Works) as eminent in their kind, as the Creation Work, or the laying of the foundations of the Earth? That will be a blessed day, when we shall see the full effect of that prophesie (*Zeph.* 3. 9.) *Then will I* (saith the Lord) *turn to the people a pure* (Lip or) *Language, that they may all call upon the Name of the Lord, with one consent or shoulder*. Here's a promise of all as one, and of all with one consent, shoulder, inward, outward man, associated in prayer, or calling upon the Name of the Lord; which by a Synechdoche, includes all the parts, and takes in the whole compass of the worship of God. The accomplishment of this prophesie, was the scope of Apostolical Prayer (*Rom.* 15. 5,6.) *Now the God of patience and consolation, grant you to be like minded one towards another; according to*, or (as the Margin hath it) *after the example of Christ Jesus; that ye may with one mind, and with one mouth, glorifie God, even the Father of our Lord Jesus Christ*. All the Sons of God in the Text were of one mind, and had (as it were) but one mouth, the joy of one was the joy of them all. All the Sons of God on Earth have this principle in them, to rejoyce in God, and to magnifie God for his mercy; onely all have not the same light: They that have not an habitual principle in them, to praise God in and for his works, are not of his family; they are not worthy to be reckoned Sons of God, who have not a readiness, or present disposition in them, to joyn with all, or with any of his true Sons, in shouting for joy at his gracious appearances in his mighty works of mercy; as also in humbling themselves together with them, at the terrible appearances of his dreadful works of Judgement, or at the usual prognosticks or fore-runners of them.

Again,

Again, Taking *the Stars for the Angels*, they were Morning Stars; the Angels sang and shouted for joy, in the Morning.

Hence, Observe;

The very first appearances of the power and wisdom of God in his works, should put us upon the work of praise and rejoycing.

We say truly, better late than never; but 'tis best to be early, and with the first; in a good work. *David* did not onely awake early, or in the morning, to praise God; but as the Hebrew may be rendred, *he awakened the morning* (Psal. 57. 8.) *David was a morning man in praising of God*; so were the Angels. 'Tis healthful both for soul and body to be morning men, to be early, both in praising God, and praying to him. God requires, and he infinitely deserves the first fruits of our time, our youth, which is the morning of our life, the first fruits of our age, should be dedicated to God (*Eccles.* 12. 1.) and so should the morning, which is the youth (if I may so speak) of every day. Our first thoughts should be of God and with God; assoon as we awake, we should set open the door of our hearts by meditation, to let God in, and knock open the doors of heaven by prayer and supplication to get in to God. It should not be lamented, that the course of most men runs so contrary to this; their senses are no sooner loosed from the bands of sleep, but they let loose their thoughts, and set the doors of their souls wide open to sensitive, sometimes to wicked and sensual objects; and so shut out God and matters of greatest moment, to and about their immortal souls. How unworthy are such of this blessed relation, under which the Angels, those early praisers of God, are here represented, *Sons of God*.

Thirdly, In that it is here said, *All the Sons of God shouted for joy*, that is, all the Angels then created:

Observe;

They who have joyned in some outward worships of God, may yet fall off and apostatize.

Here all the Angels of God joyned in this thanksgiving at first, yet soon, very soon after, a great part of the Angels rebelled against God, and became Apostates; for presently upon the Creation

ation of man, which was the sixth day, there was a Devil, a Tempter, who overthrew man; yet here we have all the Angels in a holy Quire. Hypocrites are forward to joyn in acts of praise, in acts of prayer, in acts of hearing, who yet in time of temptation fall away, and so fall into as bad a condition as the fallen Angels; of whom the Apostle *Jude* saith (*vers.* 6.) that not *having kept their first estate (or principality) but leaving their own habitation* (appointed them of God) *he hath reserved them in everlasting chains* (both of Providence and Justice) *under darkness, unto the Judgement of the Great Day.*

Fourthly, Observe;

The great business of Angels, and that which they are most bent to, is to praise God (Psal. 103. 20. Psal. 148. 2. Isa. 6. 3.)

And as at the birth of the World the Angels shouted for joy, so at the birth of Jesus Christ (who was the Author of the second Creation, as well as of the first) the Angels shouted for joy: *suddenly there was with the Angel a multitude of the heavenly host* praising God (*Luke* 2. 13.) To praise God is heavenly work, 'tis angelical work, the most proper work of the Sons of God. We shall not alwayes have need of praying, but we shall alwayes have cause to be praising and shouting for joy: This shout will remain to all eternity. Praise is the most spiritual work, and requires the most spiritual frame of heart; and therefore the chief of that work is reserved to an estate, wherein not only our souls, but our bodies too, shall be altogether spiritual.

Fifthly, Note;

The Work of Creation should continually call up our thoughts to the praise of God, to sing and shout his praises.

Did the Stars (take them properly) and did the Sons of God (the Angels) rejoyce when the work first began? and is not the work to be rejoyced in now 'tis finished? Though sin hath sullied the work, yet the glory of God is still transparent in it, the power, goodness, and wisdom of God are gloriously seen in the things that are made (*c. Rom.* 1. 20.) not onely were they seen, but they are seen to this day. The creatures are still a glass wherein we may behold the invisible things of God, even his eternal

Power and God-head, so that they who glorifie him not in and for those works, will be found and left without excuse: They are a book, a volume, consisting of as many leaves and lines as there are distinct sorts of creatures, wherein we may read the great God plainly described to us: and if so, let us remember our fault this day; Is it not our sin and shame, that we are so little in admiring God for this work, which set all the Angels in heaven a singing, a shouting, a wondring? There are several things in the Works of Creation, which well considered, will soon provoke us to singing and to shouting. First, The multitude of Creatures. Secondly, The various kinds of Creatures. Thirdly, The beauty and excellency that is in the Creatures. Fourthly, The profit and the usefulness of the Creatures. These laid together, should draw out our praises, and cause us to exalt the power, wisdom and goodness of God manifested in and by his Creatures.

Lastly, Consider what was it that caused the Angels to shout for joy, when they saw this work of God begun? Surely it was the appearance or manifestation of God, shining brightly in the Work of Creation.

Hence Observe;

The discoveries of the power, wisdom, and goodness of God, should stir up, and engage every man, and cannot but effectually stir up and engage those who are wise and good, to rejoyce in God.

Somewhat of God is stamped, or there are certain lines of his transcendent perfections drawn upon every Creature; here a line of wisdom, and there a line of power; here a line of goodness, and there a line of mercy; the sight of these should cause us to shout for joy; especially, that this God, the Creator of the ends of the Earth is our God for ever and ever, and will be our guide even unto death. How many lines have we of God in the World, which we have not read, much less studied and commented upon! In how many things is God visible, and yet we see him not, nor acknowledge him as we ought? Take onely these two things by way of inference from the whole.

First, *To be of a praising, of a rejoycing spirit, is to be of an excellent spirit, of an angelical spirit.* Let us imitate the Angels in praising God. The Angels are called the Sons of God, because they imitate him; let us imitate the Angels in praising God, so shall we approve our selves the Sons of God too.

Secondly, Consider, The Angels rejoyced at the laying of the foundations of the Earth. The Earth was made for man; Heaven was the Angels habitation, they were well provided for, if there had never been an Earth, they had been provided for; yet they shouted for joy, when God laid the foundations of the Earth for the use of man and beast.

Hence take this Inference;

It shews a good spirit, to rejoyce at the good of others, or to be pleased with that which is beneficial to others, though it be no benefit to us.

This argues an excellent spirit, an angelical spirit. Some if they are well housed and provided for, care not whether others are housed and provided for or no; nor can they rejoyce at the good of others, but as their own good is concern'd. In glory we shall be like to the Angels, our very bodies shall be like to the Angels, living without food, without sleep, without marriage; in Heaven we shall neither marry, nor be given in marriage; but shall be like the Angels. O let us strive to be like the Angels in our minds now, as we hope to have our bodies like the Angels hereafter, even clothed (as the Schoolmen call them) with angelical endowments. Unless our spirits are like the Angels here, unless we have hearts like the hearts of Angels in this World, we shall never have bodies like them hereafter, or in the World to come.

JOB, Chap. 38. Verſ. 8, 9, 10, 11.

8. *Or who ſhut up the Sea with doors, when it brake forth, as if it had iſſued out of the womb?*
9. *When I made the Cloud the garment thereof, and thick darkneſs a ſwadling band for it.*
10. *And brake up for it my decreed place, and ſet bars and doors,*
11. *And ſaid, Hitherto ſhalt thou come, but no further; and here ſhall thy proud waves be ſtayed.*

THE Lord having queſtioned *Job* about the Fabrick of the Earth, and ſhewed the triumph and acclamations of Angels at it, in the former Context: He next leads him to the waters, or carrieth him to the Sea, there to conſider his Works of wonder. As *Moſes* in the beginning of *Geneſis* having ſummarily and in general, ſpoken of the Creation of Heaven and Earth, deſcendeth to particulars; ſo here we have the Lord paſſing from one part of the Creation to another; from the Creation of the Earth, to that other great part of the Creation, the Waters, or the Sea. Verſ. 8. *Who ſhut up the Sea with doors? &c.*

In theſe words, we have

First, The Creation of the Sea.

Secondly, Its Conſtitution: both ſet forth by moſt elegant Metaphors.

The Creation or Production of the Sea, is ſhadowed by alluſion to an Infant breaking forth out of the womb (*Verſ.* 8.)

The Conſtitution or ſettlement of the Sea, is carried on in ſuitable Metaphors to the end of the eleventh Verſe.

Verſ. 8. *Or who hath ſhut up the Sea with doors, when it brake forth? &c.*

We have here,

First, The Birth or Nativity of the Sea.

Secondly, What God did with the Sea, when it was born, and

and iſſued out of the womb: Then God ſhut it in with doors, and prepared garments and ſwadling bands for it; then he reſtrained the rage, force, and fury of it, and held it as his priſoner or captive in bonds. As ſoon as an Infant is born, it is bound up and ſwadled; and as ſoon as the Sea (as I may ſay) was born or come into the World, God took order with it; and to keep it in order, he provided doors to ſhut it in, and garments to bind it up with.

What the Scripture ſpeaks of Gods coercing the Sea, may be reduced to two heads:

First, To that reſtraint which he laid upon the Sea, preſently upon its Creation, ſome ſay the firſt, others the third day of the Creation; according to that (*Gen.* 1. 9.) *God ſaid, Let the waters under the heaven be gathered together into one place, and let the dry land appear; and it was ſo.* Thus the Lord reduced it to a certain place.

Secondly, To that reſtraint which God laid upon it, after this reducement, that it ſhould no more return, to overflow the Earth. Both theſe reſtraints or laws put upon the Sea, are contained in this Context; the former of them in the eighth and ninth verſes: As ſoon as the Sea iſſued out of the Earth, God ſet up its doors, and made it bands. The latter of theſe, the giving of a ſpecial Law, that when it was ſhut in, it ſhould no more break forth, but according to his appointment, we have in the tenth and eleventh verſes, where it is ſaid, *I brake up for it my decreed place, and ſet bars and doors; and ſaid, hitherto ſhalt thou come, and no further; and here ſhall thy proud waves be ſtayed.*

So then, here we have;

First, Bounds and limits aſſigned by God to that vaſt and unruly Element, the Water, that the Earth might be habitable and uſeful both for man and beaſt. And,

Secondly, We have the Lord reſtraining all power or liberty (which naturally it would have had and taken) to violate or break thoſe bounds: For had not God given the Waters of the Sea ſuch a ſpecial command (though bounds had been aſſigned them) they would quickly have broken their bounds.

Theſe two orders of God differ much, though not in the time when they were given out, yet in the nature of the thing; and

both

both suppose the Sea in being, when these orders were given out: For when it is said (*vers.* 8.) *It brake forth, as if it issued out of the womb*; this implieth its birth and nativity: and when God saith, *He shut it up with doors*, this supposeth, that it not onely had a being, but that it was violent and furious, and would have over-flowed all, and regained as large a Territory as it possessed at first, when it issued out of the womb of the Earth, even the face of the whole Earth, if the Lord had not bridled and restrained it.

Yet further, and more distinctly to open the words in their Order.

Quis *Hæc vox recte ἀπὸ κοινοῦ repetitur ex versu 5. & 6.* Drus.

Vers. 8. *Or, Who shut up the Sea with doors?*

The disjunctive particle *Or*, succeeds those disjunctives (*ver.* 5, 6.) Who did this? Or, Who did that? Or, Who a third thing, concerning the Earths formation? Here again, Or, *Who shut up the Sea with doors?* The Hebrew is onely, *Shut up the Sea with doors*; the word *who* is repeated out of the fifth and sixth verses. The Lord by this query or question put to *Job*, would then have him, and now us know, that it was himself alone that did it: It was the Lord who bridled the Sea, and shut it up with doors; As if he said, *Where wast thou, O Job, when I did this great thing? as thou gavest no assistance towards the laying of the foundations of Earth, and the fastening of the corner-stone thereof; so tell me what assistance didst thou give me in bringing forth, and setling the vast Sea: Or at least (if thou canst) give me an account how these things were done, and how they continue as they were done by an everlasting decree: who hath shut up the Sea with doors, was it I or thou, or any other Creature?* Thus the Lord still brings *Job* upon his knees by humbling questions, knowing that he was not able to take any of that honour to himself. He poor man had no more to do in this great work, than he had in the former; and therefore he ought to submit to the works of God in providence, whatsoever he was pleased to do, seeing all the works of Creation were done by God alone, without his counsel or assistance. *Who hath*

סכך *Sæpe est protegere; aliqui legunt obsepsit vel*

Shut up the Sea with doors?

There is a two-fold rendring of that word translated *Shut up*;

We

We take it from a root which signifies to hedge in, or compass about, as also to protect; because those things which are compassed about with strong hedges, are under protection, and safe from danger. Water being a fluid body, spreads it self over all, the water cannot contain it self in its own bounds (fluids cannot) but it must be bound, it must be shut in, or shut up. The Lord shut up the Sea, as the waters of a great River are shut up by flood-gates; or as the waters upon which a Mill is built (some carry the allusion to that) are pent for the service of it, and are caused by art to run gradually or by inches, as the Master of that useful engine gives direction. Thus the Lord shut up *the Sea.*

circumsepsit, ac si esset a ש *septo, cum sit a* סכן *tego obtego operio.* ך *autem per samech significat augere.* Drus.

The Sea is a great Convention or Assembly of Waters, as *Moses* spake (*Gen.* 1. 10.) *The gathering together of waters, the Lord called Sea:* The Sea is a confluence, or meeting of waters. There may be a great water, yet that not the Sea; the confluence of all or many waters together, that is Sea. The waters being thus gathered or assembled by the Lords Summons or Command, he hedged them in, or shut them up.

Secondly, Others render, *Who anointed the doors of the Sea, when it brake forth, as if it had issued out of the womb.* They who give this Translation, derive the word from a root ץ which signifies to *anoint.* Some Interpreters insist much upon this sense of it in this place; and I find one who asserts it as the onely sense of it in this place; *Who anointed the doors of the Sea*, that is, the passages by which the Sea issued forth. And (saith he) the reason why other learned Interpreters pitch upon that Translation of shutting up the Sea with doors, is because they knew not what to make of anointing the doors of the Sea, nor to what practice such an expression should allude, that the doors of the Sea were anointed: whereas indeed that notion of the Word bears the fairest allusion and proportion to the Metaphor of Child-bearing, begun in this, and carried on (as it were) professedly in the next verse, under which the Spirit of God is pleased to express the coming forth and original of the Sea: Now, saith my Author, it is a thing commonly known both to Physitians and Mid-wives, that those parts of the body by which the Infant comes into the world, use to be anointed, for its more easie passage. Thus saith God to *Job, Didst thou anoint the doors of the Sea, when it brake forth,*

Quis valvas maris inunxit. Codur.

Quærit dominus a Jobo, quæ luctus præfuerit partui naturæ puerperio quam docet omnes mares. Id.

as if it had issued out of the womb. It was my Mid-wifery, my wisdom and skill, not thine; that brought the Sea into the World, and gave it an easie birth, or delivered the Earth of it without hard labour. This makes the sense of the whole Context run more clearly than our reading of it. And so we have Sea-doors of two sorts in this Context: In this eighth verse, the doors of the Sea are the doors by which the Sea came forth; and in the tenth verse, we have the doors by which the Sea is kept in; whereas according to our rendring, the doors in both places are interpreted as keeping the Sea in; and so there would be a mention of the same doors twice; which though it may be admitted, yet this latter seems to be the clearest, as taking the first doors for those by which the Sea was let out, or had its birth, and the latter, for those doors by which the Sea is kept within its bounds. *Who shut up the Sea with doors,*

When it brake forth.

יצא
Exivit cum impetu.

The word which we translate *to break forth*, signifies in other places of Scripture the breaking forth of a Child in the birth: *David* useth it (*Psal.* 22. 9.) *Thou art he that took me out of the womb*; there it is taken (as Grammarians speak) transitively, here intransitively, *When it brake forth*, noting a kind of rapture or violence; as when *Tamar* was in travel (*Gen.* 38.27, 28.) *There were twins in her womb; and it came to pass, when she travelled, that the one put out his hand, and the Midwife took and bound upon his hand a scarlet threed, saying, this came out first; and it came to pass, as he drew back his hand, that behold his brother came forth; and she said, how hast thou broken forth? this breach be upon thee; therefore his Name was called Pharez.* Thus the Sea brake forth violently, as if it had issued

Out of the womb.

Ex occulto divinæ providentiæ. Aquinas. Gravavit deus terram non ingenium sed gravidam aquis, quæ licet eodem tempore in momento creatæ

What Womb? Some say of the Providence of God; say others, of the Decree or Counsel of God; for that is the womb, out of which all things proceed: A third saith, out of the Power and Omnipotence of God: All these sayings are true, either of these is as the womb out of which all things issue; but these, the Providence, the Decree and Counsel, the Power and Omnipotence of God, are the Common Womb, out of which all

all things issue; whereas here the Lord seems to speak of some special womb, out of which the Sea issued. And therefore I rather adhere to that Interpretation, which saith plainly, that the womb out of which the Sea is said to issue, was the Abysse or bowels of the Earth. The Sea brake forth out of the bowels of the Earth, as out of a womb. The Earth is the Common Parent, the Parent of the Sea; the Sea was created in the bowels of the Earth; or the Earth was created big with the waters of the Sea, as a woman big with child, and shortly after the Lord caused the earth, like a woman with child, to travel and bring forth the Sea. So that the Lord doth here more distinctly open to us the manner of the Creation of the Sea, than in the first of *Genesis*. It is true, the Element of Water hath its seat naturally above the Earth, it being the lighter Element; but as to the first conception of it, this Scripture implies, that its place was within the Earth, and that it issued forth from the Earth. The bowels of the Earth were the womb in which the Sea was conceived, and out of which, by the Word of the Lord, it issued. The waters were not at first created above the Earth (as some have affirmed) but they being created with the Earth, and conceived within the Earth, brake out of the Earth, and invested or covered it all over; and so continued in that condition till the third day, and then the Lord commanded them to retire into certain vast channels, now called Sea, that so the dry land might appear. Thus the Lord, when the waters were issued forth, disposed of them in their proper place. According to this Interpretation, we are to take these words of the time past; *Who is he that shut up the Sea with doors, when it brake forth?* that is, after it had broken forth, after it had issued out, *Who was he that then shut it up with doors?* This description of the Nativity of the Sea, may be drawn out into these conclusions:

First, *The Earth and Waters were created both together.*

Secondly, *The Waters were at first created within the bowels of the Earth*; for saith the Text, *They issued forth, they brake forth.*

Thirdly, *At the Command of God, the Waters were brought forth out of the Earth, as a Child out of the Mothers Womb* (Psal. 33. 7.) *He gathereth the waters of the Sea together as an heap, he layeth up the deep in store-houses* (Psal. 104 *vers.* 5, 9.) *Bless the Lord, &c. who laid*

laid the foundations of the Earth, that it should not be removed for ever; thou coveredst it with the deep as with a garment: the Waters stood above the Mountains.

Fourthly, *The Waters being thus brought forth, did at first cover the Earth, and so would have continued, if God had let them alone.*

In the method of Nature things lie thus:

First, The earth is lowest, being the grossest element.

Secondly, The water riseth above the earth, as being more pure than that.

Thirdly, The air is above the water, as being much more pure than the water.

Fourthly, The fire gets above all, as being the thinnest and purest of all the elements; and therefore the water issuing out of the earth, would have continually covered the face of the earth, if the Lord by his power had not ordered it off, and shut it up with doors, when come off, according to our reading the words in this verse, and according to the general reading of the tenth verse; where the whole earth being covered with water, the Lord brake up for it his decreed place, and there kept it fast. Thus *David* (Psal. 104. 7, 8.) speaking of the waters above the mountains and over-flowing all; presently adds, *At thy rebuke they fled, at the voice of thy thunder they hasted away; they go up by the mountains, they go down by the vallies, unto the place which thou hast founded for them.* There the Lord by *David*, as here by himself, sets forth his mighty power, in the disposal of the waters to a certain place.

But if we take that other reading of this verse, *Who hath anointed the doors of the Sea?* then by *doors* we are not to understand that which stops the Sea from over-flowing the earth, as in the tenth verse; but for those passages at which the waters brake out of the earth, as an infant from the womb; which seems most distinct and clear.

And because the Sea is so huge a body, so great a part of the World, we may (not unprofitably, I hope, before I pass from this verse) consider a three-fold representation of the Sea, or the Sea as a glass shewing us three things.

First, The Sea hath in it a representation of God himself in his divine perfections.

Second-

Secondly, Of the World in its various motions.

Thirdly, Of the heart of man in its vilest corruptions.

The Sea carrieth in it, First, A representation of God himself; which may be taken in four things.

First, In the hiddenness and unsearchableness of his wisdom (*Psal.* 36. 6.) *Thy judgements are a great deep, or a sea;* (Rom. 11. 33.) *O the depth of the wisdom and counsel of God! how unsearchable are his judgements, and his wayes past finding out!* None can fathom this Sea, there is not line enough in the understanding of Men and Angels to reach the bottom of God; he is a sea without banks or bottom.

Secondly, The Lord is as the sea in his goodness, sending out so many sweet streams, and feeding all the springs of the earth (*Psal.* 65. 9, 10.) *Thou visitest the earth and waterest it, thou greatly inrichest it with the river of God, which is full of water; thou preparest them corn, when thou hast so provided for it: thou waterest the ridges thereof abundantly, &c.*

Thirdly, As all the rivers come from the sea, and return to it, so all good flows out and springs from God, and all the glory of his goodness should return, or be returned to him in praises and thanksgivings.

Fourthly, The sea is such a vast body, that though it sends forth water to feed the earth every where, and though all the rivers flow back into the sea, yet the sea is not at all abated by the water that it sends forth, nor increased by all the water that returns to it. So how much soever God gives out to the creature (he gives out all) yet he is no more emptied by it than the sea; and whatsoever returns the creature makes to him, they no more increase nor add to him, than the sea is increased by the rivers falling into it: there is no sensible appearance of the heightening of the waters of the sea, by the greatest and vastest rivers that disburden themselves into it.

Secondly, As the sea is an Emblem of the Living God, in whom we live, so of the world wherein we live.

First, The sea is a very unquiet part of the world. What storms, what tempests are there upon the sea? what rage and fury in the waves of it? such an unquiet thing is this world, hurrying up and down, and inraged often by storms and tempests arising from the lusts and passions of men, even to the swallowing up of all.

Secondly, The sea is very unconstant, it is now ebbing, and anon flowing. It is so with this world, and all things in it; our comforts are sometimes flowing, and sometimes ebbing; our peace comes, and anon it goes; we have some good dayes and more evil; the dayes of darkness are many, and the best meet with many of them in this world; the world is full of changes, the fashion of it passeth away.

Thirdly, The sea water is a salt water, an unpleasant water; and such is the world, though many drink greedily of it, and would even draw it up, as the Scripture speaks of *Behemoth*, drawing up *Jordan*. They who drink in worldly things, as if they could drink up the whole world, yet drink but salt and unpleasant water. One of the Ancients notes it as a great mercy to man, that God doth thus imbitter the world to us, making it brackish and distastful. And indeed God hath on purpose tempered the things of this world, that they should not be too sweet and luscious for us, or lest we should distemper our selves by them, or surfeit upon them.

Augustine.

Thirdly, The Sea is an Emblem of the heart of man, especially of a wicked mans heart. Man is a little world, and the heart of man hath a sea of worldly vanities in it (*Isaiah* 57. 20.) *The wicked are like the troubled sea*; and the heart of a wicked man is the most troubled and troublesome part in him. The heart unchanged, is like the sea:

First, For turbulency or troublesomness; what is more unquiet than the heart of man? no such natural storms upon the sea; no such civil storms either at sea or land, as there are carnal storms in the heart of man; what a stir, what broils, doth the heart of man make many times!

Secondly, The heart of man is like the sea, as it is salt, brackish and bitter, through the hastiness and rashness of our spirits. The Prophet *Habakkuk* calls the Chaldeans a bitter and hasty Nation (*chap.* 1. 6.) Hasty persons are bitter persons; perverseness, peevishness and passions lodge in them.

Thirdly, The heart of man hath waves in it, full of pride like the sea; what sea hath such proud waves as the heart of man hath! O how do many even deifie themselves, think and speak of themselves as if they were more than man! It is said of the King of *Tirus* (*Ezekiel* 28. 2.) that *he set his heart as the heart of*

of God; how was that? not that his heart was fashioned like the heart of God, but he was lifted up in a self-sufficiency, as if he (like God) needed no helper; and as he thought, he had no need of help from any, so he had no fear of hurt from any. How often do such proud waves appear upon the sea of mans heart? and who is there among the sons of men, but finds these proud waves of his heart lifting him up beyond his sphere and condition? And who but God, can *shut up this sea with doors, when its sinfulness breaks forth, as if it had issued out of the womb*? But leaving these metaphorical seas, I return to consider what the Lord said further, concerning the Sea Natural.

Aer mari interdum Graeci optime ὁμίχλη & ἀχλὺν ἐσταρχαι, quia multae enim nebulae solent oriri super mare. Grot. *Cum mare aliis aquis tanquam vestitu & fasciis circumtegerem* Jun. *Quis illa densi vaporum caligine tanquam fasciis illud involvit.* Bez. *Nubes passim a poetis dicuntur atrae, nigrae spicae, imo interdum tenebrae & noctes.* Sanct.

Vers. 9. *When I made the cloud the garment thereof, and thick darkness a swadling band for it.*

As soon as the child is born and come into the world, the Mother or Midwife provides suitable garments for it, and a swadling band. Thus the Lord continues the metaphor of childbirth; I, saith the Lord, provided a garment and a swadling band for the new-born sea. And as the Text tells us, that the Lord made the sea a garment, and a swadling band, so it tells us what they were: What was the garment made for the sea? The Cloud. When the Lord had separated the sea from the earth, he made the clouds to cover it, as garments do a child, that comes naked into the world; and the cloud is a fit garment for the sea. Clouds are water condensed, and they dissolve into water, and here the Lord having separated the sea from the earth, made the cloud, which is a kind of sea, a sea in the air, as a garment to cover and keep it warm. And because a new-born child, lest the limbs should not grow right, hath not the liberty of its arms and feet for a time; but is wrapt up with a swadling band: therefore, in pursuance of the Allegory, the Text speaks of a swadling band prepared for the sea, as soon as it was born. But what was the swadling-band of the sea? As the matter of its garment is a cloud, so its swadling-band is *thick darkness*; that is, say some, very dark clouds; making this latter part of the verse but a repetition of the former: because clouds are dark in themselves, they are often expressed by darkness, they are called black clouds, and dark clouds, yea, sometimes clouds are called *darkness*. So that the cloud, and the thick darkness, 16. 4. Pisc.

Nomen חתלה ortum est a verbo חתל quod significat involvere fasciis seu linteolis, quemadmodum solent involvi recens nati infantes. Ezek.

ness may be the same; onely it is here expresst in different terms, to shew the exactness of the Lords proceeding, and the accurateness of his providing for the due ordering of the unruly child the sea. And that the sea had at first such a swadling-band, we find (*Gen.* 1. 2.) *Darkness was upon the face of the deep.*

Hence, First, From the purpose of the Spirit of God, as we may well conceive, in representing the sea in such a dress, a child in swadling-bands;

Note;

God can as easily rule and bind the sea (a vast bulky body) as a mother or a nurse can bind a little infant in swadling-bands.

And surely the Spirit of God would have us to take notice, that though the sea, be indeed such a giant, such a monster, as will make a heart of oak shake, or a heart of brass melt, yet what is it to God, but an infant? he can bind it and lay it to sleep, even as a little child. And if the great sea be in the hand of God as a little child, what is great to God! and how great is God! What is strong to God! and how strong is God! What or who is too great, or too strong for God to deal with? Cannot God, who hath swadled the turbulent sea, provide swadling-bands to wrap up the stoutest and most turbulent spirits of this world? *Job* speaking of himself, wondered that God should deal so with him (*chap.* 7. 12.) *Am I a Sea or a Whale, that thou settest a watch over me?* The sea is a boisterous creature, and had need be watched; *Am I a Sea or a Whale*, said *Job*? Though a man be as a sea or a whale, God can watch him, and bind him from doing mischief. Therefore fear not any power of the creature, though a great sea, while your behaviour is good; but fear the Lord, who binds the sea to its good behaviour. *Nations are before him but as the drop of a bucket* (*Isa.* 40.15.) A Nation considered in it self, is a mighty sea, much more *The Nations*, which indefinite is universal, taking in all Nations; yet they are all but as the drop of a bucket: and how easily can we dispose of the drop of a bucket? Even so easily can God dispose of those who are as the sea in opinion and appearance.

Secondly,

Secondly, Consider what the Lord makes the swadling-band of the sea; some strong thing no doubt: the Text tells us it is but a dark cloud or a mist arising from the sea; these are the bands with which God binds this mighty giant the sea.

Hence Observe,

The Lord can make weak and improbable means to do and effect the greatest things.

One would think we should have heard of some other matter, even of adamantine chains, to bind the Sea with; but we see mists and fogs and clouds shall do it, if God will. Mists are but vapours gathered up and thickened a little in the air. Is it not a wonder, that they should get the upper hand of, and bind the sea? so that as soon as a mist riseth in the air, by and by the sea is still. There is indeed a natural reason why, as calms are seldome without mists, so mists can never be without calms; because mists cannot endure nor live in the wind, much less in a storm, but must presently be dispersed or blown away by it; yet 'tis much, that a mist, or a fog, or a cloud in the air, should have a binding force upon the sea. This was the Lords work, to keep the sea quiet in its place. And having considered this, we are called to consider another Work of God, whereby he keeps the sea from roving out of its place, in the two verses following.

Vers. 10. *And brake up for it my decreed place, and set bars and doors, &c.*

Here the Lord speaks of the second state of the sea, according to one reading, though according to ours of the first.

When the Lord had said, *Let the waters be gathered together into one place*, he prepared a place to receive the waters; as when a man would have a place to hold water, he digs or makes an earthen vessel or receptacle for it. So when the waters issued out of the earth in their nativity, the Lord gathered them together into a sea, and prepared a stupendious pit; or as some follow the allusion here of a new-born infant wrapt in swadling-bands, he provided a great bed or cradle to put it into. That vast concave into which the waters are put, is somewhat like a cradle; those channels (I say) which God made for the sea, are

as

as the cradle wherein it is laid. The banks and shores are those bars and doors with which the infant is kept in his cradle. What can be spoken more significantly than these similitudes, to express the greatness of God, who keeps in the sea by his power, and leads it forth gently into several creeks and bosoms, for the safety of Navigation, and represseth its fury and violence by the sands and shores? Thus saith the Lord, *I brake up for it my decreed place*, a hollow place, for the holding of the sea.

ואשבור *Et fregi*, i. e. *decidi vel decrevi (per illud statutum meum, q.d. de illo decreto meo constituo, cum ei limites sint a me praefiniti.* Merc. *Vocabulum terrae vel sabbie supplevi, non ipsa historiae verba, tum propriae significationis verbi* שבר *exemit: Itaque alii non male cum verbo illo conjunxerunt verba* וקוץ *in Hebraeo defiri* ב *praepositio* וחקוי בריחי *Pise. Cum diffregi pro eo (scilicet loco) decreto meo, i.e. Alveos velut muris exanxi & circumvenxi.* Jun.

Some translate, *And established my decree upon it*; for the word *place*, is not expressed in the Text, there it is only *and brake up my decree*; but it is more clear to the general sense of the Text, and to the particular sense of the Hebrew word, to interpret it, of breaking up a decreed place for the sea, than of establishing a decree for the sea; which is a consequent of the former: and therefore I understand it only of a fitting room for the sea, here called *a decreed place*, or a place determined, a place not only found out as convenient, but determined and set; *I brake up for it my decreed place*, or my *statuted place*, a place that I appointed by an ordinance of heaven, that place did I break up for it; that is, I made a vessel or channel like a cradle, big enough, and broad enough, and deep enough, to hold the vast waters of the sea. *I brake up for it my decreed place.*

Note, First;

The Lord who made the sea, made also a place for it.

The ordering and placing of all things is of God, as well as the making of them; God hath provided a place for every thing, and put every thing in its place. God is the God of Order. And how comely and orderly are all things, while they are kept in, and all persons while they keep in the place which God hath decreed for them, and put them in! The Elements do not ponderate, are not burdensome in their place. The sea troubles us not while it keeps or breaks not out from that decreed place, which God at first brake up for it. There is not the least worm, but hath a decreed place. And as God hath appointed men their time (there is a decreed time for their birth, and for their continuance in life, they die also, and go out of the world in a decreed time) so there is a decreed place for every man, and that two-fold:

First, Of his habitation, in what part of the world he shall live (*Acts* 17 26.) Secondly,

Secondly, Of his station, or vocation, what part he shall act in the world, to serve his generation, or to get his living. He that abides within the bounds of his calling, abides in his place, though he every day move or remove from place to place. It is best for our selves and for others also to abide in our decreed places; as it is a mercy to us all, that the sea abides where God placed it. If men break out of their places, they may quickly do mischief like the breach of the sea: To prevent which *God brake up for it his decreed place*, *and* not only so, but as it followeth in the close of this tenth verse,

Set bars and doors.

In the eighth verse we have only doors; he hath shut up or annointed the doors of the sea; but here we have *bars and doors*. It is an allusion to strong Cities and Castles, or to great mens Houses, which have not only doors, but doors barred and double lockt. Bars strengthen doors, and keep them fast and sure. A strong door, if not well lockt and barred, may quickly be broken open; therefore the Lord to make all fast, tells us that when he had put the sea into his decreed place, that it should no more return to cover the earth at its own pleasure, or according to its natural bent (for there is a desire, that is, a natural bent in the sea to be over-flowing all, and to repossess the place from which it was at first with-drawn; the Lord I say tells us that) he then set *doors and bars to keep it in*, and shut it up fast enough. And if you enquire what is meant by these doors and bars, with which 'tis shut in? Some answer, The sands of the sea, others the rocks, clifts and banks; these are bars and doors by which the sea is shut in. But though these things are indeed as bars and doors to keep the sea from returning again; yet that which is the great bar and door, is the word of command from God, as appears fully in the next verse.

Vers. 11. *And said, hitherto shalt thou come, and no further.*

Et dixi, ei sc. prosopopoeia. Dicere dei est jubere & constituere quid fiat.

The Saying of God, is Gods Command and Law; *And said.* To whom? To whom did the Lord speak? He said it to the sea; though a senseless creature, a creature without reason, yea without life, yet the Lord said it, and he said it to the sea, and

he spake it as angry with the sea. As if he had said, I see what a raging creature thou art, what a froward ungovern'd child thou art like to prove; therefore I say, *hitherto shalt thou come, and no further.* We may take this saying of the Lord, under these two notions.

Hebr. פה *pro termino ponum, ut apparet,* Ezek. 41. 15. *ideo recte* עד פה *vertitur hoc usque.* Cæt.

First, As expressing the firmness of what was done; *He said*, that is, resolved, determined, and concluded, made it a Law, a Law like that of the *Medes* and *Persians*, not to be reversed by any power.

Secondly, *He said*, as noting the facility of the work. When the Lord took a course to shut up these doors, and to put on these invincible bars, what did he? He said it, and it was as soon done as said; so that this word *He said*, notes the infinite soveraignty and power of God, that by a word speaking the matter was done; *He said*,

Hitherto shalt thou come.

The Lord gives the sea line; He makes it a prisoner, but not a close prisoner; He gives it a great scope, large room to role and tumble its waves in; *Hitherto thou shalt come*, that is, hitherto thou maist come. It is not a Command that the sea should alwayes come so far, but it is a dispensation or a permission, that thus far the sea may come, but no further. As if the Lord had said, *I have drawn a line, and I have set a mark, I have given thee a bound*, so far to go, *hitherto shalt thou come,*

But no further.

Rabbi Levi. The Hebrew is, *Thou shalt not add*; Thou shalt not go beyond the bound which I have set thee, to destroy the earth. A Jewish Writer gives a double exposition of this, *But no further.*

First, Of the waves and the waters in the midst of the sea. When waves rise in the main ocean, how high they may rise and toss the sailing ship, we cannot tell; but God knows.

Secondly, Of the waves roaring at the sea-shore. To both he saith, *Hitherto shall ye come, and no further.*

And here shall thy proud waves be stayed.

Why doth the Lord call them proud waves? it is not because they are proud properly, but by a Metaphor; they list up their heads as proud men do, and are therefore called *proud waves.*

Thus

Thus *Jethro* spake of *Pharaoh* and his host (*Exod.* 18. 11.) *In the things wherein they dealt proudly, the Lord was above them. Pharaoh* and the Egyptians, like the proud waves of the sea, thought to have swallowed up all *Israel*; but God made the sea to swallow them up. Proud men, like mighty waves, think to swallow up all; but He is above them, that saith to the sea, *Here shall thy proud waves*

Be stayed.

The Hebrew is, *And here it shall set it self against the pride of thy waves.* As if the Lord had said, if they come here, my doors shall meet them, my commands like bars shall stop them, that they shall not be able to go a step further; they shall not conquer my commands, nor break down the doors, nor dissolve the bars, which I have set up. The word rendred waves properly signifies a *heap*; because waves role in heaps one upon the neck of another.

גלים *Fluctus recte dicti, quia volvuntur venti. Et magnos volvunt ad littora fluctus. Dicuntur etiam* משברים *a fragore vel quod franguntur in littora & scopulos, vel quod inter se colliduntur.*

First, In that this Text makes so particular a description of the provision which God made to keep the sea in order; as soon as it was born, he bound it up in swadling-bands, and then brake up a decreed place for it, and there set up bars and doors, that it should come no further. He put the sea under confinement.

Hence, Note;

The sea left to it self, would mischief all; the sea would return and cover the earth quickly.

As soon as ever it brake forth out of the earth, it covered the earth; and so it would do again, if the Lord should let it alone. *David* took special notice of this work of God (*Psal.* 104. 9.) *Thou hast set a bound that they* (the waters spoken of *vers.* 6, 7, 8.) *cannot pass over, that they turn not again to cover the earth.* Which plainly implieth, that the waters would turn again to cover the earth, and so recover their first liberty, even to overspread the face of the whole earth, did not God restrain and hold them in, as was shewed before in the general explication of this verse.

Secondly, Note;

The creature can go no farther than God permits or suffers.

Rational creatures often go beyond the commands of God; but neither they, nor any creature, can go beyond the counsel of God: They who transgress or pass over the line of his revealed will, cannot pass over the line of his secret will. The Lord secretly puts a stop to all creatures, as here, to the sea. How extravagant soever mens spirits are, or their practices are, yet they are under an over-ruling power. The sea hath continued under this command ever since God made it; it hath gone no further than the Lord would. Though it be a truth that the sea hath broken visible and natural, yea artificial banks, and bounds, and bars; yet it hath never broken those special invisible banks, bounds, and bars, which God hath made for it, his decree. When God gave the sea visible banks, and bounds and bars, he did not intend them for banks, and bounds, and bars to his own will; and therefore he sometimes bids the sea go beyond and break its visible bounds and bars. He commanded a general deluge in *Noahs* time; then all was sea, no dry land appeared: And though we have the Lords promise that he will never destroy the world, how sinful soever, by an universal deluge any more (*Gen.* 9. 11.) yet Histories and experiences have told us there have been many particular inundations of the sea, breaking its anciently known bounds and bars; nevertheless it never did nor ever shall break the bars of this word, *hitherto shalt thou come, but no further.* The divine pillar of this (*Ne plus ultra*) *No further*, stands inviolable. If the sea break bounds at any time, 'tis because God hath given it a special commission to do so, for the punishment of men, who break their bounds by sin. The sea is still Gods prisoner, and goes not out of those doors which God hath set up and barred, without his licence; it stirs not a foot from the decreed place which God broke up for it, but as he lengthens its chain.

Deus non sibi eas rerum leges fixit quasnequeat ad tempus earn libet mutare.

Thirdly, Note;

To God alone that power belongs, which keeps the sea within compass.

It is not the sands, nor the banks, nor the rocks, that can do it. The water is a very barbarous and head-strong element, none can put a bridle into the lips of it, but God himself. A late Historian, speaking of the siege of *Rochel*, saith there was a stupendious

dious dike made, which might be *called a bridle to the sea*: but God alone can make a bridle for the sea; his word in the Text, *Hitherto shalt thou come, and no further*, is the bridle. Some dispute whether it be not a continued Miracle, that the sea is kept within its compass. We say miracles are discontinued; and I conceive 'tis beside the nature of a miracle, to be continual; yet, without dispute, 'tis a continued marvel or wonder, that the sea is thus kept in; if the Lord should let it loose, if he should remove the bar and unlock the door of that prohibition here given it, but one hour, no natural doors nor bars could hinder it from returning to cover the face of the earth. Take a few inferences from the whole.

First,

The sea is Gods, and he hath made it.

(Psal. 95. 5.) And he made it, as to declare his own glory, so to promote our good (*Psal.* 104. 25, 26.) *The earth (O Lord) is full of thy riches; so is this great and wide sea, wherein are things creeping innumerable, both small and great beasts; there go the ships; there is that Leviathan whom thou hast made to play therein.* O magnifie God, who hath made the sea so vast, so wide, so great, yet so useful and commodious. As the sea is a terrible creature, so a beneficial creature, bringing forth and feeding an innumerable company of beasts, as the Psalmist speaks. We may as soon number the sands, as the shoals of fish bred and nourished in those mighty waters.

Secondly,

As the sea is the Lords, and he made it; so the sea is the Lords, and he masters it.

(Psal. 89. 9.) *Thou rulest the raging of the sea; when the waves thereof arise, thou stillest them.* Glorifie the Lord in this. No earthly potentate can coerce the sea. *Xerxes* presumed he could tame the *Hellespont*, a little brook comparatively to the Ocean, but it would not obey him; he disciplined it with three hundred stroaks for attempting his bridge of boats, but it would not mend; he cast fetters into it, as if it had been his vassal, but it would not be bound. It is God who binds the sea, That knows no Lord but him that made both it and the dry land. It was

proof

proof enough of Christs Divinity, that *rebuking the winds and the sea, there was a great calm.* This made *the men marvel, saying, what manner of man is this* (surely he is more than man) *that even the winds and the sea obey him* (Matth. 8. 26, 27.) When some Courtiers would have flattered our Danish King *Canutus* into a belief that his power was more than humane, he commanded his chair to be set on the Sea-shore at the time of flood; and sitting down, thus bespake that Element; *I charge thee not to enter my land, nor wet these robes*: but the sea keeping on its course, he rose up, and spake in the hearing of all about him; *Let all the inhabitants of the world know, that vain and weak is the power of Kings; and that none is indeed worthy of that Name, but he that keeps both heaven, and earth, and sea in obedience.*

Thirdly, Then tremble at the power of God, who can let the sea loose upon us in a moment. We tremble at the sea if it break loose; then tremble at the power of God, who can let loose the sea. *It is he that calleth for the waters of the sea, and poureth them out upon the face of the earth: the Lord is his Name.* (Amos 9. 6.)

Fourthly, when the sea breaks bounds in any degree, either when we see a storm at sea, or a deluge at land, let us go only to the Lord, who onely can still the raging of the sea, and put swadling-bands about it, even as if it were a child. God alone is to be invocated, when the winds are tempestuous, and threaten either a deluge at land, or a wrack at sea. Heathens invoked *Neptune* and *Æolus*. Popish votaries call upon St. *Nicholas* and St. *Christopher*. Let us learn of the Disciples, who fearing to be swallowed up of a tempest, went to Christ, and said, *Master, save us, we perish* (Matth. 8. 27.) The poor Mariners in *Jonah* called every one upon his God (*Jonah* 1. 5.) but none of them called upon the true God. It is *Jehovah* the Lord, the true God onely, *that raiseth the stormy wind, which lifteth up the waves of the sea; and it is he that maketh the storm a calm* (Psal. 107. 24, 25, 29.)

Fifthly, If the sea, so vast and violent a creature receive the bridle from God, and is bound up by him, even as an infant in swadling-bands; how much more should man receive the bridle from him! The Lord saith to the sons of men, hitherto shall ye come, and no further; hitherto your works and actions shall go, and

and no further: yet how do the men of the world over-flow and break their bounds! The prophet makes this application clearly (*Jer.* 5. 22, 23.) *Fear ye not me, saith the Lord? will ye not tremble at my presence? which have placed the sand for the bound of the sea, by a perpetual decree, that it cannot pass it; and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it: but this people hath a revolting and a rebellious heart, they are revolted and gone.* As if he had said, *The sea doth not revolt against my command, but this people doth*; they are more unruly than the sea. *All the wicked, at best, are like the troubled sea, that cannot rest* (as the Prophet speaks, *Isa.* 57. 20.) How much worser then are they than the sea, when they are at worst?

Lastly, We may hence infer for our comfort; If the Lord hath put bounds to the natural sea, what unnatural sea is there, to which the Lord cannot put bounds? There is a five-fold metaphorical sea, to which the Lord hath said, *hitherto shalt thou come, and no further*: Or, at least, he hath said, though thou come hither, thou shalt come no further. This the Lord hath said,

First, To the sea of mans wrath. The wrath of man is a grievous sea, and of that *David* saith (*Psal.* 76. 10.) *The wrath of man shall praise thee, the remainder of wrath shalt thou restrain.* Let men be as angry as they will, let them be as stormy as a sea; yet the Lord hath said, hitherto shall ye come, and no further: For (*Psal.* 65. 7.) *He stilleth the noise of the seas, the noise of their waves, and the tumult of the people.* Yea, great men raging like the sea, are sometimes stopt by very small matters, such as the sea-sands. The Chief-priest and Elders of the people, were offended at Christ, and therefore questioned his Authority; yet forbare to answer his question, as they had most mind to do it, for fear of the people (*Matth.* 21. 23, 25.)

Secondly, He bounds the sea of the devils rage. The devil is a sea in bonds. We read of a special thousand years, wherein it is prophesied that Satan shall be bound (*Rev.* 20. 2.) yet indeed he is alwayes bound, else no man could live a quiet hour for him, nor have any rest from his furious temptations and vexations, but his professed slaves and votaries.

Thirdly,

Thirdly, There is a sea of Affliction which we meet with in this world; the Lord bounds that also, and saith, hitherto it shall come and no further (1 *Cor.* 10. 13) *There hath no temptation taken you, but such as is common to man. But God is faithful, who will not suffer you to be tempted above that you are able; but will with the temptation also make a way to escape, that you may be able to bear it.*

Fourthly, The Lord sets a bound to the sea of prophaneness and ungodliness in the world; that's a sea that would over-flow all; and that is a sea, for whose over-flowing, we have cause to pour out floods of tears. Hence that prayer of *David* (Psal. 7. 9.) *O let the wickedness of the wicked come to an end!* Did not the Lord put an end to the prophaneness and ungodliness of men, they would be endless in prophaneness and ungodliness. *The unjust knoweth no shame* (Zeph. 3. 5.) That is, he is never ashamed of any injustice, but would go on to do unjustly and wickedly (*in infinitum*) who knows how long!

Fifthly, The Lord sets a bound to the sea of error and false doctrine; the Lord saith, *Hitherto shalt thou come, and no further.* Error would be as extravagant and boundless as the sea, if the Lord did not bound it. *Epiphanius* in his treatise of heresies, alludes to this Scripture, for the comfort of himself and others, when he saw such a high-grown sea of error broken in upon the Church. *As Jannes and Jambres withstood Moses, so do such ungodly men withstand the truth of Christ*; but (saith the Apostle, 2 *Tim.* 3. 9.) *They shall proceed no further.* Did not the Lord give a stop to the spirit of seduction that goeth out from the Devil and the false Prophet, it would bring in a deluge of delusions upon the whole world, and (as Christ himself hath fore-warned us, *Matth.* 24. 24.) *deceive if it were possible, the very Elect.* But there is a bar and a bound for this sea also; though they come hitherto, to this and that person with their errors, to this and that point of error, yet *they shall proceed no further; and here, even here, their proud and poisonous waves shall be stayed.*

JOB,

JOB, Chap. 38. Vers. 12, 13, 14, 15.

12. *Hast thou commanded the morning since thy days? and caused the day-spring to know his place*
13. *That it might take hold of the ends of the earth, that the wicked might be shaken out of it?*
14. *It is turned as clay to the seal, and they stand as a garment.*
15. *And from the wicked their light is with-holden, and the high arm shall be broken.*

THe Lord in dealing with *Job*, had already put sundry Questions to him about the earth, and about the sea, as hath been shewed in the former part of this Chapter; here the Lords calls his thoughts up into the ayre, or bids him look to the heavens, and duly consider the light of the Sun. In this the Lord intends the same thing which he had done before, while he was questioning *Job* about the Earth and the Sea; namely, to humble him, and bring him to a full submission, by shewing him his weakness, and utter insufficiency, as also to set forth his own wisdom, power, and greatness: *Hast thou commanded the morning since thy days? &c.* We may gather up the general sense of these four verses in o. this brief. sum. As if the Lord had thus bespoken *Job*; *If thou answerest, that the things I have already questioned thee about, were before thy time, and therefore must needs be done, without either thy counsel or assistance; then I ask thee farther, Hast thou ever hastened or retarded, hast thou quickened or stopt the rising of the Sun, at any time since thou wast born? or hast thou ever caused the morning light in any one of these few days, which thou hast seen, to spread it self far and near, even every where, to the uttermost parts of the earth; that so those evil doers and night-birds, who being children of darkness, cannot but hate the light, and love the works of darkness, might by its rising be at once discovered and affrighted?* This seems to be the purpose and scope of God in these words. More particularly,

Vers. 12. *Hast thou commanded the morning since thy days?*

That's the first Question; *Hast thou since thy days, given the morning its charge*; so Mr. *Broughton* translates, implying, that every morning the Sun receives as it were fresh orders from some hand or other? now, hast thou given out orders for the morning light; Doth the day-light obey thee? Doth the Sun arise at such times and places as thou hast appointed? *Hast thou commanded it* (so we render) The word notes commanding with fullest authority, a command to appear and be ready upon duty, a command to stand forth and do what is enjoyned. This word of command is most proper unto God (*Psal.* 33. 9.) *He spake the word, and it was done; he commanded, and it stood fast.* The command of God is a creating command, it puts things into act; his saying gives them a being; his calling them to work, makes them work, or sets them a work. Now, saith God, *Hast thou commanded the morning?* Hast thou, O *Job*, such a word of command upon any creature, for the producing of any effect, motion, or action? *Hast thou commanded*

Verbum צוה *velit jubere, edicere, exhibere, stolere, in actum & conspectum educere. Imperium voluntatis efficax intelligitur, quod statim sequatur effectus.*

The morning?

Accumando tempus dicitur mane, quod cum sole mane dies abortiente.

By the morning, the Lord means the morning light. As if he had said, *Hast thou raised the Sun out of its bed, and brought forth the morning? hast thou, like the Master or Lord of this great family, the World, called up thy servants, and set up thy light for them to work by? hast thou commanded the morning, that is, caused the Sun to rise, which is as a bridegroom coming out of his chamber, and rejoyceth as a strong man to run a race* (Psal. 19. 5.) No, saith the Lord, it was not, 'tis not thou that commandest the morning, it is I that command the morning. I commanded the first morning (*Gen.* 1. 5.) I said, *Let there be light, and there was light; and the evening and morning were the first day.* It was I, who the fourth day, said, *Let there be lights in the firmament of the heaven, to divide the day from the night; and let them be for signs and for seasons, for days and for years. It was I that made two great lights (the Sun and Moon) the greater light to rule the day, and the lesser light to rule the night,* (*Gen.* 1. 14, 15, 16.) The first morning, and all the mornings, the

the light-bearer, or the light-bringer, came forth and appeared at my command, not at thine. *Hast thou commanded the morning*

Since thy days.

There is somewhat special in those words, *Since thy days.* We may take them either of these two ways.

Dicit, A diebus tuis, Ostendit id antequam ille usquequaque factum esse, & perpetuum illum naturæ ordinem in manu dei esse non hominum. Merc.

First, As if the Lord had said, *Was there no morning before thy days?* Or, Was there not a morning, before thou hadst a morning in the world? Did the birth of the morning wait till thou wast born? Did it not look forth, nor appear, till thou didst appear? Surely, there were mornings, hundreds of years before thou hadst a morning in the world. The morning did not stay for thee, nor for thy day.

Secondly, *Hast thou commanded the morning since thy days?* That is, since thou camest into the world? hast thou had the honour, priviledge, and power to awaken and call up the morning, as thou dost thy houshold servants? Know, O *Job*, that, as there was a morning before thou wast born, or hadst a day in the world; so *since thy day*, thou hast neither made the morning, nor raised up the morning light; that power is now in my hand, as it was before thou wast in being; thou art but of yesterday, of a few days: there was a morning before thy days; and since thy days many have continued and come forth daily: yet not at thy command, but at mine. As I brought forth the light in the first day of the Creation, so the fourth day I created the Sun, into which I gathered the light, and at whose rising the morning shews it self.

Hast thou commanded the morning since thy days?

'Tis a daring Question; thou hast not, I have done it, and not thou.

Hence Note, First,

What God will have done, he can command to be done, or it shall be done at his command.

The Lord needs not labour to produce the most difficult effects; he can produce them as a Lord, by a word speaking; he needs not intreat, nor treat about the bringing forth of any matter,

ter, his will is enough to bring it forth. What God will have done, ſhall be done. Thus it was at the beginning, when God created all things, and gave them a being; and thus it hath been ever ſince for the moving of all things to their ſeveral ends, and iſſues, to this day; all hath been done by a word of command. *David* (Pſal. 148.) calling the Sun, Moon, and Stars, to praiſe the Lord, gives that as the reaſon (*verſ.* 5.) *for he commanded, and they were created.* Now, I ſay, as they were created at the firſt by his command, ſo they ſhine forth every day by the ſame command (*Matth.* 5. 45.) *He maketh his Sun to riſe on the evil and on the good.* He that hath power, uſually ſaith to a perſon that is unwilling to do a thing, *I will make you to do it*; that is, you ſhall do it, whether you will or no. And 'tis ſaid by the Evangeliſt, *He maketh his Sun to riſe, &c.* which may ſeem to import a kind of unwillingneſs in the Sun to beſtow its light promiſcuouſly upon the evil as well as good (evil men are indeed unworthy that the Sun ſhould ſhine or the rain fall upon them) but God (who is infinite in goodneſs, and to ſhew that our good deeds ſhould not be ſhut up or narrowed to thoſe onely who are good) layeth an irreſiſtible and an indiſpenſible charge upon the Sun, to riſe and ſhine with that indifferency to the good, and to the bad. The Sun would be aſhamed to ſhine upon wicked men, the Sun would even with-hold its beams, and rays, and deny them light or any comfort, it would not make the earth fruitful for them, had it not a command from the Lord: But having a command from him, it cannot with-hold nor divert its light, no not from thoſe who are children of darkneſs, and have conſtant fellowſhip with the unfruitful works of darkneſſe.

'Tis no ſmall matter of conſolation, to remember, that our God is a commanding God, that he can command the morning: which as it is a truth, with reſpect to the natural morning of every day, ſo to the myſtical or metaphorical morning. After a dark, black, and ſtormy night of ſorrow and trouble upon his Church or People, then the Lord can command the morning of joy and proſperity to ariſe upon them and comfort them. 'Tis comfortable living under and obeying his commands, who can command away our ſorrows, and by a word ſpeaking turn midnight into morning, and the ſhadows of death into the ſhining light

light of life; and therefore ſaith peremptorily without *ifs or ands* (Pſal. 30. 5.) *Weeping* (or ſorrow) *may endure for a night, but joy* (or ſinging) *cometh in the morning*: that's a morning in a morning. We may have a morning of Sun light, and no morning of joy-light, as the Lord threatned his people in caſe of diſobedience (*Deut.* 28. 67.) *In the morning thou ſhalt ſay, would God it were even; and at even thou ſhalt ſay, would God it were morning, for the fear of thy heart, wherewith thou ſhalt fear, &c.* Onely God can make a morning of joy or inward light, to riſe with the morning light of the natural day; elſe we may have day without us, and darkneſs within us; Sun-light but no ſoul-light. And ſuch was the intendment of that dreadful threatning againſt the wicked, laſt mentioned out of *Moſes*. Whereas the godly in their darkeſt outward condition, are under the ſweet influences of that gracious promiſe (*Pſal.* 97. 11.) *Light is ſown for the righteous, and gladneſs for the upright in heart.* And God can command that light to ſpring even in the hour and power of darkneſs, as Chriſt expreſſed his ſaddeſt day in this world (*Luke* 22. 53.) The light of every morning is called the day-ſpring, at the latter end of this verſe; and the Lord can make light and gladneſs, or the light of gladneſs to ſpring up in our hearts, when and where he pleaſeth.

Secondly, Obſerve;

The courſe of Nature in all its turns and changes, is moved by, and obedient to the command of God.

As God commands the morning, ſo the morning fails not to come at his command. When did you ever know the morning ſtop or ſtay a moment beyond the time, that God commanded it to come forth. We could never ſay to the Chariot of the Sun, as the Mother of *Siſera* ſaid of his, *Why is his Chariot ſo long a coming? why ſtay the wheels of his Chariot?* There was ſomewhat ſtopt *Siſera*'s Chariot, that it could not come; and God took off the Chariot wheels of the *Egyptians*, in the Red Sea, and they drew heavily; yea, the Lord can take off the Chariot-wheels of any, though they drive as furiouſly as *Jehu*, ſo that they ſhall not come at their time: but who ever knew the morning ſtopt a minute or a moment beyond the exact time at which it ſhould come, or was expected? And as the Sun, ſo all natural things, keep

keep their course, and slack not at the command of God. No creature disobeys the command of God but man, who of all creatures hath most reason, and is most obliged to obey it. God never said of the Sun, O that it had hearkned to my voice; but the sons of men put him often to say so, as he once did to *Israel*, his ancient people (*Psal.* 81. 13.) How seldome do we keep time with God! How seldome do we come or go, just at his call! *I have called* (saith Wisdome, *Prov.* 1. 24, 25.) *and ye refused, I have stretched out my hand, and none regarded.* God never looked, one day of the year, for the morning, and it came not; but he hath come three years (as the Parable of the Fig-tree shews, *Luke* 13.) to man, looking for fruit, and hath found none. Will it not shame us, that the morning is obedient to the command of God, if we are not?

And therefore as the former note was matter of comfort to us, so this may be matter of conviction to us, that the morning, that the Sun in the firmament (a liveless creature) receiving a command, should constantly appear at the time which the Lord appoints, and that we, who are living creatures, that we, who are reasonable creatures, yea, that we, who have not only reason, but grace (all believers have) should not be obedient to, and observant of the Lords command, to come at his time, to appear at his call; how may it cause us to blush for shame! The Prophet saith, *The Stork in the heavens, the Crane, the Turtle, and the Swallow*, these *know the time of their coming*; they come in their season. I may say also, the Sun, Moon and Stars, those lights in the heavens, know their season, and the time of their coming; they obey the command of the Lord, and shall not we know the judgement of the Lord, and observe the appointed times of our duty! which to observe, is as much our interest or benefit, as it is our duty. As often as we see the morning coming according to the command of God, let it provoke us to make hast, and not delay, to keep his commandements.

Thirdly, *Hast thou commanded the morning?* that is, the morning light, to come forth? No, it's I that have done it.

Hence Note;

We are to acknowledge God as the Commander, yea, as the Former, Maker, and Author of the light.

This

This command of God hath respect, not onely to his bringing forth the light every morning, or to his bringing forth the morning light every day into the world; but to his giving the light its being the first day of the world. God is the Father not onely of spiritual light (*Jam.* 1. 17.) but of natural (*Psal.* 74. 16.) *The day is thine, the night also is thine; thou hast prepared the light, and the Sun.* This glory is ascribed to God by his holy Prophet also (*Jer.* 31. 35.) *Thus saith the Lord, which giveth the Sun for a light by day, and the ordinances of the Moon, and of the Stars, for a light by night.* The Lord gives these, as well as command these; and who but God can do either? None can command the creatures unto their daily motion, but God; much less could any command the creatures into their first being, but God. How wise, how great soever men are, or seem to be in their own eyes or sight, they cannot make nor bring forth the least ray of light; much less can they make such a world of light, as God hath made for the world. And surely there is no creature wherein we may see and contemplate more of God than in the light, which he made the first day, and now commandeth to make the morning day by day. Nor is there any thing in the whole compass of Nature, either more comfortable or more admirable than the light. The commonness of it lessens our esteem of it; and because it comes so constantly, and never fails, we are apt to look upon it as no great matter, as no great mercy; whereas indeed the light is not onely useful and comfortable, but admirable; and that it deserves these three attributes, I shall briefly shew, by giving a touch at each of them.

That, light is an admirable creature, must be confessed, if we consider,

First, Its original, or the way of its production. The Apostle treating about spiritual light, tells us whence the natural light came (2 *Cor.* 4. 6.) *God who commanded light to shine out of darkness, &c.* Light came, as it were, out of the womb of darkness. Now that, out of darkness, black darkness, such a beautiful child, such a goodly creature as light should be brought forth, is it not marvellous? Yet thus it was, God *commanded light to shine out of darkness.* The History of the Creation reports, *There was nothing but darkness upon the face of the earth*, when the Lord said, *Let there be light.* Darkness is totally contrary to

light,

light, 'tis the privation of light: Now, that the habit should come forth out of the privation, light out of darkness, or life out of death, joy out of sorrow, peace out of trouble, these are the wonderful works of God. And we may comfortably meditate upon this, when we want any kind of light: Whence did the Lord bring light at first? even out of darkness; therefore let us not think any darkness of trouble, alert to the Lords production of light. When we are in spiritual darkness (the state of nature is a state of darkness) that doth not hinder; the Lord can easily bring the light of the new creature out of it: and when we are in the darkness of any trouble, though it be thick darkness, *darkness* (as *Job* spake, chap. 10. 22.) *like darkness it self, and where the light is as darkness*; yet this doth not hinder, the Lord can bring light out of it. There's the first wonder, the Lord brought light out of darkness.

Secondly, Light is wonderful, in its operation, power, and efficacy, in that it doth so suddenly chase away, conquer, and overcome darkness. Light gets victory over darkness in a moment. There's no darkness can abide the face of light. As soon as God commands the morning, let it be as dark as pitch, the darkness must away, and fly before it. Darkness cannot withstand light, nor stand in the presence of it; there's no long dispute, light instantly gets the hand, the day, of darkness.

Thirdly, If we consider the pure nature of light; 'tis as pure as purity it self. Light hath an inseparable and an inherable purity; though it may be a while obscured, yet it cannot be at all polluted. Philosophers have spoken much about the nature of light, but none were ever able to comprehend it. Some said, it is *a habit or quality of a light some body*; yet none of their definitions reach it fully. They make it a quality; yet we may conceive it is rather to be ranked and reckoned among substances than accidents, it being a principal part of the Creation, and the express subject of Gods work the first day of it.

Lux aiunt Physici est ἐξις, seu qualitas corporis lucidi.

Fourthly, The light is very wonderful in the changes and vicissitudes of it. How it passeth and repasseth, how it increaseth and decreaseth, how it comes and goes, is an amazing consideration.

Fifthly, Though the light be in continual changes, yet there's nothing more constant than the light, to its appointed time. Light never fails to come in its season. Second-

Secondly, That light is a most useful and beneficial creature, who can deny? seeing without light the whole Creation were a nothing to us. What had the world been to us, if God had not made light, and set up lights in it? The eye of the body (which is *the light of the body*, Matth. 6. 22.) were of no use to us without outward light. Till the Sun (which is the eye of the great world) shines, the eye (which is the Sun of the little world) is no advantage to us. There must be light in the aire, as well as light in the eye, else the most beautiful objects have no appearing beauty; and therefore the Lord made light the first day, that by it, the beauty of the whole Creation might be seen. Light discovers it self and all other things: Light illustrates all the works of God, and sets them in our sight. And as all that God hath done, would be nothing to us without light, so we our selves could do nothing without light. We cannot work at all, or very hardly, or very badly, without light; hence that of *David* (Psal. 104. 22, 23.) *The Sun ariseth; man goeth forth to his work and to his labour, until the evening.* (John 9. 4.) *The night cometh, wherein no man can work.* Night of any sort, is not for work, because 'tis dark; and therefore they who work in the night, get artificial light to supply the want of natural. When the plague of darkness was upon the *Egyptians*, they sate still, and no man moved from the place where he was, till that plague was removed (*Exod.* 10. 22, 23.) And as we cannot do the work of our Civil Callings without light, either natural or artificial; so we cannot do the work of our Christian Calling, without spiritual light. When *Christ the Sun of righteousness ariseth with healing in his wings, then we go forth* (to our spiritual labour as Christians) *and grow up as the calves of the stall* (Mal. 4. 2.) How long soever we live in this world, we never go forth to that labour, till the Sun of righteousness, the Lord Jesus Christ, ariseth upon us. It was said to those in the parable, that were hired at the eleventh hour (*Matth.* 11. 6.) *Why stand ye all the day idle.* They of the eleventh hour were persons, possibly, very busie and laborious as to their Civil Callings in the world, but had stood idle all the day as to any spiritual work, as to any work of grace; they had not done God, nor their poor souls, one stroke of work all that while, until they were called, and the light of grace shined upon them. Jesus Christ is *the light which lightened*

the Gentiles, and the glory of Israel (Luke 2.32.) And whersoever he comes, *The people which sat in darkness see a great light, and to them which sat in the valley of the shadow of death, light springs up* (Matth. 4. 16.) And that a two-fold light;

First, Light to be saved by.

Secondly, Light to serve God, or to do the work of God by.

Thirdly, How comfortable is the light! 'Tis so comfortable, that light and comfort are often put for the same thing. *God is the Lord* (saith *David*, *Psal.* 118.27.) *which hath shewed us light*; that is, the light of counsel what to do, and the light of comfort in what we do, or after all our sufferings. Light is not only a candle held to us, to do our work by, but it comforts and cheareth us in our work (*Eccl.* 11.7.) *Light is sweet, and a pleasant thing it is for the eyes to behold the Sun.* Hence that of *David* (Psal. 65. 8.) *Thou makest the out-goings of the evening and morning to rejoyce*; that is, thou makest men to rejoyce, they are glad, they rejoyce in, or at the out-goings of the morning. Man takes comfort at the first appearance of the light; light refresheth him at its out-goings in the morning. And at the evening men rejoyce too, for then they go to their rest, being wearied with the labour of the day. Or we may thus expound that Psalm, *Thou makest the out-goings of the morning and the evening to rejoyce*; That is, thou makest men who live at the out-goings of the morning, and at the out-goings of the evening to rejoyce. As if it had been said, thou makest the Eastern people and the Western people, all people from East to West rejoyce. And that which makes all people to rejoyce, naturally, is the rising of light with them in the East, and the coming of light towards them in the West.

Possunt exitus matutini & vespertini sumi pro hominibus qui habitant ubi exit dies & ubi exit nox, i. e. pro Orientalibus & Occidentalibus.

Thus we see what an excellent creature light is, both as it hath a continually renewed rising in the morning of every day, and as it had its first being in the morning of the world, and both from the command of God. Whence take these inferences.

First, When we behold the morning coming forth by the command of God; Let us consider who God is, and what the beauty, and purity, the majesty, and excellency of God are, who is clothed with light, and dwelleth in light, yea, *who is light, and in whom there is no darkness at all.* There is not any one creature, which God doth so formally predicate of himself, as

as this of light. *As God is love* (1 John 4. 8.) *so God is light*, (1 *John* 1. 5.) yet the light which shines to us, the morning, which God hath commanded for us, is but darkness to God, who hath commanded it. Light it self is darkness, compared with God; yet 'tis the cleerest shadow, the best resemblance of God in Nature.

Secondly, As we should consider the excellency and beauty of God in the appearance of the morning, so his goodness, who hath made such a creature for us, who hath also prepared so many vessels to hold it and hold it out, or to dispence it to us. 'Tis God who hath made those great lights, *the Sun to rule the day, and the Moon and Stars to rule the night* (Gen. 1. 16.) The day would be night to us, if God had not prepared the Sun (for though there were three days before the Sun was made, yet now 'tis the Sun which makes the day) and the night would be nothing but darkness to us, if God had not prepared the Moon and the Stars. How great then is the goodness of God to man, who hath made light for us, and who thus conveys and dispenseth it to us according to our need, both by day, and by night!

Thirdly, We should hence be minded to pay our debt of thankfulness to God every day. History tells us, that the ancient *Rhodians* or inhabitants of the Isle called *Rhodes*, erected a mighty *Colossus* (according to their heathenish superstition) in honour of the Sun, who once a day at least opened his face upon their Island, though it were over-cast with clouds, muffled up, and vailed to all other parts of the world. Though, possibly, we do not see the face of the Sun every day, yet we enjoy the light and influences of it every day. God hath commanded the Sun in the Firmament to attend us, to be about us, to comfort us, every morning; and shall we be unthankful! If in a dark night a friend will but lend us a candle and a lanthorn, we thank him; What matter of thanks to God then should it be, that he hath set up those candles, those torches, those lamps of light for our comfort and guidance continually.

Fourthly, If God hath commanded the light, so excellent a creature to serve us, to be for our use, then *let us make use of the light to serve the Lord in and by*; let us make use of natural light, that of the Sun in the air; and of spiritual light, that of Christ the Sun in the Gospel, most of all. Let us make use of natural

light, as to civil, and of spiritual light, as to holy ends and enjoyments; let no beam of light shine to us in vain. It is sinful, not to make a good use of natural light, 'tis very sinful and dangerous not to make a good use of spiritual, 'tis condemnation to refuse spiritual Gospel light, and to love darkness rather than the light (*John* 3. 19.)

Fifthly, Seeing the Lord hath commanded the morning light for us, then by way of retribution, let us shine forth in obedience to his commands, and be as the morning light to glorifie God (*Matth.* 5. 16.) We that have light made for us, should carry our selves like lights. The Apostle either commends the Saints at *Phillippi* for shining, or commands them to shine *as lights in the world* (Phil. 2. 15.) The Text runs in the Indicative Mood (by way of commendation) *Among whom ye shine.* The Margin hath it in the Imperative Mood (by way of command) *Among whom shine ye as lights in the world.* The Lord who hath commanded the Sun to rise for our light, hath commanded us to rise and shine as lights, and be as so many Suns of light in the firmament of the Church, and in all places to which we come. Therefore (as our blessed Saviour, the light and life of the world, hath counselled us) *Let our light shine* (and so shine) *before men, that they may see our good works, and glorifie our father which is in heaven* (Matth. 5. 16) We that have light commanded for us every day, how should we be lights, and go forth as the Sun, casting out our rays and beams, in a holy and godly conversation! And while we go forth and walk in such a conversation, we go forth and walk as the Sun in its strength, we enlighten all the world where we come, and dazel the eyes of the wicked world, or of the wicked in the world.

Sixthly, How should we, who have light commanded for us, avoid all the works of darkness; yea, *We should* (as the Apostle exhorts, *Rom.* 13. 12, 13.) *cast off the works of darkness, and put on the armour of light; we should walk honestly, as in the day*: As in the day which the light of the natural Sun makes, and as in the day, which the light of the mystical Sun, our Lord Jesus Christ, hath made.

Seventhly, Remember, as God hath commanded a morning for us here, so he will command a light, or a morning, a morning light for all our actions hereafter. As God hath made the light,

the light, so he will bring all things to light. Many now live in the light of this world, whose works are in the dark as well as theirs are works of darkness. Now as the Lord hath commanded a morning to shine for us to worke by, so he will have a morning wherein all our works shall be seen (1 *Cor.* 4. 5.) *He will bring to light the hidden things of darkness, and manifest the counsels of the heart.* Men may dig deep, to hide their counsels from God; but God knows how to bring them and their counsels to the morning, and will cause a light to shine upon them, though they have no light of truth or righteousness in them. *God will bring every work into judgement with every secret thing* (Eccl. 12. 14.) *We must all appear* (saith the Apostle, 2 *Cor.* 5. 10.) or we must all be manifest; we must appear, and so must our works too. Those works of men shall be light, as to their discovery, which are nothing but darkness, as to their impurity. Those deeds which have no light in them, shall come in the cleerest light, and be plainly seen to the bottom, both by Men and Angels. The Lord who hath commanded this morning light for us to do our work in, will command another morning light to judge our works in, and to give us the reward of them. And let all the wicked of the earth, to whom *the morning* of any day (because they are in danger to be discovered by it) *is as the shadow of death* (Job 24. 17.) Let them (I say) consider how many thousand deaths that morning will be to them, which will actually, fully, and impartially discover all their wickedness, with all the secrets of it.

Lastly, Consider if the Lord hath bestowed so great a mercy upon us, in commanding the morning, or in giving us light, the light of the Sun; then let us be minded, how great a mercy the Lord hath bestowed upon us in commanding the light or morning of the Gospel to come upon us. It was night with us, and so it would have been for ever, for any means we could have devised or used to help our selves out of it, till God commanded Christ, *the bright Morning Star* (Rev. 22. 16.) *and Sun of Righteousness, to rise and shine upon us.* How unspeakable a mercy is it, that such a light should appear to us, who not only were in darkness, but were darkness! If we account it a mercy, that God hath commanded a morning to shine to us; O what a mercy is it, that we have a Christ to shine upon us! That the Day-Star from on high

hath

hath visited us! That he who is the true light, that enlightens every man that cometh into the world (*John* 1.9.) hath risen upon us, both to scatter the darkness of sin and ignorance, and to chear our souls with the sweet beams of his healing wings.

So much of the first part of the verse, *Hast thou commanded the morning since thy day,*

שחר
Sciet jejunium vorax.
בקר
Mane & שחר simul dicuntur: Nam primo diei tempore diluculum est, & vespere simul accedit. Unde ab utroque tempore dicitur, hoc negotium est faciendum mane. Nam & vespere sub diluculo apparet in quart vigilia: circa vidimus Cic.
עשתי
E longinquo, hinc nigrescentem lucem scil. diluculum significat.
Sol cum ascendit non loco oritur; quotidie ejus locus variatur ut sol ascendit aut descendit in signis Zodiaci. Merc.

And caused the day-spring to know his place?

That is, when and where it should break forth and appear every morning. The *day-spring* is expresst by a different word in the original from the *morning light*; it implieth the first of the morning, when the air is darkish or duskish; we commonly call it the *gray of the morning*. The word signifies to be dark, or that darkness, which we call twilight. When the day-spring ushers in the morning, there is a kind of dimness in the light. Now saith the Lord, *Hast thou caused the day-spring to know its place? hast thou taught it*, where to shew it self to the world? The Lord speaks here of the *day-spring*, as if it were a rational creature, that took instructions, or a word of direction, where to begin the morning light. God, not man, hath taught the day-spring to know its place. We have a like expression (*Psal.* 16. 11.) *Thou wilt shew me* (or *thou wilt cause me to know*) *the path of life.* Thus the Lord makes *the day-spring know* the path to its own place. The day never springs twice immediately in one place, but is in a continual variation, as Astronomers with experience teach. The place of the light or Sun-rising differeth every morning, and from thence we have the difference of the dayes. The Sun passing through the twelve signs of the Zodiack, beginning with *Aries*, &c. (I shall not trouble you with their names, which have been devised and are used only for learning sake, the Sun, I say, passing every year through these twelve Signs, all which Astronomers present unto us under various forms or figures, such as themselves fancied most useful to subserve the understanding of that Art) according to the situation of these Signs, through which the Sun runs his course in the Heavens, the day-spring to us on Earth changeth its place every day, appearing sometimes more southerly, and sometimes more easterly, as the Sun either ascends to the Summer Solstice, at which time the day is at longest, and the night at shortest, as about the eleventh of our Moneth called

called *June*; or when it descends to the Winter Solstice, at which time the day is shortest, and the night longest, as about the eleventh of our *December*. To which we may add the Suns coming in its ascending course to the middle point of the heavens, which makes the *Vernal Equinox*, at which time the day and night are of an equal length, as about the eleventh of our *March*; as also the Suns coming, in its descending course, to the other middle point of the heavens, which makes the *Autumnal Equinox*, at which time the day and night are again of an equal length, as about the eleventh of our *September*. Now according to all these variations of the Suns motion, the day-spring varieth its place day by day; and the Lord enquires of *Job*, how this comes to pass; *Hast thou caused the day-spring to know its place?* No, 'tis I that have made the day-spring to know its place, I have appointed it those several stages where it shall rise to day, and where to morrow, and where every day throughout the year; this is from my contrivement and appointment, not from thine. *Hast thou caused the day-spring to know its place?*

Hence Note; First,

It is the Lord, who appoints every creature its proper place.

The beauty of the world, is from the order of the world; and that every creature knows its place, makes the whole creation amiable. The World is expressed in Greek by a word noting the beauty, and order of it. And that which renders the creatures not onely beautiful but serviceable to man, is the order they are placed in. The Sun keeping its appointed course, makes Summer at one time, and Winter at another. The Sun ever moves in (unless stayed by miracle, as in *Joshua's* time) but never moves out of its place. As no creature is burdensome, so there's no creature unserviceable, when kept in its place, as was further shewed (*vers.* 10.) κοσμὸς.

Note Secondly,

The course of times and seasons is firmly and inviolably setled by the command of God.

This settlement was made in the Creation (*Gen.* 1.14.) And when

when the flood had made (as it were) a confusion of the times, and seasons, the Lord renewed this settlement (*Gen.* 8. 22.) *While the Earth remaineth, seed time, and harvest, and cold, and heat, and Summer and Winter, and day and night shall not cease.* Read this fully (*Jer.* 31. 35, 36. *Jer.* 33. 20.) Sun and Moon know their time, and 'tis God, who hath taught them this knowledge, and given them this instruction. The light keeps its time, though it changeth its time every day (*Psal.* 104. 19.) *He appointeth the Moon for seasons, the Sun knoweth his going down.* The Sun is instructed (as it were) where to rise, and where to go down. The Sun follows the direction of God. There is no rational creature that doth so exactly follow the conduct of God, as the Sun. The Sun forgets not its duty, it never mistook the hour either of its rising or going down (as we more largely shewed a little before) it never mistook a hairs breadth for place, nor a moment of its time. And as it moves according to the command of God; so nothing can stay its motion, but the command of God: And if He say, *Sun stand thou still*, it will do so again, as in the days of *Joshua*.

Now if all creatures keep their station, and observe their motion according to the instructions they receive from God, should not this be our instruction? If God hath caused the day-spring to know its place and time; if the Sun rise where and when he would have it; Shall not we know our place and time? Shall not we be where and when God would have us? As every thing, so every person is most useful in his proper place and season. The Sun is therefore so useful, because it knows and keeps both, carrying and distributing its light up and down the world, to the sons of men, answerably to its instructions, and that commission given it from above.

The Lord having put questions to *Job* about the direction of the morning light, and by whom the day-spring is taught to know its place; proceeds to shew the work and effects of the day-spring and morning light. *Hast thou caused the day-spring to know its place?*

Vers. 13. *That it might take hold of the ends of the Earth.*

In this verse we have two things concerning the day-spring, or the light.

First,

First, The powerful extensiveness of it. *The light takes hold;* there's its power: *It takes hold of the very ends of the Earth;* there's its extensiveness.

Secondly, We have one part or point of the usefulness or beneficialness of light, when it thus takes hold of the ends of the earth; this good it doth, or this benefit comes by it, *the shaking of the wicked out of it.* As if it had been said, The day-spring takes hold of the ends of the earth, for this end and purpose, that the earth may be freed from the wicked.

That it might take hold of the ends of the earth. לֶאֱחֹז *Ut apprehenderet.*

That is, that the morning, or the day-spring might, *&c.* Some of the Rabins refer those words, *that it may take hold*, not to the *day-spring*, but to *Job*. As if the Lord had said, *Canst thou, O Job, make the day to know its place, that thou mightest take hold of the ends of the earth, as I do, and shake the wicked out of it.* Rab Sel. Jarchi.

But rather; as we, That the day-spring might take hold, apprehend, and hold fast the ends of the earth. Mr. *Beza* expresseth it in this elegancy, *The Sun sends forth its rays as so many fingers, to take hold of the utmost verges or ends of the earth.* *Ut extremas terrarum oras radiis quasi totidem digitis injectis prehendet.* Bez.

The Hebrew is, *The wings of the earth*; and so Mr. *Broughton* translates, *To hold the wings of the earth.* By the wings of the earth, according to an Hebraisme very frequent in Scripture, we are to understand the extream or remotest parts of the earth. And because the wings of a bird are stretched out to the very utmost, when she flieth, the Hebrews call that which is the extream or utmost bound of any thing, the wings of it; and hence, in their language, the utmost part or hem of a garment is the wing of a garment, as here and elsewhere, the utmost parts of the earth are the wings of the earth (*Isa.* 11. 1, 2.) *He shall set up an ensigne for the Nations, and shall assemble the out-casts of Israel, and gather together the dispersed of Judah from the four corners* (or, as the Margin hath it, *wings*) *of the earth.* Thus the Lord speaks of the light, Hast thou caused the day-spring to know its place, *that it might take hold of the ends or wings of the earth?* כְּנָפִים *Non tam phrasi poetica quam Hebraismo alicubi tributuntur terræ.* Pined.

Hence Note; First,

The Suns light is wonderfully extensive and diffusive.

The Sun hath large arms, or rather long wings. Some hawks are called *long winged*: The same we may say of the Sun, that hath long wings indeed, reaching to the utmost stretch, ends or wings of the earth. The prophet *Malachi* comforts those that fear the Name of the Lord, with this promise, *The Sun of Righteousness shall arise* (to them) *with healing in his wings.* The Sun-beams, or the light that is conveyed in those beams, are compared to wings, and they are spread to the very wings of the earth, and extend themselves over the whole Hemisphere. The morning light like lightning, is diffused from East to West in a moment. When it is day with one half of the world, 'tis night with the other; but where the Sun comes, it gives light all over that half-face of the earth. The Sun is an universal benefit, and therefore the most excellent outward benefit. We say of every good thing, by how much 'tis the more common, communicative and extensive, by so much the better it is. As evil, by how much it spreads it self the further, by so much the worse it is; so good, by how much the more it spreads it self, it is the better. As the natural light of the day, so the spiritual light of the Gospel, is very diffusive. When the Gospel was first preacht by the Apostles of Christ (the *day-spring from on high* then visiting the world) O how speedily did that take hold of the ends of the earth! *David* (Psal. 22. 27.) speaking of the Prophetical Office of Christ, in sending forth the light of his truth, saith, *All the ends of the earth shall remember and turn to God.* What caused the ends of the earth to remember? and what did they remember? Surely it was the light of the Gospel, taking hold of the ends of the earth, which caused the ends of the earth to remember God and themselves; they saw their danger and their duty, and so turned to God. By *the ends of the earth* in that place of the Psalm, we are to understand the inhabitants of the utmost parts of the earth; who had never remembred themselves, never considered themselves, never awakened out of sin, never turned to God, if the light of the Gospel had not shined to them. The natural light is not onely very extensive, but powerful; and so is the light of the Gospel, it goes to the ends of the earth with wonderful

derful effects. The Apostles had a Commission from Christ, like that which God gives to the Sun, to carry their light, or to *preach the Gospel to every creature.* The Sun gives light and influence to every creature (*Psal. 19. 6.*) *His going forth is from the end of the heaven, and his circuit unto the ends of it; and there is nothing hid from the heat thereof.* Nor shall any thing be hid from the light, heat, and influences of the Gospel.

Secondly,

The light is exceeding swift, and spreads it self far and near in a moment.

Many can go far, if you give them time; but the light goes very far, even to the ends of the earth (upon the matter) without time; it goes almost in an instant, in the twinkling of an eye, it immediately *takes hold of the ends of the earth.* As soon as the Sun ariseth, light appeareth, day breaks, and with an unconceivable speed illustrates all places within its eye, or which lie open to it. The body of the Sun moves fast, to a wonder, but the beams of the Sun move faster. *David* (Psal. 139. 9.) speaks of the wings of the morning. *If I take* (saith he) *the wings of the morning* (that is the morning light) *and flie to the utmost parts of the earth, even there shall thy hand lead me, &c.* The morning light is winged, and moves with incredible swiftness. The Scripture speaks of the morning light, with respect to its sudden motion, as if it were a feathered or winged fowl, spreading its rayes as so many feathers or plumes, over all at an instant. Though darkness, thick darkness, hath got possession of the earth in the night, yet no sooner doth the light glimmer above the Horizon, but darkness is suddenly scattered. One would think there should be a great battel, a long contest, between light and darkness, before light could conquer darkness, and get it off the face of the earth; whereas daily experience teacheth us that the morning having once opened its eye-lids, light gets an easie victory, and sheddeth it self abroad every where without controul. Darkness is soon dispelled and driven out of the field by light. Darkness cannot stand its ground before the Sun, who is *Lord of the day*, according to the appointment of God.

Thus the *day-spring takes hold of the ends of the earth.* And if any ask, Why doth it so?

I answer, The day-spring is a great and a faithful servant to man. There are many uses of light, many services, which the light doth for us; I touch't some of them in opening the former Context. We have one especial use or service of it expressed in the close of this verse; *It takes hold of the ends of the earth,*

That the wicked may be shaken out of it.

This latter part of the verse seems to have little cognation with, and to be of a very difficult connexion with the former; for it may be said, What hath this *shaking of the wicked out of the earth to do with the light taking hold of the ends of the earth?* I answer, The light that takes hold of the ends of the earth, is as a Serjeant to arrest and take hold of the wicked, and so is a means to shake them out of the earth. The words may carry a double Metaphor,

Lux orat terræ tanquam pallii apprehendit, & ita impios excutit. Rab. Solom.

First, To the shaking of a garment. When dust or moths, or any thing hurtful to a garment, is found upon it, we shake it out. Thus the Lord sends forth the morning light, to take hold of the ends of the earth, as of the ends of a great garment, that the wicked, who are but as dust and vermin, may be shaken out of it.

Secondly, The metaphor or allusion may be taken from a sieve. As the sieve is shaken when we would separate the chaffe, or that which is vile and worthless from among the good corn; so the Lord by the light takes hold of the ends of the earth, and shakes the wicked like dross or darnel, out of the company of honest men. *I*, saith the Lord (*Amos* 9. 9.) *will sift the house of Israel among all Nations, like as corn is sifted in a sieve; yet shall not the least grain fall upon the earth, that is, be lost or perish.* But the wicked, who are as chaffe, shall be scattered, and perish for ever, when the Lord sifts them.

Again, These words, *That the wicked may be shaken out of it*, are by some expounded actively; *The day-spring taketh hold of the ends of the earth, that the wicked may shake* (*sc.* themselves) *out of it.* For when the light cometh, wicked men do, as it were, shake themselves out of the earth; that is, they hide themselves, and run their heads into a corner. They who in the night and darkness go abroad doing mischief, following wicked purposes, when

when the light appears, dis-appear, with-draw, and play (as we say) least in sight (*Job* 24. 13.) *The wicked are they that rebel against the light*, they hate it, cannot endure it, they are like the wild beasts of the earth, that raven in the night, but in the day couch in their dens and coverts, no man can tell where to find them (*Psal.* 104. 20, 21, 22.) *Thou makest darkness, and it is night, wherein all the beasts of the forrest do creep forth, &c. The Sun ariseth, they gather themselves together, and lay them down in their dens.* Thus the wild beasts are shaken out of the earth, when the light appears, and so are wicked beast-like men (*John* 3. 20.) *Every one that doth evil, hateth the light.* And as such hate the spiritual light of the Gospel, so they do not very well like the natural light of the day. Wicked men decline the light, and are called darkness, and their works are called the works of darkness; and therefore when the Sun ariseth, theeves, robbers, and all of those wicked trades, may be said to shake themselves out of the earth. He that doth evil, hates the light, he looks upon light as an enemy.

Mane judicia exercebantur. Drus. Grot. *Sensus horum verborum è, ut improbi die exorto trahantur ad judicia, ac ita terra excutiantur.* Pisc.

Fourthly, These words, *That the wicked might be shaken out of it*, are rather to be understood of the wicked, as often apprehended in the morning, for evil done in the night. When the day-spring appears, it discovers wicked men, who being taken, examined, and tried, are by the Sentence of the Judge and Decree of the Magistrate, shaken out of the earth. God the Supream Judge, seems to search the whole earth by the Candle of the Sun, as he once threatned to search *Jerusalem* with candles.

Hence Note, First;

Light is a discoverer.

Light makes all things manifest. As the light of the Word discovers the evil that is in the works of wicked men, and makes that manifest; so the light of the Sun discovers the persons of wicked men, and makes them manifest. We cannot distinguish white from black, nor can we see where men are, nor what they are doing, till light be-friend us. And as the natural light makes things manifest, so much more doth spiritual light, the light of Law and Gospel. By the power of that light wicked men are shaken and driven out of their sins; by that light they see

see, judge, and condemn themselves. And thus the wicked are indeed shaken out of the earth, that is, out of their earthly state of sin and unbelief.

Secondly, Note;

Wicked men and light, are at no good agreement.

Odit lucem qui turpiter agit.

He that will continue in any evil, bears no good will to any kind of light. There is nothing more uncouth and displeasing to a man that resolves to live in sin, than the light of the Word, yea, many times, than the light which shines in the air. Such say (as he of old) when the day begins to break, *Our enemy is coming.* Common day-light (which is a great good) much more divine light (which is a far greater good) is counted an evil, by evil ones. *What communion hath light with darkness* (said the Apostle, 2 *Cor.* 6. 14.) And as they who are light, ought not to have any complying communion with darkness; so they who are darkness, cannot have or hold any pleasing communion with light.

Lux inimica propinquo. Virg.

Thirdly, If we take these words as holding out one main design of the Providence of God, in lending the light every morning; namely, *that the wicked may be shaken out of the earth.* This shews that wicked men should be speedily proceeded with, and the earth unburdened of them. The ordinary use of the light is, that men may go forth to their labour (*Psal.* 104. 23.) Now, as that is one great use of light, that man may see his honest labour, and be guided to, or in the works of his calling; so another great use of it is, to apprehend wicked men, who do dishonest work, and bring them to judgement. *David* said (*Psal.* 101. 8.) *I will early, or, in the morning, destroy all the wicked of the land:* As soon as ever the light takes hold of the ends of the earth, if I can, I will take hold of evil doers; that is, I will not delay, much less, stop the course of justice against them that do wickedly. This was a kingly resolve, *Early will I destroy the wicked of the land.* This was the Prophets counsel (*Jer.* 21. 3.) *Execute judgement in the morning*, that is, with the first opportunity. It is not good to be rash in judgement, nor is it to be slack in judgement. Wicked men are a burden to the earth, therefore 'tis fit with the first (when there is no other remedy) to unburden the earth of them.

There

There is yet another reading and exposition of this latter part of the verse, taking the word rendred *wicked*, not for persons, but for things; and then 'tis read in the Neuter gender, *The light takes hold of the ends of the earth, to shake wicked or evil things (that is, those things which are noxious to the earth) out of it.* The heat of the Sun rising upon the earth, exhales and draws out hurtful vapours from the earth, which, abiding in the bowels of it, would hinder its fruit-bearing, or make it barren. This sense is prosecuted all along by some Interpreters, quite thorow the 14th and 15th verses, but I shall not stay upon it. Bolduc.

The Lord having shewed this use of the light which he commands every morning, shews (in the next verse) some other uses or effects of it.

Vers. 14. *It is turned as clay to the seal, and they stand as a garment.*

Locus difficilis est, & quo in extricando, si aliquis dixerit aliquid verisimile, a benigno lectore respuendum non est. Sanct.

This verse (saith a learned Expositer) is so difficult, that he not to be refused, who offers any thing probable towards the opening of it. I conceive it may best be understood as an Exposition of those words in the former part of the 13th verse, *That it might take hold of the ends of the earth, it is turned as clay to the seal*; that is, the earth is turned as clay to the seal: for when the light passeth through the air, it sets as it were a new stamp upon the earth. And then the former part of the 15th verse, may be taken as an Exposition of the latter part of the 13th verse, *That the wicked might be shaken out of it; and from the wicked light is with-holden*; that is, they are utterly destroyed, and so shaken out of the earth.

It is turned as clay to the seal, and they stand as a garment.

כחומר חותם

Sicut lutum sigilli, i. e. *cui sigillum imponitur. Genitivus adjuncti.* Pisc.

Here are two metaphors to set out the renewed face of the earth, upon the rising of the Sun, or the appearance of the morning light.

First, From clay, altered by the seal.

Secondly, From mans putting fresh garments and ornaments upon his body.

It is turned as clay to the seal.

That is, The approach of light makes a great change upon the face

face of the earth, even as if it had received a new or freſh impreſſion, as clay doth from a ſeal. A piece of clay is a rude lump, without form or figure; but if you take a ſeal and ſtamp it, that clay readily receives any figure or coat of arms engraven on the ſeal; and ſo 'tis turned from what it was in appearance. Thus the meaning ſeems to be this: The earth before the Sun riſeth, is like a rude piece of clay (in the night we ſee no more beauty in the earth, than if it had no beauty at all; go to a well compoſed garden, walk there in a dark night, you cannot diſcern the figure of any border, nor the rareſt beauty of any flower, nor the pleaſanteſt fruit of any tree planted there, your eye cannot take in nor reſt it ſelf upon any of thoſe delights, while darkneſs covers the face of the earth) but when the light comes, then you ſee the form and figure of every thing before you, then the earth is turned as clay to the ſeal; the Sun, as it were ſtamps and impreſſeth a new beauty and bravery upon it; and then the earth, which lookt like a void or rude heap, appears in its form and figure, whether natural or artificial. This ſenſe is much inſiſted upon in opening this Scripture; and 'tis a good ſenſe, ſetting forth that benefit of the light, cauſing the earth to appear in its proper ſhape, which night or darkneſs had hidden or obſcured.

Terra ad Solis exortum immutatur, novas inſinuat veras ſpecibilium formas, in tenebris ſui, quod ſigilli ad instar effigiatur recipiet, quibus tanquam veſtis versicolore induatur. Bez.

Hence Note;

The ſhining of the light puts a new face, in appearance, upon the face of the earth.

Things that appear not, are as if they were not. Nothing appears, but by the light. This is moſt true of ſpiritual light; when that ariſeth upon any place or people, that place or people are turned as clay to the ſeal, onely with this difference, the natural light of the Sun doth only manifeſt what figures or ſtamps are already impreſſed upon the earth, it doth not make any there, which were not there before; but where the Sun-ſhine of the Goſpel comes, though it were a place as rude as Barbariſme it ſelf, 'tis turned into another ſhape, the people are quite another people in their manners and converſation. It was ſo with this Nation, we were once as rude heathens as any in the world; but by the light of the Goſpel we were turned as clay to the ſeal; we received the figure of Grace, the figure of Chriſtianity. And at

at this day, in thoſe places among the *Indians*, where the Goſpel hath lately come, marvelous changes are wrought upon them; they have another ſtamp upon their tongues, another kind of language; another ſtamp both upon hand and foot, another kind of working and walking than before. As the light of the Goſpel diſcovers evil perſons to themſelves (a natural man knows not of what ſhape he is, till he ſees himſelf in that light) ſo it makes them good, and puts a new ſtamp, a new figure upon them; it makes them indeed new creatures, new men; they are turned (through the mighty power of the Spirit accompanying that light) as clay to the ſeal. *Such* (that is, as bad as could be) *were ſome of you* (ſaith the Apoſtle, 1 *Cor.* 6. 11.) *but ye are waſhed, &c.* that is, ye are now other manner of men than once ye were. *It is turned as clay to the ſeal,*

And they ſtand as a garment.

They ſtand; Who ſtand as a garment? The things of the earth, they ſtand to look on as a garment. All things preſent themſelves before us in a goodly hue, when the Sun riſeth; then they appear in their beauty, the whole body of the earth is then clothed to the eye of every beholder. As light it ſelf is like a golden robe, which the earth puts off every night, and puts on again every morning; ſo light ſhews us all thoſe goodly things, which are the earths robes, or with which the earth is clothed, as with a garment. The earth is, not onely as a thing without form, but as a naked thing, as a body without clothing to appearance, till the light appears; but as ſoon as the light appears, then whatſoever may be called the earths clothing, and apparel, appears *alſo*.

Hoc hemiſtichium imperfonaliter accipio. Siſtent ſe omnes res tanquam cum veſtimento, i. e. ornatiſſima omnia lucis beneficio apparent. Coc.

If any would know more diſtinctly, what the clothing, apparel, or garment of the earth is? I anſwer,

Firſt, That may be called the earths garment, which grows out of it; the graſs, corn, herbs, flowers, trees, all theſe vegetables are as a garment upon the earth.

Secondly, Not only vegetables, but animals, the beaſts of the earth, are as a garment to the earth (*Pſal.* 65. 13.) *The paſtures are clothed with flocks, the valleys alſo are covered with corn.* Corn is to the valleys, what flocks are to the paſtures, their clothing.

Thirdly, Artificial things, as well as natural, are also the earths garment. All those fair buildings, Towns and Cities, all those goodly Edifices and Pallaces any where raised upon the earth, are they not as a garment to the earth? so then fruits and flowers growing out of the earth, flocks and herds living upon the earth, houses and dwellings built on the earth, are a clothing to the earth; and they appear to be so, by the coming forth and appearance of the light; that shews the beauty and figure of the earth, the trimings and adornings of it: Those things are to the earth, as a rich embroidered garment, and light manifests them to be so.

Ut ea mutata sicut argilla sigillari, sisterentur (illi) velut indumento (obducto) Jun. i.e. *ut cohiberentur improbi à pergendo & sceleribus suis promovendis, tanquam si obvolverentur panno vultus aut pedes ipsorum ut sequens versus amplius explicat.* Jun. *Ut mutetur ea sicut lutum cui sigillum imprimitur; & sistentur (illi) tanquam (velati) indumento. Ut moris erat velari fontes.* Pisc.

There is yet another exposition of this 14th verse, *They stand as a garment*, that is, the wicked spoken of in the latter end of the former verse, and are there said, *to be shaken out of the earth*; who are also spoken of, in the following verse, where it is said, *Their light is with-holden, and their high arm shall be broken.* These wicked ones, when the light shines, *are made to stand forth, as in a garment*; That is (saith one Author, noted in the Margin) the wicked are then with-held from going on in their wickedness, or from prosecuting and promoting their evil designs and purposes, as if their faces were wrapt or muffled quite up with a garment, and their feet fast bound. Another gives the sense thus; That they (namely the wicked) *may be made to stand as covered over with a garment.* The custome of old, was to cover the faces of malefactors, when found and declared guilty of horrid crimes.

Both these Interpretations correspond clearly with the Context, both before and after; the Lord giving this as a special service, that the day-spring or light doth to mankind, the discovery and destruction of evil men; as will be seen more fully, in opening the next verse.

Vers. 15. *And from the wicked their light is with-holden.*

It was shewed before, that this 15th verse seems to be an Exposition of the latter part of the 13th verse. There it was said, The light *takes hold of the ends of the earth, that the wicked might be shaken out of it*; here it followeth, *From the wicked, their light is with-holden*; that is, wicked men, when the light hath discovered them, are with-holden from their light, or their light is with-holden from them.

But it may be enquired, What is this light called *their* light, which is with-holden from them?

I answer, First, The light of their prosperity and peace, the light of the good things of this world.

Secondly, The light of the Sun, even that shall be with-holden from them, they shall be shut up in close and dark prisons and dungeons; they shall not have the light of the Sun, who have abused that light, or have done such things in the dark, as the Sun would even blush to look on.

Deus lucem subducit impiis, i.e *vita illos orbat; Frangitque eorum superbiam & tyrannidem.* Codur.

Thirdly, The light of their life, or their life shall be with-holden from them; that is, they shall be put to death for their wickedness.

All these may be called their light, because they sometime enjoyed them; and their light in all or any of these notions, is said to be with-holden from them, not as if they had a right to hold it longer, but because they would fain have held it longer, if they might. Thus, *from the wicked their light is with-holden*; as if it had been said, they are totally and finally deprived of all their good.

Now, whereas light in the sense opened, is called *their light*, that is, the light of the wicked;

Note;
Even the wicked have a title to light, or to good things.

God gives light or good things to the evil as well as to the good (*Mat.* 5. 45.) *He maketh his Sun to rise on the evil and on the good*; even they who are evil and are daily doing evil, enjoy the light of the Sun, and the light of all outward good things, thorow the patience and goodness of God. Much more may the godly when they see the light or good of this world, look upon it as theirs, as a part of their inheritance here below. As hereafter all the godly shall have an inheritance among the Saints in light, so many of them have an inheritance of light here, the Sun is a piece of their portion. God having adopted them to be his children, the Sun is a debtor to them, and they may reckon it among their good things, though not as their good; God having provided better things for them than the light of this world, or of any good thing

thing, which they hold onely in common with the world. *From the wicked their light is with-holden.*

Note, Secondly;

Wicked men forfeit, and so are deprived of the good things which God gives to them.

The wicked cannot long, shall not alwayes enjoy the good things of this world. When wicked men abuse the light, especially when they resist the light of nature shining into their consciences, and refuse the light of the Gospel shining in the Scriptures and Ordinances, and resolve to walk on in the darkness of their minds, then from them that light of comfort and prosperity is with-holden; yea, they are often thrust out of the light of the Sun, and out of the light of this present life, into that inner darkness of the grave, and into that *outer darkness* of hell (*Matth.* 25.30.) that is, into a darkness furthest remote, or at greatest distance from light, even out of the reach of light. Doth God say to his own people when they sin (*Jer.* 5. 25.) *Your sins have with-holden good things from you*? Much more then shall the light and all good things, or all the good things of light be with-holden from the wicked, whose whole trade and business lies in works of darkness, or in sinning against God. 'Tis bad with man, when God with-holds natural light, the light of the Sun, the good things of this world from him; but 'tis infinitely worse with man, when God with-holds the light of the Gospel, and the light of his countenance, any spiritual light or good from him, and shuts any up in the contrary darkness. *From the wicked light is with-holden,*

And the high arm shall be broken.

Cadunt impii à felicitate sua, & vires (id significat brachium excelsum) debilitantur & reddunturinfirmæ. Vatabl. *Brachium elatum est potentia & superbia impiorum.* Pisc.

Whose high arm? Surely the high arm of the wicked; they shall be deprived both of their light of comfort, and of their arm of strength: wherein,

First, They prided themselves. And

Secondly, Wherewith they oppressed others.

The former is the effect of their strength; the latter is the use which they usually put their strength to.

Strength is often expresst in Scripture by the arm; read *Psal.* 10. 15. *Psal.* 37. 17. *Ezek.* 30. 22. And a high arm notes great

great strength. The Lord is said to do his great things with a *stretched out* (*or a high arm.*) Mans arm may here be called an *high arm*, because the arm of man useth to be lifted up on high to strike hard and home. The higher the arm is lifted up, the heavier it falls, and the deeper impression it makes. To sin with a high hand, is in Scripture language to sin presumptuously and audaciously. They sin with a high hand, who sin against light, or in the face of counsel and reproof. And as they sin mightily, or with all their might, who sin with a high hand; so they act mightily, or with all their might, they lay on load (as we say) who resolving to do any thing, have a high arm to do it with. When the arms of wicked men are high, they must needs act highly in wickedness. Now when any act evil to the height, with heat and boldness, God will take a course with them; as it followeth in the close of the verse, *The high arm*, that is, such *a high arm*

Shall be broken.

Damnabitur ad mortem & quidem cruciabilem, qualis est in vota frustio. Grot.

'Tis an allusion to the punishing of malefactors, by breaking their bodies or bones upon a wheel. To be broken, is to be utterly spoiled. A broken heart is a great mercy (*Psal.* 51. 17.) but a broken arm notes a great misery.

This Scripture threatens *the high arm with breaking*, yet it leaves us unresolved, or saith nothing expressly, about these three Queries:

First, Whose high arm is here threatned with breaking?

Secondly, By whom the high arm shall be broken?

Thirdly, How or by what means, or in what manner it shall be broken?

I answer to the first, These terrible words are not levell'd nor intended against any high arm (*eo nomine*) upon that account, because it is high. God is not angry with the highness of men. They who are highest, and have the highest arm among men, may be highly pleasing unto God. The highest powers on earth, are of Gods ordaining and appointing; now, God cannot be against his own ordinances and appointments; therefore he never breaks the high arm, because 'tis high in power, but because 'tis high in wickedness. So then we may be confident, 'tis only the high

arm

arm of the wicked which is here threatned to be broken.

To the second and third Queries, I answer in a word; It is God who breaks the high arm, and he breaks it in what manner, and by what means soever pleaseth him.

In which we may see a signal work of divine Providence, which doth not suffer the difference of good and evil, of right and wrong, to pass long unobserved. And in this passage possibly, the Lord might intend a refutation of what *Job* said (*Chap.* 10. 3.) That *God shined upon the Counsels of the wicked*: For seeing the very light or life of the wicked is with-holden from them, and their high arm broken, doth not God declare and testifie that he loveth righteousness, and hateth iniquity? And if the ministration of Divine Justice lye in the dark at any time, doth not the return of the light every day intimate, that a day of the revelation of the righteous Judgment of God is at hand? *The high arm shall be broken.*

Hence Note, First;

Wicked men may grow high, and have a very high and strong arm.

Therefore be not scandalized when 'tis so. The most high God often suffers it to be so. The wicked man in the Text is he that hath the high arm.

Note, Secondly;

As all men by nature are altogether wicked in their state, so some of them are extreamly wicked in their lives;

They sin with an high hand, or with an high arm; they sin as if they would dare God himself. Not onely have wicked men been high in power, and high in place; but there they have sinned highly, and stretched forth their hand against Heaven it self.

Observa in voce רשעים *hoc versiculo & v. 13. literam* ע *in Bibliis magnis & exempl. emendatis suspensam*

Note, Thirdly;

The wicked, how high or how strong soever they are, they shall be broken.

A learned Interpreter takes notice, that in the larger Bibles, and most correct Copies, the Hebrew Word signifying *the wicked*, both in this 15th verse, and in the 13th verse, hath one letter

letter raised up higher than the rest, and exceeding the ordinary form of writing; as may be seen, if the Reader please to cast his eye upon the quotation in the Margin. This (saith my Author) is not (possibly) without a mistery; even to intimate thus much, that all the prosperity and outward splendor of the wicked hangs in suspence, or is very tottering and unstable. But whatever occasioned that irregularity in the Hebrew writing, or whatever it may import, this is a sure truth, that the highest estate of the wicked is very unsure.

esse, i. e. *non eodem tenore cum aliis scriptam sed supra cæteras sursum versas pendere hoc modo* רשעים *quod forsan mysterio non caret, quasi lux impiis & totus eorum splendor sit in suspenso non stabilis.* Merc.

The Lord (who as *Solomon* saith, *Eccl.* 5. 8) *is higher than the highest* (on earth) can quickly bring down the highest, and break or crush the strong arm, as one would break a reed, or crush a moth. Thus the Lord bespake *Edom* by his Prophet (*Jer.* 49. 16.) *O thou that dwellest in the clifts of the rock, that holdest the height of the hill; though thou shouldest make thy nest as high as the Eagle, I will bring thee down from thence, saith the Lord.* And thus the Lord spake by another Prophet concerning the *Amorite*, (*Amos* 2. 9.) *His height was like the height of the Cedars, and he was strong as the Oaks; yet I destroyed his fruit from above, and his roots from beneath*; that is, I utterly destroyed him. Yea, the very being of the wicked high and strong, is an argument that they shall be brought low, destroyed, and broken to pieces. When *Babylons* arm shall be in its highest height, *When she shall say in her heart, I sit as a Queen* (that is, on high) *and am no Widdow, and shall see no sorrow.* When *Babylon* is thus prophecying all good of her self, and promising all good to her self, *then shall her plague come in one day, death and famine, and mourning, and she shall be utterly burnt with fire; for strong is the Lord, who judgeth her* (Rev. 18. 7, 8.) He will break her high arm, and break it when she thinks it highest, and her self safest. *David* whose arm God raised on high, affirmed all this of wicked high ones in general, or of all those, who should be found high in wickedness (*Psal.* 92. 7, 8.) *When the wicked spring as grass, and when all the workers of iniquity do flourish, it is that they shall be destroyed for ever.* As if he had said, that's the meaning of their prosperity, you may spell that out of it, or make that interpretation of it, *they shall be destroyed for ever.* As the Lord *remembers his people in their low estate, because his mercy endureth for ever* (Psal. 136. 23.) so he will take vengeance on the wicked in

in their high estate, *because his justice endureth for ever.*

The least sin deserves a breaking; but when the arm of sin is grown very high, we may say the Lords arm cannot hold, he must break such high arms. The Prophet *Jeremy* (chap. 6.6.) speaking of *Jerusalem*, saith, *This City is to be visited*; how visited? There is a twofold visiting:

First, In favour, care, and kindness.

Secondly, In wrath and judgement.

Usually when the Scripture speaks of visiting a City or a Land, it is meant in wrath and in judgement. *Shall I not visit for these things, saith the Lord?* (Jer. 5. 9.) Surely I shall, there is no avoiding my visitation. What kind of visitation is meant, the next words evidence, *Shall not my soul be avenged on such a Nation as this?* To be visited with vengeance and wrath, is a sad Visitation, and so was *Jerusalem* to be visited. But why was the City *Jerusalem* to be visited in wrath? there's no City whose inhabitants are so just and righteous, but the Lord may visit them in wrath; but of this City the Lord said, *it is wholly oppression*; they are given up to oppression, every one is oppressing and wronging his brother; now when they sinned at this rate, when their arm was thus high in wickedness, then it was to be broken. There is a righteous God that judgeth the earth; and therefore the high arm of unrighteousness shall be broken.

JOB,

JOB, Chap. 38. Vers. 16, 17, 18.

16. *Hast thou entred the springs of the Sea? or hast thou walked in the search of the depth?*
17. *Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?*
18. *Hast thou perceived the breadth of the earth? declare, if thou knowest it all.*

IN the former Context the Lord made a short digression from those questionings with which he had begun with *Job*, concerning his Works; the occasion whereof was the mentioning of the wicked, who improved not, but abused his works.

In this Context the Lord returns to his former way of interrogating *Job*, and having questioned him about the birth or production of the Sea, the bands and bounds of the Sea, at the 8th 9th 10th and 11th verses, he questions him here,

First, About the depth of, the unsearchable depth of the Sea (*vers.* 16, 17.)

Secondly, About the vast breadth of the Earth (*vers.* 18.)

Thereby to convince *Job*, that he, not being able to reach the depth of those mighty waters, nor to comprehend the breadth of the earth, was much less able to comprehend the depth of those counsels, or the breadth of those ways of providence in which himself had been walking towards him. That's the general scope and sum of these three verses, as also of all that follow, as hath been shewed formerly.

The last thing about which the Lord put the question, was the Light, whereby hidden and secret things are discovered; here the question is about things that lie out of the light, about hidden and secret things; all which yet are more plain and obvious to, more open and naked before the eye of God, with whom we have to do, than the Noon-day light to us.

דבאת

Numquid ingressus es, vel penetrasti?

Vers. 16. *Hast thou entred into the springs of the sea?*

Hast thou? Doubtless thou hast not, nor hast thou any mind to enter into those springs? Who hath? *Hast thou entred* or *penetrated the springs of the sea?* There is a twofold entring into the springs of the sea, or into any thing that lies remote from us.

First, A Local.

Secondly, An Intellectual entring.

To be sure, *Job* had not locally entred the springs of the sea; and it was as sure, that he was not able to make any perfect intellectual entrance thither. When therefore the Lord asked *Job* this question, *Hast thou entred into the springs of the sea?* it is as if he had said, *It becomes him that makes a judgement upon any matter, to enter into it either locally to view it with the eye, or intellectually to view it with his understanding; but thou, O Job, hast neither of these ways entred into the springs of the sea, and there discovered how the waters flow or rise up out of the earth: how then canst thou make up a judgement about the waters? and if not, what judgment canst thou make up concerning my deep counsels, concerning the secret springs of my judgements?*

Oportet judicem nosse ea de quibus judicaturus est: tu vero judicas de operibus meis, cum ea non noris. Vatabl.

Hast thou entred into the springs of the sea?

ענדבכי־ים *ad plorata, i.e. lacrymas maris.* Drus.

There is an elegancy in the word rendred *springs*, which some derive from a root which signifies *to weep* or shed tears: Hast thou entred among the tears or weeping places of the sea? The same word in the Hebrew signifies an eye, as also a spring or fountain; because as the eye drops, yea pours out tears (*David* saith, *Rivers of tears run down mine eyes*) so, springs pour out waters, and are, as it were, weeping continually. Others derive the word from a root, which signifieth to be infolden or intangled; and so they render it, *Hast thou entred into the perplexities or intricacies of the sea?* *Pharaoh* used that word in the Verb (*Exod.* 14.3.) concerning the people of *Israel*, *They are intangled or perplexed in the land*: he thought he had caught them in the briars, and should have had his will, or satisfied his lust on them. The sense is much the same, whether we read *the springs* or the *perplexities and intricate places* of the sea; both tending

Aliqui נבכי *fluenta, non a flendo, sed a* בוך *perplexum esse deducunt. Et reddunt perplexitates maris. Sensus eodem recidit, sed Grammatica magis quadrat ut a* בכה *flevit deflectatur.* Moro.

tending to the same purpose, to shew *Job* his utter incompetency and inability for such an adventure. *Hast thou entred into the springs*

Of the sea?

The sea is a confluence of many waters, the great vessel which God prepared to hold the multitude of waters, as was shewed before at the eighth verse; onely take notice, that the word which signifies the sea, is composed of the same letters (a little transposed) with that which signifies the water. The sea being the gathering together of waters, and water being the substance of the Sea, one word in substance serves them both in the Hebrew tongue. Yet others say it alludes, at least, to a word signifying to make a noise, or to roar; seas and floods make a terrible noise and roaring. *David* ascribes a voice to the floods (*Psal.* 93. 3.) *The floods have lifted up, O Lord, the floods have lifted up their voices.* These grammatical criticisms about words have their use, giving some light about the nature and qualities of things. But to the Text, *Hast thou entred into the springs of the sea?*

Mare dicitur Jamim voce deducta à Maiim transpositis quibusdam literis.

And hast thou walked in the search of the depth?

תהום *abyssus, vorago, altitudo, expers fundi.*

This latter part of the verse is of the same importance with the former. The *springs of the sea*, and the *search of the depth*, have little, if any, difference, and walking follows upon entring; therefore the Lord having said, *Hast thou entred into the springs of the sea?* saith, *Hast thou walked, &c.*

But more distinctly, what is *the search* and what *the depth?* The depth, is the sea, where 'tis deepest, so deep that no bottom can be found by sounding. The word rendred here *search*, notes the last or utmost of any thing, and so the deepest of the depth, which possibly may be called the search of the depth, because how much or how long soever it is searched for, it cannot be found out. Mr. *Broughton* renders it, *The border of the sea*; the Vulgar Latine, *The last or utmost of the depth. Hast thou walked there?* We walk on dry land and in pleasant fields: Some artificial parts of the earth are by way of eminence called *walks*, because they are purposely fitted by art to walk in. But who can walk in the *searches of the depth?* Are there any under-water-walkes?

Et in novissimis abyssi deambulasti Vulg. i. e. in infimis ejus partibus.

To Aquin.

Vox חקר *significat aliquid quærere & investigare usque ad fundum & remotissimum.*

To clear these words a little further, we may consider two other readings or translations of them.

An ad directionem abyssum ambulasti. Heb. *in investigationem*, i. e. *ad investigandum.* Coduro.

First, Thus, *Hast thou walked in the depth by search?* that is, Hast thou found out a way to go to the bottom of the sea by curious search and diligent enquiry? Hast thou by thy skill discovered how deep the sea is? Hast thou let down thy line and plummet to fathom it, and then descended into it? I know thou hast not.

Secondly, *Hast thou walked to search the deep?* that is, Hast thou gone down to the bottom of the sea, and there discovered the secret and hidden paths of it? I know (thy answer must be) Thou hast not. *Hast thou entred into the springs of the sea? or hast thou walked in the search of the depth?*

Hence Note, First:

There are secrets or depths in the sea, beyond mens searching or finding out.

The sea in many parts of it may be searched. Some have been at the bottom of it, many have let down a line to the bottom of it; yet it is usual in Scripture to speak of the sea as a thing unsearchable, or so deep, that none can find the depth of it. The sea is so deep, that it is sometimes called *the depth* (chap. 28. 1.) *The depth saith* (that is, the Sea saith) *it* (that is, wisdom) *is not in me.* 'Tis also called *the deep* (Luke 5.4. *chap.* 8.31.) That is very deep, which is called *the deep*; and that's of an unsearchable depth, which is called *the depth*. Such a depth, so deep is the sea, that no man knows how deep, or what the depth of it is?

Now, if we cannot reach the depth of the natural sea, then (which is the scope of this place) surely there are depths and secrets in the ways and counsels of God, which no man can search or find out. *David* (Psal. 139. 9.) speaking of the Omnipresence of God, saith, *Whither shall I go from thy presence? If I take the wings of the morning, and dwell in the uttermost parts of the sea; there shall thy hand find me.* There is no depth, no breadth, but God can find it out; but how little of the depth or breadth of God can we find out! (*Psal. 36. 6.*) *Thy judgements are a great deep*; that is, thou O Lord dost terrible things in judgement as angry, yet such righteous things, as just and wise, that 'tis very hard for any, and impossible for *the many*, or most of men to see the reason of them. And doubtless, it was the deep of his own divine judgements that God intended to lead *Job* to, when he spake here of the depth of the Sea. We read what the Apostle was forced to, when he was but, as it were, dipping his feet into this sea of the Counsels and Judgements of God, even to cry out, *O the depth* (Rom. 11.33.) As if he had said, I dare not enter into the springs of this sea, nor into the search of this depth. *O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgements, and his ways past finding out!* This was *Davids* express Confession concerning the providential way of God, *His way is in the sea, and his path in the great waters, and his footsteps are not known* (Psal. 77. 19.) Goings upon the water leave no print behind them, we cannot observe a track in the sea. God walks sometimes as upon the land, we may easily discern his footsteps, and see where he hath gone: But he often walks as upon the sea, where no man can see his paths, nor are his footsteps known. *The Lord is known by the judgement which he executeth* (Psal. 9. 16.) yet his judgements are seldome known, they are a great deep, a sea. The sea is a clear emblem of all obscure and unknown things, especially of those ways of God which are too deep for our discovery, and lie beyond the reach of our knowledge. And indeed, as soon may we hold the sea in the hollow of our hand, or lade it dry with a Cockle-shell, as comprehend the deep counsels of God, and the mysteries of providence, by which they are acted and effected in our shallow understanding. Onely what we cannot attain, either by sense or reason, we may *understand by faith*, as the Apostle saith, We do that *the worlds were* made by the Word of God (*Heb.* 11.3.) Who is able, any other way than by believing, to enter into those springs, or walk in the search of those depths?

Profunditas maris rei obscurissimæ & ignotissimæ humanæ intelligentiæ soli deo perspectæ symbolum.

Secondly, Learn this from it;

There is nothing a secret unto God.

That which here is denied to *Job*, is to be affirmed of God. *Job* knew not those secrets, but God knew them. *Job* himself said (*chap.* 9. 8.) *God treadeth upon the waves* (or as the Hebrew is, *the heights*) *of the sea.* Here the Lord intimateth that he walketh in the depth of the sea: Both set forth his glory. God com-

commands from top to bottom, he treads upon the waves aloft; he walks in the depths below, nothing can escape either his Power or his Eye. It is the sole priviledge of God to walk in the search of the sea, that is, to find out and plainly to discern the most secret things. And by him the most unsearchable depths are searched out, or rather, are known to him without search. He knoweth even the depth of mans heart, which is the greatest depth in the world, next to the depth of his own heart. God enters into the springs of that sea, the Sea of mans heart, and walketh in the search of that depth. There are innumerable springs in the heart of man, which bubble up, and send forth their streams of good or evil continually; all which the Lord sees more plainly than we see any thing that is done above ground, or in the open light. *Moses* doth not onely report (*Gen.* 6. 5.) *That God saw the wickedness of man was great in the earth* (that is, that his outward practises or conversation was very wicked) but *that he saw every imagination of the thoughts of his heart was onely evil continually.* Consider, God saw not onely the thoughts of man, but every imagination (which is the least thing imaginable) of mans thoughts. He saw (as the word which we render imigination properly signifies) every figment, every little creature which the thoughts of mans heart was about to frame; and O how many, how exceeding many, or innumerable, are they! yet God saw not onely some, or many, but every one of them. It was said by one of the Ancients upon this place, *God goes to the depth of the sea, as often as he goeth into the depth of mans heart, and beholds what is there.* And there he beholds not onely the great but small beasts (as the Psalmist calls the fish of the sea) that is, not onely great but small lusts and foolish imaginations: the huge multitudes and shoals of vain thoughts which swim and play in that wide sea of mans heart, are distinctly seen, and as distinctly judged, as if but one were there.

Profundum cujusvis deus ingredi-tur, quando visitare mentes etiam pressa sceleribus non dedignatur. Greg. l. 25. c. 7

Thirdly, From the scope of this place, note;

That seeing we cannot search into the depth of the sea, it should stay our curiosity in searching into, and stay us from discontent, when we cannot find the depth of Gods Counsels concerning us, and of his Providences towards us.

There

There is a dutiful search into the Works of God. *David* speaks of it (*Psal.* 111. 2.) *The works of the Lord are great, sought out of all those that have pleasure in them.* They are *sought out*; that is, they who have pleasure in them, do and will endeavour soberly to search them out; as much as may be; but let all take heed of searching them wantonly or presumptuously, that is, either to satisfie their curiosity, or with an opinion that they can reach the depth of them. The Lord would have us satisfie our selves in the ignorance, or rather nescience of those natural things which he hath not made known to us. Surely then (which is, as hath been said, the scope of this Chapter) we should be satisfied, though we in some cases know not, nor can perceive the reason of Gods providential dealings, either towards particular persons and families, or his Church in general. Will any wise or sober man vex and disquiet himself, will he be angry and perish, because he knows not all the secrets of the earth and sea? (as some say *Aristotle* the Philosopher was to death and drowning, because he could not find out the reason why the sea in one place ebbed and flowed seven times in one day) Why then should we be impatient, because the reason of Gods proceedings with the sons of men, or of the strange ebbings and flowings of things in the sea of this world, is secreted and hidden from us. And therefore when we are not able to enter into the springs of this sea, nor to walk in the search of this depth, let it not trouble us, but humble us, as it did *Job*, to whom the Lord put these questions, and proceeded to put more and more hard questions, if harder can be, in the next words.

Verf. 17. *Have the gates of death been opened (or revealed) unto thee? Or hast thou seen the doors of the shadow of death?*

Here is another strange question. Who among the living hath had the gates of death opened to him? Or hath viewed the doors of the shadow of death?

We read often in Scripture of *the gates of death:* (Psal. 9. 13. Psal. 107. 18.) and which is all one, of *the gates of the grave,* (*Isa.* 38. 10.) but who knows what these gates are? yet we may say something towards the clearing of this question. A gate in strict sense, is that by which we are admitted into any place: and so, the gates of death are,

Num illius profundi, quæ vere dicuntur mortis regiam, &c. rimatus es. Bez.

That

That, whatsoever it is, by which we enter into death, or go into the black hall of the grave.

Again, The gates of death are any great and eminent danger. Then we may be said to be at the gates of death, when our lives are in great hazard to be lost, either by the violence of enemies, or by any violent sickness.

In the former sense *David* spake (in way of supplication, *Psal.* 9. 13.) *Have mercy on me, O Lord, consider my trouble, which I suffer of them that hate me, thou that liftest me up from the gates of death*; that is, from deadly danger. In the latter he spake by way of narration, in his elegant description of the sick, (*Psal.* 107. 18.) *Their soul abhorreth all manner of meat, and they draw near unto the gates of death*; that is, they are ready to die, or sick unto death. And thus said King *Hezekiah* upon his *sick-bed*, and as he thought (a little before) upon his *death-bed*, (*Isa.* 38. 10.) *I shall go to the gates of the grave, I am deprived of the residue of my years*; that is, of those years which I might have reckoned upon as mine, according to the common account of mans life, or the usual course of nature.

These are the more general gates of death, and about these all agree.

But there are several opinions, what should be specially intended by the *gates of death* in this place.

Portæ mortis sunt causæ corruptionis, quantum ad virtutes corporum cœlestium. Aquin. in loc.

First, One riseth very high, saying, that by the *gates of death* we are to understand the visible heavens; because the heavenly bodies send down sometimes malignant influences, which have a mighty power to corrupt the bodies of men here below, so causing death to carry them away. Thus he imagins death issuing out of the clouds, as out of opened gates, upon men on earth; But that's a far fetcht interpretation.

Secondly, Others go to the utmost contrary point, and say, by the gates of death we are to understand *Hell*. The Papists give a description of several receptacles for souls departed under the earth, they make at least three distinctions;

First, *Limbus Patrum*, The place where they affirm the souls of the Fathers were before Christ came in the flesh, and had accomplished the work of our redemption here on earth.

Secondly, *Purgatory*, the place where the souls of all that die not in mortal sin (as they distinguish) are reserved to be purged

ged by temporary punishments, before they can get to heaven.

Thirdly, The lowest of all, is that which we call Hell, the place of the damned, whither all go (say they, and we too) who die in sin without repentance. This place of torment, some take for *the gates of death*. But seeing the Lord is here speaking of natural things, not of moral actions, nor of the consequents of them, rewards and punishments; therefore (though we may truly call Hell the gates or power of death, yet) that notion as well as the former is altogether heterogeneal in this Text.

Thirdly, Several expound *the gates of death*, in connection with the former verse, for the depth or bottom of the sea, where many dead carcases lie rotting; all such as are cast away by shipwracks, or die at sea, being usually thrown into the deep; and therefore at last the sea shall give up her dead, as well as the earth.

Fourthly, *The gates of death* signifie say others, nothing else but the grave, or those lower parts of the earth, in which mens bodies deceased are buried and laid up to rest till the resurrection. When we, that are earth in our constitution, go out of the world by dissolution, our return is into the earth, into the lower parts of the earth, we sleep in the dust. According to this sense it is as if the Lord had said, *Hast thou seen the state of the dead, or how it fares with them that are gone to their graves? Hast thou visited the courts and palaces of the King of terrors?* Thus the gates of death are the gates of the dead.

Per portas mortis int. liguntur loca subterranea, eò quòd ibi mortui sepeliuntur. Pisc. *Dicuntur portæ mortis, i. e. mortuorum.*

Fifthly, We may understand by *the gates of death* in general, whatsoever is most remote and farthest off from our sight and view. As if the Lord, who said before, *Hast thou entred into the springs of the sea?* had said here, *Hast thou entred into the bowels or deepest abysses of the earth, which are dark and uncomfortable, as the grave, or like the very gates of death?* Knowest thou, or canst thou tell me what is done, or how things go there?

An nosti quæ fiunt in viscevibus terræ. Vatabl.

Or hast thou seen the doors of the shadow of death?

Portæ mortis & umbræ mortis sunt ea loca, ad quæ vivus non penetrat, quæ nulla lux irradiat, &c. Coc.

These words are of a like intendment with the former: The *gates of death, and the doors of the shadow of death*, are the same thing under a little difference of expression. What the shadow

of death is, hath been shewed (*chap.* 3. 5.) as also (*chap.* 10. 21.) thither I refer the Reader. *Hast thou seen the doors of the shadow of death?* Surely thou hast not? Thou neither desirest, nor darest visit the doors leading to those dismal shadows, which no light can pierce, or where (as *Job* spake, *chap.* 10. 21.) *The light is as darkness.* The scope of both the queries in this verse is the same also with those in the former, even to repulse *Jobs* curiosity in searching into the secrets of God, or to convince him that God had secrets which were no more opened to him than the gates of death, and which he could see no more than the doors of the shadow of death. *Hast thou seen the doors of the shadow of death?* Taking death in a proper sense,

Note, First;

Bodyly death hath gates and doors, passages and entrances into it.

Deadly sicknesses and extream dangers are (as was shewed in opening the words) those gates and doors. Many have been brought to those gates, and have been stepping into those shadows, who yet have been recalled and brought back again, as *David* and *Hezekiah* were, and as the Apostle *Paul* was, who had the sentence of death in himself, yet was delivered, trusting in him who raiseth the dead (*2 Cor.* 1. 9, 10.).

And therefore in all such cases, whenever we are brought to the *gates of death*, *and to the doors of the shadow of death*, let us have recourse to *the living God*; to that God, to *whom belong the issues from death* (Psal. 68. 20.) *He that is our God, is the God of salvation*, of eternal salvation, and of temporal salvation, of salvation from death by sickness, and of salvation from death by danger and trouble: our God is the God of salvation, to him belong the issues from death. As God openeth the gates of death to let man in, so he can open the gates of death to let man our. As there is a gate to go in unto, so there is a gate to go out from, or *an out-gate* from death. As the ways to, so the issues from death belong to God. *Davids* heart was full of this, when having said (*Psal.* 141. 7.) *Our bones are scattered at the graves mouth, as when one cutteth and cleaveth wood upon the earth*; that is, we are ready to be cut in pieces and perish by our enemies (having (I say) said this, he presently adds, *vers.* 8, 9.) *But mine eyes are unto*

unto thee O God the Lord, in thee is my trust; leave not my soul destitute, keep me from the snare which they have laid for me, &c. It is the royal priviledge of Jesus Christ, to be key-keeper of the grave (*Rev.* 1. 18.) *I have the keys of hell and of death*; that is, I have power to deliver over to, and to deliver or keep from both hell and death. The keys are an emblem of power and authority. Stewards have the keys. He that hath the keys of death, can deliver from death.

Secondly, Taking death properly, note;

No living man knoweth how or in what way he shall die.

The gates of death are not revealed to any man; he hath no certainty by what means he shall passe out of this world to the grave; he cannot tell through what gate he shall go, whether through the gate of a natural death, or of a violent death, as Christ spake to *Peter* (*John* 21. 18.) *When thou wast young, thou girdest thy self, and wentest whether thou wouldest; but when thou shalt be old, another shall gird thee, and carry thee whether thou wouldst not: this spake he, signifying by what death he should glorifie God. Peter* did not know what death he should die, whether a natural or a violent death, till Christ signified it to him. And if man knoweth not at what kind of gate he shall enter the house of death, that is, whether by sickness or violence, then much less doth he know the particular sickness or violence, by which, as a gate, he must pass into the house of death; these things the Lord keeps in his own hand. And seeing we know not these gates of death, we should alwayes pray that we may know the path of life (*Psal.* 16. 11.) *Thou wilt shew me the path of life*, was *Davids* assurance as a type of Christ. And though Christ should not shew any man the gate of his own temporal death, yet he sheweth every godly man the path of eternal life, and that's enough for us.

Thirdly, Note;

God onely knoweth when, how, and in what way we shall die, as also what the state and condition of the dead is.

Death is the darkest and obscurest thing in the world. The grave is a gloomy place, and filled not only with natural but metaphorical darkness; yet all is light to God, he knows the gates

of death, and the state of the dead (*Prov.* 15. 11.) *The grave and destruction are before the Lord; how much more the hearts of the children of men!*

Fourthly, Taking *the gates of death* generally, for any secret or hidden thing,

Note;
Man knoweth no more than God revealeth to him.

When God puts the question, *Have the gates of death been opened or revealed to thee?* it is as if he had said, thou canst not know them unless they are opened to thee. And who can open them, if I my self do not? As all the mysteries of the Gospel are hidden from us, till God is pleased to reveal them; so in nature there are many things which are mysteries and secrets to us, till God makes them known to us. And there are some things which God will no more open to us, than he hath the gates of death, or the doors of the shadow of death. And if so, then, as God will never blame us for not knowing those things which he hath hidden, so we should not busie our selves with any enquiries about hidden things. *Though the secret of the Lord be with those that fear him* (Psal. 25. 14.) yet they that fear him, will not, dare not meddle with, nor search into the Lords secret. Therefore,

Lastly, Observe;
Whatsoever God is not pleased to reveal to us, or is pleased to hide from us, that we should be content not to know, and be satisfied that it is hidden from us.

(*Deut.* 29. 29.) *The secret things belong unto the Lord our God; but those things which are revealed, belong unto us and our children for ever.* It is both our duty and our interest, to be content with our own share, or to be satisfied with what belongs to us, and not to invade Gods peculiars or reserves. It was *Jobs* fault, he would be entring into the secrets of God, but saith God, *Have the gates of death been opened unto thee, or hast thou seen the doors of the shadow of death?* if not, then be not troubled that those things are not opened to thee, which I have reserved to my self. God hath not straitned us in any needful point of knowledge, there is enough opened to us, though the gates of death be

be not. Is it not enough for us, that in the glass of the Gospel, God hath set before us, the mysteries of eternal salvation, unless he also acquaint us in the day of our trial (which was *Jobs* case) with all the whole mystery of his temporal dispensations?

The Lord having urged *Job* with these hard questions about the depth of the Sea and the gates of death, seems now to offer him a more easie question in the next verse.

Vers. 18. *Hast thou perceived the breadth of the earth? Declare if thou knowest it all.*

τῆς ὑπὸ οὐρανῶν. Sept.

Sic terram elegantèr circumloquuntur, nam qui quid sub cœlo aereo, terra est, aer terram ambit. Drus.

The Septuagint render, *Hast thou perceived the breadth of that which is under the heavens?* Under the Cope or Canopy of the heavens. Hast thou perceived how broad that is which is spanned or compassed about by the heavens; that is, as we translate, *the breadth of the earth.* That which is circled or surrounded by the aereal heavens is the earth: Hast thou perceived the breadth of that. Though the earth be better known to man than the depth of the sea; yet no man ever saw the whole earth. Many parts of the earth are deserts and unpassable by man. The best Writers say the whole compass of the earth is 21600 miles; yet that is rather a supposition, than a demonstration; no man having ever visited or viewed the whole face of the earth. We find (*Job* 11. 9.) length ascribed to the earth, and breadth to the sea; But in this place the Lord having ascribed depth to the sea, gives breadth to the earth. We are not here to take the *breadth of the earth*, according to the rules of Geography; for so the length of the earth is from East to West, and the breadth from North to South; but breadth is here put sinecdochically for all the dimensions, or the whole circumference of the Earth. As if the Lord had said, *Dost thou know how big, how spacious the Earth is?* The breadth of the Earth imports the largeness of it, opposed to straitness or narrowness; and to shew that here the breadth contains all dimensions, the word is in the Plural Number, *Hast thou known the breadths of the Earth,* that is, the whole compass of it, how broad and how long, and so how big the Earth is? *Hast thou perceived the breadth of the Earth?*

Terræ latitudo hoc in loco, est universus terræ ambitus.

רחבי *Pluralis a* רחב *latitudo*

In qualibet re major dimensio vocatur longitudo, minor latitudo, Aquin.

Hence

Hence Note, First;
The earth is a huge vast body.

That is very big, whose bigness is not easily perceived, if at all perceivable; and such is the breadth or bigness of the earth. Whence take this double Inference;

First, If the earth be such a great thing, that a man cannot perceive the breadth or dimensions of it, then how great are the heavens! The earth in comparison of the heavens is but as a point, 'tis as little as is imaginable. O what a broad thing is heaven, if the earth be such, that we cannot reach the breadth of it!

Secondly, If the earth be so great, how great is God, who made the heavens and the earth too! That's it which God would lead *Job* to the consideration of, even of his own infinite greatness. How great is God, who made this great earth! To him (as the prophet *Isaiah* speaks, *chap.* 40. 15, 16.) *The Nations, the people (of the earth) are but as the drop of a bucket, and as the dust of the ballance: He weighs the mountains in scales, and the hills in a ballance*: He holds the dust as one single grain in his hand. What a nothing are all things to God, seeing the earth is a nothing to the heavens! God puts the question to *Job*, *Hast thou perceived the breadth of the earth?* and we may put that question into this negative Proposition, O *Job*, Thou hast not perceived the breadth of the earth. The wisest of men know not the breadth or bigness of the earth. Some have undertaken to tell us how great the circle of the earth is; but theirs are but guesses: though somewhat may be said that way, yet no man can give it exactly; and therefore the *Roman* Orator attempting to write about the earth and the dimensions of it, prefaceth or apologizeth thus for himself; *I will do my endeavour to satisfie thee about Geography, or the dimensions of the earth, but I promise nothing of certainty, 'tis a great work. Hast thou known the breadth of the earth?*

De Geographia dabo operam ut tibi satisfaciam, sed nihil certi polliceor; magnum opus est. Cicero ad Atticum, l. 2. ep. 4.

Declare if thou knowest it all.

As if the Lord had said, *I have put the question to thee; come now answer me, declare what thou knowest, let me know whether thou knowest it all.* God provokes or challengeth *Job* to say his utmost. We may refer these last words either strictly to the immediate

mediate question only, or generally to all the questions before; yet I conceive they are rather to be restrained to the last question concerning the breadth of the earth, because they run in the singular number, *Declare if thou knowest it all*, that is, if thou knowest all of the earth. There were many parts of the earth, which *Job* knew not at all; therefore he could not know it all. We at this day after all the improvements which have been made by Navigation (little in use in *Jobs* days) for the discovery of the earth, are yet forced to write upon some places (as we may see in our best Maps of the World) *Terra incognita*, this part of the *earth is unknown*. If we *now* do not, surely *Job* then did not know it all.

Further, When the Lord saith, *Declare if thou knowest it all*, his meaning is not, *If thou hast any knowledge at all about it all*; for there is no wise, no understanding man, but hath some measure or degree of knowledge as about the depth of the Sea, so about the breadth and measures of the Earth: but the meaning of these words, *Declare, if thou knowest it all*, is, if thou knowest the all of it, if thou knowest it throughly: For, as these words have reference to the object to be known, so to the manner of knowing. There are many that know something, and some that know many things; yet none that know all things, no not the all of any one thing. The Apostle speaking of spiritual things, saith, *We know in part*; and the truth is, we know but a part of natural things, of the sea, of the earth, and we know them but in part. So then, when the Lord saith, *If thou knowest it all*, his meaning may be this, if thou hast a distinct and demonstrative knowledge of the thing, *Declare it*. I know thou mayest give conjectures, and propose probabilities; but I know also, that thou neither knowest it all, nor the all of it. God hath given us a certain knowledge about things that refer to eternity, and to salvation, to them we must stick and abide by them; but as to these things, all that we know, is but little, and about that little we labour under many uncertainties. *Declare if thou knowest it all.*

Hence Observe, First;
God is willing that man should make the best of himself.

God

God was ready to hear *Job* what he could answer to his Question. When God put the question to *Adam* (Gen. 3. 11.) *Hast thou eaten of the tree whereof I commanded thee, that thou shouldest not eat?* And when he put questions to *Cain* (Gen. 4. 6.) *Why art thou wroth? and why is thy countenance fallen?* As also (*vers.* 9.) *Where is Abel thy brother?* He was ready to hear what either the one or the other could say for themselves; nor would he have cut them short in their plea, if they could have pleaded any thing for their justification. Now, as God was willing to hear what they could answer to his questions about their evil works; so he is willing to hear what any can answer (which was *Jobs* case) to the questions which he proposeth about his own works, and their behaviour under them.

Secondly, From the scope of the words, Note;

The most knowing men know but little of that which they know.

As we know nothing at all of some things, so there is nothing of which we know the all, or of which we have a perfect knowledge, a knowledge, to which nothing can be added. They who know most of any thing, know almost nothing of it; How far then are they from knowing it all! *David* having spoken of the knowledge of God (*Psal.* 139. 2, 3, 4, 5.) concludes (*vers.* 6.) *Such knowledge is too wonderful for me; it is high, I cannot attain unto it.* Man is so far from an ability to attain such a knowledge as God hath, the knowledge of the most secret things of man, the knowledge *of his thoughts afar off*; that he is not able to attain the perfect knowledge of the plainest things. We must stay for perfect knowledge, till we come to another state, when all clouds of ignorance shall be scattered, when we shall see no more *through a glass darkly*, but *face to face*; when we shall know all that is to be known of God, and of the Works of God; when we shall be enabled to declare all our knowledge about them, and to give proof that we know them all.

Truly to know God the onely true God, and Jesus Christ, whom he hath sent, is eternal life, while we live here in this world, but to know the true God, and Jesus Christ, whom he hath sent, fully, yea to know any thing fully, is reserved for us in that eternal life which we wait for in the world to come.

There

There are three things, which make up the happiness of our soul-state in eternal life.

First, The due order of the Affections, when they shall ever be set upon right objects, and upon them in a right measure.

Secondly, The due motion of the Will, when it shall ever chuse that which is good, and nothing but good.

Thirdly, The clear and unerring light of the Understanding. The proper object of the Understanding is truth. The chief ornament and delight of the Understanding is the knowledge of the truth. And the Understanding is not more debased and dishonoured by not endeavouring to know, than an understanding man is vexed and troubled, when he cannot compass the knowledge of that which he desires and endeavours to know. Indeed *Solomon* (the most knowing man among all the sons of men) hath concluded (*Eccles.* 1. 15.) *That in much wisdome there is much grief, and that he that encreaseth knowledge, encreaseth sorrow.* Yet this grief and sorrow arise not from knowledge attained, but from the great pains, study, and travel, which we take in this world for the attainment of it; or from the doubts and uncertainties which remain in our minds about many things, when we have got the best and clearest knowledge of them attainable in this life: Whereas in our heavenly state, we shall neither have any trouble in getting knowledge, nor shall any doubt or uncertainty remain in our minds about the things we know. For the beautiful face of truth, shall in a moment be unvailed to us, and the curtain drawn away by the hand of God, which interposed between us and the light; so that, there shall not any mist or darkness, not any doubt or scruple hang in our minds about any truth.

And thus we may answer that of the Apostle (1 *Cor.* 13. 8.) saying, That in heaven, *Knowledge shall vanish away*. What, nothing but ignorance in heaven? Surely, nothing more unsuitable to, nor unbecoming the glory of that state. Ignorance may better be the Mother of Devotion here (as Papists with ignorance enough have affirmed) than in heaven the companion of our joy. The Apostle then means, that such knowledge as now we have, shall vanish, that is, knowledge so gotten as now it is. In heaven there are no Schools, nor Universities, nor Tutors, nor Teachers. Again, Knowledge of so imperfect a degree as now

it is of, shall vanish away; The knowledge which *Solomon* had on earth, will be but ignorance, compared to the knowledge which the Saints have and shall have in heaven; His largeness of heart (though like the sand of the sea) will be but narrowness of heart, compared with the enlargements which Saints shall have there. Glorified Saints shall be in natural things exact Philosophers, able to answer all the questions here put to *Job*. In spiritual things they shall be exact Divines; all dark Scriptures shall be clear to them; Christ will be their Comment: all dark questions will be clear to them; Christ will be their light. Those perplexed Cases and fatal Controversies which have troubled the peace of the Church, and have occasioned the calling together of some hundreds of the ablest Scholars to debate and determine them, shall at one view be understood, shall have all their knots untied, and their difficulties removed by the meanest (if among them there shall be found any meaner than others) of glorified understandings. What sweetness the soul shall feel at this revelation of all knowledge, a little knowledge will serve to judge: For then not only to this challenge which the Lord made to *Job*, about those special matters, *the gates of death, and the breadth of* the earth; but also to any other, *Declare if thou knowest it all*, Every soul will readily and confidently answer, Lord, *in thy light I know it all.*

JOB,

JOB, Chap. 38. Vers. 19, 20, 21.

19. *Where is the way where light dwelleth? and as for darkness, where is the place thereof?*
20. *That thou shouldest take it to the bound thereof, and that thou shouldest know the paths to the house thereof.*
21. *Knowest thou it, because thou wast then born? Or because the number of thy days is great?*

THe Lord having posed *Job* in the former Context about the depth of the Sea, the darkness of Death, and the vastness of the Earth; here calleth him to an account about the light of the Sun, and the darkness of the Air, in these three verses. As if he had said, *If thou knowest the breadth of the whole earth, about which I enquired last of thee; then tell me in what part of the earth doth the light dwell, and where is the place of darkness?*

Vers. 19. *Where is the way where light dwelleth?*

The Septuagint translate, *In what land doth light dwell?* Or where is the land of light? We say, *Where is the way?* The Hebrew word notes a trodden beaten way, or (as we speak) a *high-way*. *Where is the way where light dwelleth?* That is, whither light retireth, and doth, as it were, betake it self in the night, when it hath gone its journey, and is past thy Horizon. For every one knows where light dwells, while the Sun is up with us, and shines upon us: But what becomes of it, or whither it goes, when 'tis gone from us, that's a question, and here (say some) *the question.*

ποία δὴ γῆ, *In qua terra.* Sept.

דרך *Ubi via in quae habitat, scil. post viae & itineris spatium emensum.*

The word which we translate *dwelleth*, implieth a retirement, a rest after long labour and travel.

Where is the way where light-dwelleth? and as for darkness where is the place of it?

Verbum שכן *est ad quietem & noctem traducendam alicubi commorari.*

Here are two great contraries (which cannot agree nor dwell

to-

together in any one subject, yet) met together in this Text, *Light and darkness*; and there is some, yea not a little darkness in this question about the light. We need a great measure of Divine Light to answer this question about the Light.

Where is the way where light dwelleth?

Tell me, O *Job*, if thou canst, where light lodgeth, where it reposeth it self, when the Sun is gone down, and departed out of thy sight? Tell me what way leadeth to the lodging of light? The words (as Interpreters give it) have in them a poetical tincture, as if the Sun setting, retired to his chamber, as we do, when the light and business of the day is ended. *David* speaks of the Sun *as a Bridegroom coming out of his chamber* (Psal. 19. 5.) And when his race (as to us) is run every day, he hath a chamber ready for him: not that the Sun doth at all end its motion, or sit down to rest, but because it seems to rest, when it goeth down to us. As if the Lord had said, Hast thou travelled to the place of the Suns rising and setting? *Where is the way where the light dwelleth?*

There may be a threefold answer given to these questions, as light is taken properly for the natural light, the light of the day, caused by the Suns approach; and as darkness is taken properly for natural darkness, caused by the with-drawing of the Sun.

First, Some (because the word *dwelleth* notes a stay or an abode, for such is a dwelling place) answer the question *geographically*, and say, *light dwelleth under the Poles*. There are two poles of the earth, the Northern and the Southern, under both which interchangeably light and darkness abide six moneths together; and because of the long stay and abode of light and darkness there, Geographers reckon and conclude the dwelling of light and the place of darkness to be there, and that therefore the Sun hath two dwelling houses, one in the North, the other in the South.

Secondly, When Astronomers answer these questions, *Where is the way where light dwelleth? and where is the place of darkness?* They say, *The East* is the place of light; and *the West*, the dwelling of darkness: And the reason given is this, Because the Sun riseth in the East, and goes down in the West, leaving the

the World, that half of the World upon which it shined in the day, over-shadowed with darkness. It is by the access and recess, by the rising and setting of the Sun, that we enjoy light or are wrapped up in darkness. And so East and West are called by the ancient Poets the houses or dwellings of the Sun.

Fervide Titan obitus pariter tecum Alcides vidit & Ortus; novitque tuas utrasque domos. Sen. in Herc. Act. 4.

Astronomers have found out, according to their doctrine, twelve houses or dwelling places of the Sun; they imagine a girdle or bond passing quite through the heavens, which they call *the Zodiack*, and there a line which they call the *Ecliptick*, in which the Sun moveth, or which is the way of the light; and in this line, they place *the twelve signs*: the first of which the Sun entreth the first moneth of the year, and is called *Aries*, the second *Taurus*, the third *Gemini*, &c. These are onely fictions by which they represent the gradual motions of the Sun in the several seasons of the year, and they call them *Mansion Houses* or *Dwellings of the Sun*.

Alludere videtur ad signorum Zodiaci spatia, per quæ Sol cursum suum perragit, quæ ab astrologis Mansiones vel Domus *solem appellari. Indque Zona illa sive fascia Zodiaci in cujus medio protenditur ecliptica est via solis, quia in tot habitare domus dicitur, quot in illa sunt signa.* Bold.

Thirdly, According to vulgar understanding we may answer these questions, *Where is the way where light dwelleth*, &c. Plainly thus, Light dwelleth in the Sun, there light abides, and from thence shines to us. The Sun is the Vessel or Store-house of light, the Luminary of the World by day, as the Moon and Stars are by night. And as for darkness, that takes its place every where, as soon as the Sun leaves any place. As often as the Sun continuing his circular progress, visits the other Hemisphere, darkness takes possession of this. Light and darkness take their turns; the one always going off, when and where the other enters upon the stage of the world.

Now though Philosophers, with our own experience, tell us, that the reason of this, is, the access and recess of the Sun; yet it is unknown to us, how God hath thus tempered the course of nature, that day and night should not be always alike in any part of the World, but vary in both the Hemispheres, and that in the same Hemisphere there should be such a setled inequality in the length of the nights and days. This dependeth wholly upon the will of God, who thus stated the motions of the heavenly bodies from the very beginning.

If it be asked, Why doth the Lord put these questions to *Job*, *Where is the way where light dwelleth?* Seeing every one may answer, light is in the Sun, light shines in and fills the Air, while the

the Sun is up; and darkness filleth the air when the Sun is gone down, darkness being the privation or want of light; or darkness (according to the usual definition of it) *being the shadow of the Earth coming between us and the Sun.* When the opacous or thick body of the Earth interposeth between us and the Sun, darkness followeth. And if this be all, there seemeth not to be much difficulty in knowing where the light dwelleth, and where the place of darkness is; therefore surely that was not the sole intendment of God in putting these questions to *Job.* But when he saith, *Where is the way where light dwelleth? &c.* It is as if he had said, *Dost thou understand the ordering and methodizing of light and darkness? Or how it cometh to pass, that one part of the World hath light while the other is covered with darkness, and how light returns to that other part? Hast thou made this temperament and vicissitude of light and darkness, or procured that the day should be long in the same country, at one season of the year, and short at another? Hast thou disposed the Sun to make short nights in Summer, and long in Winter?* This the understanding of man is not well able to comprehend, much less his power to effect. Onely the infinite wisdom of God hath put light and darkness into this method, and given them their certain seasons. And that this is the meaning of the Text, we may gather more clearly from the next verse; for the Lord having said, *Where is the way where light dwelleth? and as for darkness, where is the place thereof?* presently adds,

Vers. 20. *That thou shouldest take it to the bound thereof, and that thou shouldest know the paths to the house thereof?*

These words shew that the former questions chiefly respect the order and disposure of light and darkness.

That thou shouldest take it,

לקח
Vim habet accipiendi quasi manu.

The Word signifieth the taking of a thing in ones hand. As if the Lord had said, Dost thou every morning take the light in thy hand, *and bring it to the bounds* or utmost limits thereof? Art thou able to direct the light where it should abide, till such time as it is to come forth again to thee?

Nihil movetur quod non deducatur ipsa dei manu & potestate. Stillo manum non admoveat, immota iners jacebit & squalebit natura. Potentissimus deus capit solem, accipit tenebras, ducit atque reducit. גבול

There is a manuduction, a divine manuduction of all the creatures by the wisdome and power of God; he as it were leads the light, and leads the darkness whither he pleaseth. The creature remaineth unmoved and stupish, it stirreth not till the Lord taketh it by the hand, or putteth forth his hand to dispose of it as it pleaseth him, to the use or place he hath appointed it; Or,

To the bound thereof?

The Original Word signifieth a limit or utmost point; implying that the Lord brings the light to its due and proper place; and that, as he hath *determined the bounds of mans habitation* (Acts 17.26.) so he hath also bounded the habitation of light and darkness, for the benefit and service of man: As if the Lord had said, *Hast thou done this, O Job? surely no; that's my work; I am he that taketh the Sun in my hand, and bringeth it to the bounds thereof; I direct at what point it shall rise and set; It is I that know the paths to the house thereof, and so can readily call for it, and cause it to appear in time and place appointed: Thou knowest not where to have the light, how to bring light forth; but I do.* From these two verses laid and considered together,

Observe, First;

Natural light and darkness have their special places, their dwelling places; yet they have no where any long abiding place.

A Tabernacle (not a standing house) *is set for the Sun* (Psal. 19.4.) A Tabernacle is a moveable house. The Sun hath a house every where, but it keeps house or abides no where. 'Tis not only alwayes moving in its place, but daily removing to other places; and so, consequentially, is darkness. As it is thus with natural light and darkness, about which the question is literally proposed, so with civil light and darkness, about which the question also is intended. These have their places, their dwellings, and 'tis seldome that they dwell long in any one place. Light and darkness are not more interchangeable in the Air, than joy and sorrow are in the states and conditions of men.

We may likewise conclude, that spiritual light and darkness have their houses and their dwellings. Spiritual light, both the light of knowledge, and the light of comfort, dwell,

First, In Christ himself. In him as Mediator, *all fulness dwells,* (*Col.* 1. 19.) *and of his fulness we all receive grace for grace,*

(John.

(*John* 1.16.) I may say also light for light, light of every sort, and light in every degree, [illegible]ful for us, is received from him.

Secondly, These lights dwell in the hearts of every true believer. Faith and light can never be separated: Though some who have faith may be in the dark, yet light is not separated; it is onely clouded, eclipsed or hidden from them. All believers are so much in a state of light, that they are called light (*Eph.* 5.8.) and many of them live in a plentiful enjoyment of light. A worthy man of the former generation, lying upon his death-bed, a friend asked him whether the light shining into the room did not offend him? he answered, putting his hand upon his heart, *Here I have light enough.* The heart of a godly man is the house of spiritual light, there he hath and holds the light of divine knowledge about the things of the Gospel, and the light of divine comfort arising from that knowledge. It is also reported of Mr. *Deering* our Countrey-man, that in his last sickness, and towards his end, being set upright in his bed for his ease, a friend requested him, that he would speak something for the edification and comfort of those about him: Whereupon, the Sun shining in his face, he took occasion to speak thus, *There is but one Sun in the world, and there is but one Sun of righteousness which graciously shineth upon me*; speaking further, he concluded thus, *I bless God, I have so much light of joy and comfort in my soul, that were it put to my wish or choice, I had rather a thousand times die than live.* As the hearts of these worthies were the dwelling place of light, so is the heart of every godly person in his measure and degree; the light of knowledge and of joy abide there. The Apostle saith (2 *Cor.* 4.6.) *God who commanded light to shine out of darkness, hath shined into our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ*: And where that shine of God gives the light of knowledge, the light of comfort cannot be withheld, unless it be for a season, that the soul may rejoyce the more in the end, and at last without end. For,

The first Instance. Oecolampadius.

Lastly, There is an eternal light, the light of Glory, and that hath a certain dwelling place; that light dwelleth alwayes in heaven; and the Saints at rest in heaven, dwell alwayes in that light. Eternal glory is called *the inheritance of the saints in light*, (*Col.* 1.12.)

Again,

Again, Spiritual darkness hath its place; and we should labour to know the place of that darkness, to avoid it. Ignorance is spiritual darkness, and that dwells in the heart of every man by nature. All that continue in that sad condition, *have their understanding darkened through the ignorance that is in them*, (Eph. 4. 18.) and they who now are in the light, were once in the dark, yea they were darkness (*Eph.* 5.8.) Let it also be remembred, in whomsoever this darkness of sin and ignorance abides, they must abide under the darkness of wrath and judgement for ever. The place where that darkness dwells *is hell*, and there *outer darkness* (as 'tis often called in the Gospel) dwells, even such darkness as wherein the damned are not onely out of the possession of the least ray or glimmering of light, but without any hope or expectation of it. Hell is quite beyond the bound or boundaries of light; there's darkness and thick darkness, nothing but darkness. Thus we see light and darkness have their places, natural light and darkness have theirs, and so have spiritual and eternal light and darkness.

Secondly, From the scope of these two verses,

Observe;

It is God who disposeth and ordereth light and darkness.

The question was put to *Job*, whether he had disposed of them; but he could not assume to himself, that he had *taken or laid the light to the bound thereof, or knew the paths to the house thereof.* Light and darkness are at the dispose, and under the command of God alone. And as the work or power of God is wonderful in the dispose of natural light and darkness, so 'tis much more wonness; in the dispose of civil, spiritual, and eternal light and darkness these the Lord *taketh to their bound, and knoweth the paths to their house. I forms light and create darkness* (saith the Lord, *Isa.* 45.7.) What light and darkness doth the Lord there speak of? Surely of civil light and darkness, as the next words import, *I make peace and create evil*; I make and create them, I also direct and appoint them whither to go, whether to a Nation or to a man only, whether to this or that man or Nation. Darkness is of me as truly as light.

And that not only civil, but spiritual and eternal light and darkness are at Gods dispose, is as evident from the Scriptures of

truth. Some lands may be called *lands of light* (like *Goshen*) others (like *Egypt* under that three days plague) may be called lands of darkness. Of such lands that complaint is made (*Psal.* 74. 20.) *The dark places of the earth are full of the habitations of cruelty.* All places of the earth full *of ignorance*, not knowing God, *of atheisme*, not acknowledging God, *of idolatry*, worshipping false gods, or the true God falsly, may be called lands of darkness, or the dark places of the earth. Now as the Lord maketh one land a place of spiritual light, so he leaveth another to be a place of darkness. And he often maketh changes from darkness to light, that's mercy, and from light to darkness, that's wrath, in the same lands. Some lands which had sate in darkness for ages and generations, the Lord hath visited with Gospel light; and some lands, which for ages and generations had that light, are now laid in darkness. How sad a witness of this are the anciently famous seats of the *Asian* and *African* Churches, now under *Mahometan* power!

And further, as the Lord disposeth that outward spiritual light and darkness, giving the knowledge of the Gospel to, or taking it away from Nations, as he pleaseth; so he disposeth inward light or darkness to every soul. Some gracious souls walk in the light of Gods countenance, and under the sweet shinings of his face every day; others, *who* also (as the Prophet speaks, *Isa.* 50. 10.) *Fear the Lord, and obey the voice of his servants, walk in darkness, and see no light.* Now, whence cometh this difference? Is it not of the Lord, who hath the command of our joys and of our sorrows, and who appoints this kind of light and darkness their several and special places, according to the soveraignty of his own Will?

From all that hath been said, we may draw down this conclusion, which the Lord did chiefly aim at in dealing with *Job*; *That we are to own and acknowledge the hand of God in every condition:* be it light, or be it darkness; be it joy, or be it sorrow; 'tis all of God. There is nothing which concerns either the comfort or trouble of man, but comes forth from God, and is ordered by him; like as in all ages and revolutions of time, light and darkness have held their course, and kept their place, according to his institution and direction. *Job* was in darkness, both as to his outward and inward estate; his body was pained, his soul was

was grieved, anguish in the spirit; and God would have him see, know, and acknowledge his hand in all. As if he had said, *Thou canst no more dispose the peace or trouble, the light or darkness of thy condition, than thou canst dispose of light or darkness in the air.* All our changes, from darkness to light, from light to darkness, proceed from the unchangeable God. And as light and darkness have their constant turns in the air, so they have very frequent turns in the life of every man.

Therefore, they who when God causeth darkness to cover and compass them about, do not acquiesce and rest in his good pleasure, but murmur and are tumultuous; these (I say) do as if they would take upon them to order the course of light and darkness in the world; these do no otherwise, than as if at midnight they should call for day, or at mid-day for night. Discomposed souls are like sick bodies; they who are sick or ill at ease, cannot bear either night or day; in the day they desire night, and in the night day: so it is with them of sickly souls. Such are often heard saying in the morning, Would God it were evening, and in the evening, Would God it were morning: Nothing pleaseth them. Did we acknowledge the hand of God in making it night, we should sit down quietly in our darkest night, as to impatience, even while we are most earnestly praying for the return of morning light. Impatience was in a great measure *Jobs* failing, though he had a great measure of patience. He made (as we say) *an ado* in the night of his trouble, as if he would have made it day when God had made it night and darkness with him. O remember, the way of light, and the place of darkness, the bounds and paths of both are in the hand, or at the command of God.

Thirdly, In that the Lord put this among his own great works, and takes it out of the hand of *Job*, or of any other creature, to order light and darkness,

Note;

The work of God in ordering light and darkness is wonderful.

And we cannot but be convinced that it is so, if we consider; First, The constant succession of day and night in all places. As sure as the day cometh, the night will come; and as sure as the night is come, day is coming. There is an unchangeable change

between light and darkness, they hold not a moment in their comings or returnings. Secondly, If we consider light and darkness as to their increase for decrease in any place, thus, *Day unto day uttereth speech, and night unto night sheweth knowledge* (Psal. 19. 2.) which some think was a well known Adage or Proverbial Speech among the *Jews*, importing the power of God over, and his guidance of them both. God brings the light to the bound of it, to day at this hour, or minute of the hour, to morrow at that. There is a constant inconstancy, an uneven evenness between light and darkness upon the face of the earth. We never have light or darkness twice of the same length in the same place and season; yet they ever keep their place and season all the world over: where you had them the last year, upon such a day, there you may have them this, without a moments variation, though they have varied their course many moments every day since. Thus exactly doth the Lord take or lead the light to its bound, and knows the paths to the house thereof.

And as there is a great glory coming to God, in ordering light and darkness, as to the outward face of things; so there is a greater, as to the inward state of his people, their soul-state. And though the Lord doth not keep such a constant course in that, yet he observeth a rule in all the revolutions of it. We have sometimes light and sometimes darkness in our souls: Now the light of comfort increaseth towards us, and anon the night of sorrow darkeneth upon us. Our souls meet often with these turns and changes. Let us adore the wisdom, and submit to the holy will of God in all. For though soul-light be alwayes desirable, as well as comfortable, yet soul-darkness may sometimes be useful; and this use it hath, as often as it comes, even to try how we can trust God in the dark; as also to let the world know that we are resolved through grace to keep close to the light of commandements, how long soever we are kept from, or are at a loss for the light of promises.

Lastly, We may consider from this Text, that as light hath its special houses or dwellings, so it hath a special way to its dwelling chalked out (as it were) and appointed by God. And is there not a way, a path, to spiritual, to eternal light? The way to these lights is Christ, He is *the way, the Truth, and the Life* (John 14. 6.) He is the true, the onely way to life, to spiri-

spiritual life and light; yea, he is the way to eternal light and life. Holiness and faith in Christ are the passing way to this light, but Christ himself is the way procuring light. *Without faith it is impossible to please God, and without holiness no man can see God.* Christ is the meriting way, faith and holiness are the qualifying way, leading us to the house and dwelling of this light. As sin and unbelief, or the sin of Unbelief, is the way leading to eternal darkness (O how many go this way to the generation of their fathers, where they shall never see light (*Psal.* 49. 19.) so faith and holiness, or holy Faith, is the way, the path to everlasting light and life.

Thus much of the enquiry made about *the way and path of light and darkness*, which as they are literally to be understood of natural light and darkness: so by them God led *Job*, and in him us, to consider his disposure of all sorts of light and darkness.

Now, That *Job* might be convinced of his own ignorance in, and insufficiency for an answer to these questions, God calls him to consider the late beginning and shortness of his life, knowledge being gathered up by experience, and length of days affording both time and opportunity for the gathering up of experiences. *Job* was but of yesterday, in comparison of the day wherein the interchanges of light and darkness were appointed; and therefore (should it be supposed that days could teach him how these things came to pass, yet) he could not but be much unprepared for a ready and satisfying answer to these questions.

Vers. 21. *Knowest thou it, because thou wast then born?*
Or because the number of thy days is great?

The question still proceeds about the natural light and darkness.

Knowest thou it?

That is, what I last put to thee. If thou knowest it, how camest thou by thy knowledge? *Knowest thou it,*

Because thou wast then born?

The *Tygurine* Translation renders the words thus; *Dost thou know the time when thou wast born?* As if the Lord had argued thus Tygur.

Habesne cognitum tempus quo nascebaris.

thus with *Job*; Thou dost not know the hour of thy own Nativity, or when thou wast brought forth; how much less the way or manner either of their production or constitution, which were brought forth and established many ages and generations before thine. *Doest thou know when thou wast born?*

But I rather adhere to our own reading, *Knowest thou it, because thou wast then born?* That is, because thou livedst then, and hast lived ever since, and so hast gathered up the knowledge of these things by observation. Surely when I put these things in order, when I disposed the way, and the dwelling, the path and place of light & darkness, and took them to their bound, thou hadst not so much as a being; how then camest thou to this knowledge! I know, and thou must needs confess, it is not *because thou wast then born*; wast thou? The purpose of God in this question, as to shew that he was before the Creation of the world, even from everlasting, therefore knew all things; but that *Job* was of little standing in the world, and therefore knew little, especially not those things proposed. There is a double reading and understanding of this verse.

Some both of the ancients and moderns expound it *ironically*, as if the Lord to humble *Job*, put a scorn upon him in such a tenour as this: *Doubtless thou knowest the dwelling of light, and the place of darkness, thou knowest when and how I settled the motions of the heavens, and the changes which they make here in this lower world; because thou art as old as the heavens, or contemporary with the worlds creation: Thou wast born sure, when I did these things?* As if the Lord had said plainly and reprovingly, *Wilt thou who (upon the matter) wast born but three days age, or yesterday, wilt thou take upon thee to understand my matters, as if thou couldst number as many years as the whole Creation?* Some holding the same sense, render the Text cuttingly enough, thus; If thou sayest thou knowest the way of these things, thou art best also to say, thou wast born, or in being, when these things were done. *Knowest thou it, because thou wast then born?*

Annocissimus es.

Triduo natus.

Si harum rerum vias te nosse dixeris, item dic te tunc extitisse. Chrys. Olymp.

Or because the number of thy days is great? Even as great as ever any since *Adam*.

We render both the parts of the Text as a plain Interrogation, *Knowest thou it, because thou wast then born?* yet carrying a close re-

rebuke. As if the Lord had said, *Wast thou born? when I disposed of these things? Is the number of thy days so great, that thou art able to reach such knowledge? Surely no; therefore sit down silent, let thy mouth be stopt with this conviction, that thou knowest not these things; and if not these, which are before thee, and obvious to thy sight, light and darkness; much less art thou able to understand my secret counsels and hidden purposes in the ways of my providence concerning thee: Therefore leave vexing thy self, and commit all thy concernments unto me, rest in my Will, submit to my Power; for thou art no more able to reach my mind, than thou art able to tell what was done before thou wast born. Knowest thou it, because thou wast then born? Or because the number of thy days is great?*

Hence Note, First;

God onely, who was before all things, knoweth the way and disposition of all things.

God, who made all things, was before any thing was made. How great is the number of his years who is eternal! The prescience or fore-sight of God passed through the whole series or through all the successions of the creature, before it had a being. He who is without beginning, without end, knoweth and *declareth* (as he spake of himself by the Prophet, *Isa.* 46. 10.) *the end from the beginning, and from ancient times the things that are not yet done.* Man by report may have some understanding of things which were done before he was born; but till he was born he knew nothing of himself, or, of his own knowledge.

Secondly, Note;

Man by reason of his short life, knoweth little.

They who have been but a short time in the world, must needs be short in the knowledge of many things; nor can they know much of any thing. Much knowledge is got by much study and travel. And if the best improvers and redeemers of time know but little, at most, because they were but lately born, and have had but little time; surely they who have trifled away their time ever since they were born, must needs know very little. We who came into the light so lately, cannot get much

light

light about naturals, and how little is it then that we have or can about spirituals! But if we mis-spend that inch of time that we have in this world, we may go out of it, knowing as little to purpose as we did at all (which was nothing at all) before we came into it.

Thirdly, Note;

They who have been longest in the world, have been but a little while in it, and possibly have lived much less.

Knowest thou it, because thou wast then born? Wast thou then born? Surely no, nor till many ages after. *They who number most days, number but a few days*; it was but the other day since we had not so much as a day in this world. *Wast thou then born?*

Fourthly, Note;

As it is but a little while since any man was born into the world, so there is no man born, that hath long to stay in this world.

As the number of our days past is not great, so neither can the number of our days to come be great. Here we have a Text, yea a Map of our Mortality, and a memorial of our short stay or quick passage through this world. No man hath had many days since he came into this world; they that have had most, have had but few to eternity. As for the most of men, they go out of the world with a very few days upon their backs; and as none have many days, so none know how many days they shall have. Our life hath these two things in it, which should continually humble us, and keep us not onely awake, but watchful:

First, *Our days in this life are few, our life is short in this world.*

Secondly, *Our days are unfixed, as to us, our life is uncertain.* They that reckon upon many days in this life, usually fall short of their reckoning. 'Tis or should be matter of humiliation to us, that we are short-liv'd, short breath'd creatures; we who were born into the world but the other day, shall in a few days (no man knows how few) pass out of the world again.

Lastly, The Lord, by this question, would teach *Job*, that it is he who taketh care of us, and orders both our coming in, and our going out of this world. It is God, by whom the days are numbered, and the years appointed which we have had and are to have here below. And as the days of our life, so the condition which we shall live in, resteth and dependeth upon the wisdome and providence of God. As we took no care of our selves, nor could, before we were; so all the care we take for our selves, while we are, can avail us nothing without God. *Which of us by taking care, can add one cubit to his stature* (Matth. 6. 25.) and which of us by taking care, can add one moment to his life, all is in the hand of God. And 'tis our duty to live as free from all troublesome cares while we are in the world, as we were free from any care at all before we came into the world. It is enough that God hath undertaken for us, and would have us sit down in his care of us. Christ said (*Matth.* 10. 29, 30.) with respect to sufferings, *Fear not, for are not two sparrows sold for a farthing? and one of them falleth not to the ground, without your Father.* It is God, who orders and disposeth the life of a silly bird, and by him the *very hairs of our head* (worthless expressions) *are numbred*; surely then, the days of your lives, and all the changes of them, are ordered, disposed, and numbred by him. And if so, we should in this sense, be as quiet, and as much at ease in our spirits, concerning the things of this life, as we were before we lived. Light had its dwelling place appointed, and darkness was disposed of without any care of ours; and all our care can neither create light for us, nor remove any darkness, that is upon us. Let us onely be careful of that duty we are called to, and leave the burden of our cares to him who hath called for them (*Psal.* 55. 22.) and would have us rest in this assurance, that *he careth for us* (1 Pet. 5. 7.) what cannot he command for us in our places, who commands light and darkness to their places; therefore it will be our wisdome, at once to take as much pains, and as little care as we can.

JOB, Chap. 38. Verf. 22, 23.

22. *Hast thou entred into the treasures of the snow? Or hast thou seen the treasures of the hail,*

23. *Which I have reserved against the time of trouble, against the day of battel and war?*

JOB was last questioned about the habitation and interchanges of light and darkness: Here the Lord questions him about those two Meteors, the Snow, the Hail. As if he had said; Possibly thou wilt confess thou knowest not how to answer the former question, but perhaps, thou art better skill'd in and acquainted with the matter which I shall next propose; well then, I ask again,

Vers. 22. *Hast thou entred into the treasures of the snow, &c.*

There is a two-fold entring into any place.
First, In body.
Secondly, In mind.

The body of *Job*, nor of any man, never entred into the treasures here spoken of; nor could *Jobs* mind, nor the mind of any man enter fully into them, that is, comprehend how vast, how great they are. We had this phrase, *Hast thou entred?* at the 16th verse of this Chapter. There the question was put about his entring into *the springs of the sea*, here about his entring into

The treasures or Store-houses of the snow.

אוצר *Thesaurus Apotheca, promptuarium.*

The word imports any place or repository where stores of any kind are laid up and kept for use. The Poet calleth *Bee-hives*, the *Treasuries of honey*; and so may Cellars be called, the Treasuries of Wine and Oil, *&c.* The Clouds are the Treasuries, which contain the stores or treasures of Snow and Hail. Those places out of which God is said either to bring good for the use and

and comfort of man, or evil for his hurt and punishment, are usually in Scripture expressed by this Word. Thus spake *Moses*, encouraging the people of *Israel* to obedience (*Deut.* 28. 12.) *The Lord shall open unto thee his good treasure, the heaven to give thee rain unto thy land in his season, &c.* And God hath his just and righteous treasures of wrath, even as men heap up and have their evil and unrighteous treasures of sin (*Deut.* 32. 34. *Rom.* 2. 5.) Thus the Apostle *James* tells ungodly rich men (*chap.* 5. 3.) *Ye have heaped treasure together for the last days.* Which may be understood of their getting their treasures of riches so unrighteously in their days, as would prove a heaping together of wrath against themselves in the last days or day of the last Judgement.

Treasures of good or evil imply three things:
First, The secrecy of what is laid up.
Secondly, The safety of it, or that it is surely laid up.
Thirdly, That there is store or great quantities of it laid up. A little is not a treasure. The snow may well be called a treasure in all these respects; for 'tis secretly laid up, no man can see it; and 'tis safely laid up, none can reach or take it away; there are also vast quantities or great abundance of it. *Hast thou entred into the treasures of the snow?*

As if the Lord had said, *Thou O Job, hast often seen the snow fall, and thou mayest easily perceive that it falls out of the clouds; but hast thou ascended, or can any ascend unto those airy regions, where snow is generated and laid up, as in a treasure? If not, surely then no man can ascend to heaven, and there search out or discover the mysteries and secrets of Wisdom and Justice in my works here below, unless by the wings of faith and the light of a spiritual understanding, which sits down satisfied in this conclusion, that all is wisely and justly done, which God doth, whether in heaven or earth.* To bring *Job* to this acknowledgment, was the design and purpose of God (as hath been toucht before) in all the questions propounded to him in this and the next Chapter.

Hast thou entred into the treasures of the snow?

What the snow is, the nature and the wonders of it, was spoken of and shewed, at the sixth verse of the 37th Chapter.

All that I shall further add for the opening of this question, is, that when God speaks here of the *treasures of snow*, we are not to understand it, as if he had great heaps of snow formally amassed up together in any place of the air, as men lay up treasures of money or corn, or of any other useful matter; but the words are an elegant Metaphor, the meaning onely this, God hath abundance of snow ready at his will and dispose, at his call and command, whensoever or wheresoever he is pleased to make use of it; for 'tis as easie with God at any time to draw out and powre down abundance of snow, as if he had infinite store of it kept alwayes by him. He no sooner speaks the word, but the face of the earth is covered, and its bosomes filled with silver showers. *Hast thou entred into the treasures of the snow?*

Or hast thou seen the treasures of the hail?

These treasures of hail are of the same nature with those of snow, and so to be understood as the former; but there is a difference in the form of snow and hail, though not in the matter out of which snow and hail are formed. *Hail* (say Naturalists) *is a hot vapour, drawn up to the middle region of the air, whence falling, it is frozen in passage into lesser or greater stones or grains of ice.* These hail-stones are sometimes powred down so great in quantity, and often in such great quantities, that it may well be said, there are treasures of them. And when the Lord puts this question to *Job*, *Hast thou seen the treasures of the hail?* he seems to allude to those who inspect the publick treasure of any Kingdom or Common-wealth, receiving in and issuing out the revenues of it, as occasion requires, and as they are required. As if the Lord had said, *Hast thou, O Job, like some great Lord Treasurer, taken a view of these stores? I know thou wilt confess thou hast not seen them with thy bodily eyes; I know also thou hast not reacht them clearly with the eye of thy mind or understanding; even those treasures are greater than thou canst imagin.* All that which thou hast any way seen, is less than the least part of that which thou hast not seen. *Hast thou seen the treasures of the hail?*

From both the parts of the verse, Note, First;

God hath store of snow and hail.

Trea-

Treasures are not made up with a little. Christ saith (*Mat.* 12. 35.) *A good man hath a good treasure in his heart, and an evil man an evil treasure there*; because the one bringeth forth good things, and the other evil things out of his heart; there both good and evil persons keep their store of good and evil things, and there good men should have, and evil men alwayes have a great deal in store. For this reason also God is said *to bring the wind out of his treasures* (Psal. 135. 7.) He hath much wind and mighty winds at his dispose. God who hath made all things by his Word or Will, can have as much of every thing as he will.

Secondly, Note;

God hath snow and hail ready for his service.

He hath them as in a Store-house or Treasury. *Pharaoh* built *Treasure Cities* (Exod. 1. 11.) or *places of receit*, in which he kept either his publick treasure of Gold and Silver, or his Artillery and Ammunition for War, or great quantities of Corn and Grain against a time of need. Christ saith, *Every scribe which is instructed unto the Kingdom of Heaven, is like unto a man that is an Housholder, which bringeth forth out of his treasure things both new and old* (Matth. 13. 52.) that is, he is not to seek, he hath them in a readiness for use, and so is himself ready to every good word and work, when any have use of him for good. We may be sure God is never to seek, nor (as we say) out of sorts, for any kind of means or instruments to carry on his service, and to effect any purpose of his, whether in wrath against the wicked, or in favour of such as fear him.

Again, In that the Lord saith, *Hast thou entred, &c. Hast thou seen, &c.*

Note, Thirdly;

No man knoweth, nor can any man conceive, what treasures and stores, what abundance either of good or evil, of wrath or love God hath.

(*Psal.* 90. 11.) *Who knoweth the power of thine anger?* I may say also, who knoweth the power of thy love? that is, it is not known, no nor knowable, what powers God can put forth either in anger or love. *Eye hath not seen* (saith the Apostle, 1 *Cor.* 2. 9.)

nor

nor ear heard, neither have entred into the heart of man, the things which God hath prepared for them that love him. And as the preparations of God for them that love him, so his preparations against them that hate him, are such as no man hath so much as seen, much less entred into. If the treasures of snow and hail exceed our conceptions, what do the treasures of fire and brimstone in the bottomless pit? what is the pile of fire and much wood in *Tophet*, which the breath of the Lord, like a stream of brimstone kindleth? (*Isa.* 30. 33.)

But some may say, why hath the Lord such vast treasures of snow and hail? what are they good for, or to what use do they serve? What the use or usefulness of the snow is, as well as the nature of it, was shewed in some particulars at the sixth verse of the 37th Chapter. Here God himself declares what use he hath of snow and hail, or what service he puts them to, in the next words.

Vers. 23. *Which I have reserved against the time of trouble, against the day of battel and war.*

As God hath made nothing in vain, so he doth not reserve or lay up any thing in vain. *The Lord is a God of knowledge* (1 Sam. 2. 3.) *by him*, as our *actions*, so his own *are weighed*. This verse shews one use or end of his *reserving stores* of snow and hail, and that an extraordinary one. The ordinary use of snow and hail is for some good or benefit to men indifferently, as the Sun shines and the rain falls, whether good or bad. The use here spoken of is onely for the hurt and punishment of bad men. Some restrain the antecedent of this relative *which*, in the beginning of the verse, to the hail onely, because no mention is made (say they) in Scripture of any hurt done by snow; but of hurt done by hail we read more than once there. Yet as ancient histories so later experiences have reported, that both men and beasts have been, not onely covered, but smothered with snow, and overwhelmed by floods and great inundations, caused by the sudden melting of it. Therefore I conceive, we may take the word, *which*, referring unto both.

Fundi calamitea grando.

Which I have reserved, &c.

There are other rendrings of the Hebrew Word by us rendred re-

served, all which may center in the same sense.

First, The Vulgar Latine saith, *Which I have prepared.*

Secondly, The Septuagint, Which I have *stored up*, or *which are stored up.*

Thirdly, others thus, Which *I have prohibited or stayed*, retained, detained, or with-held; so the word is used (*Gen.* 20. 6.) *I also with-held thee from sinning against me, said God to Abimelech.* Such things as we prepare and store up for some special use we detain, stop or with-hold from all other uses, till our occasions call for that. Thus we may say here, the Lord having as it were stored up snow and hail in his great Magazin or Arcinal, he there detains and reserves them for the uses he hath appointed them unto, that is, as it followeth in the Text,

חשך *Per similitudinem prohibere significat.* Merc.

Against the time of trouble.

The Word in the Hebrew here translated *time*, notes a special season of time, that which we commonly call *opportunity*, rather than time in general, or as it is a space of so many hours, days or years. *David* (Psal. 9. 9.) calls God *a refuge in time of trouble*; that is, the Lord marks and hits the fittest time to come in and help his out of trouble. Thus, as they who reserve things, do it till a season of using them presents it self; so God reserves the snow and hail till he hath a season, an opportunity to use them, what that is, himself (as was said) expresseth in the Text, it is

עת *Tempus opportunum occasio.*

The time of trouble, or *of straits.*

When trouble comes, straits come, and great troubles reduce us to great straits, and compel us to say as that good King *Jehosaphat* did (2 *Chron.* 20.) *We know not what to do.* The Septuagint render, *The time of the enemies*, that is, when I am resolved to punish or destroy my enemies. The word signifies both trouble and an enemy, and both may well be comprehended under one word, seeing no trouble is more troublesome, nor can put us to greater straits than the appearance of a powerful enemy; which was *Jehosaphats* case, when in a time of trouble he cried out, *We know not what to do.* And this notion of the word, as taken for an enemy, falls in clearly with the latter clause of the verse.

לעת צר *Ad tempus arctum vel Angustiæ.*

ἐις καιρὸν ἐχθρὸν, *in tempus hostis.* Sept.

Against

Against the day of battel and war.

As if the Lord had said, When my enemies come forth against me, these are the Weapons, this the Ammunition, which I at any time can, and often do make use of in the *day of battel and war*. The word rendred *battel*, signifies *to approach* because in a day of battel, enemies or opposites approach one to another, and charge each other. The word rendred *war*, springs from a root signifying to *eat*, because the sword of war is a great eater, and devours the bodies of men. Now when God breaks forth in anger against obstinate sinners, his enemies, and brings any sore and destroying judgement upon them, he is said to have war with them, or to make war against them: *Who would set the briars and thorns in battel against me, saith the Lord* (Isa. 27. 4.)

קרב *Prælium.*

מלחמה *à radice* לחם *Vesti.*

So then, Both the time of trouble and the day of battel and war spoken of in this Text, are the time and day of the Lords wrath and vengeance declared against his implacable and incorrigible enemies: Snow and hail are treasured up and reserved *against this time of trouble, against this day of battel and war.*

Hence Note, First;

God hath a check upon all creatures.

He reserves or stops them as, and as long as himself pleaseth. He can prohibit snow and hail and command them not to come. As they will surely come at any time, if he commands them to come, so if he commands them not to come till such or such a time, they will not come till then. The soveraignty of God is absolute over the creature. When *Nebuchadnezzars* understanding returned to him, then *he praised and honoured him that liveth for ever* (Dan. 4. 34.) *whose dominion is an everlasting dominion*, and confessed (*vers.* 35.) that *he doth according to his will in the army of heaven*; that is, the Angels, the Sun, Moon, and Stars, as also the Meteors, Snow and Hail, *&c.* all, or any of these, are *the army of heaven*, an army raised in the heavens; in this army God doth according to his Will, as well as *among the inhabitants of the earth.*

Se-

Secondly, Observe,

God is very patient, he doth not presently take vengeance, nor bring trouble, though he be alwayes provided for it, and able to do it.

As he *retaineth not his anger for ever*, so he restraineth it long, *because he delighteth in mercy* (Mic. 7. 18.) As mercy moves the Lord speedily to receive repenting sinners into favour, so it prevails with him to be very slow in sending judgements upon those that are impenitent. The Lord reserved or kept back the waters of the flood a hundred and twenty years from drowning the Old World; though, as they provoked and even dared him to do it every day by their presumptuous sinnings against his warnings, so he was able to do it any hour or moment of the day.

Thirdly Note,

Trouble hath its time or season.

There is a time for every purpose under the Sun (*Eccl.* 3. 1.) Men have times for their purposes, and so hath God (much more) for his; he hath his times for quietness and times for trouble. And as sin is the cause and sourse of all trouble, so when sin is ripe, trouble is ready. When men have filled up the measure of their sin, then God pours down trouble upon them, or makes it a time of trouble, that they may taste and see, and be convinced how evil and how bitter a thing it is to sin against the Lord. The *Amorites* were full of iniquity, when God spake to *Abraham* (Gen. 15. 16.) but their iniquity was not full, and therefore their time of trouble, the time when their Land spewed them out to make room for the Children of *Israel*, was not till a long time after.

Fourthly Note;

Times of trouble are specially known to, and appointed by God.

As he reserves his stores of vengeance for those times, so he knows those times. Wise Princes reserve stores against that evil time of war, *&c.* yet when that evil time will be they know not: but to God all times are known. *David* said (*Psal.* 31. 15.) *My times are in thy hand*, that is, my times of peace and trou-

ble, of joy and sorrow, are at thy dispose; thou cutteſt out my times, not onely as to the length or shortneſs of them, but as to the form and condition of them. Now if the Lord disposeth and ordereth our times, what they shall be, whether troublous or prosperous, then he must needs know what times will be times of trouble.

Fifthly Note;

Present impunity is no assurance of future indemnity to sinners.

Judgement is but reserved, and the instruments of it, *snow and hail, &c.* kept up for a while. Prodigals and spend-thrifts may boast, but the date of the bond will come out, and then an arrest comes. Let sinners remember, the instruments of divine vengeance are only reserved, they are not broken nor cast away; and whosoever are found in sin, *their sin* (that is the punishment of their sin) sooner or later *will find them out* (Numb. 32. 23.) As God sometimes defers to give out mercy to his faithful people, but never denies it them; so he often defers the trouble of the wicked, but never (they continuing to do wickedly) acquits them from it. The Apostle *Peter* prophesying of *false teachers, who shall bring in damnable heresies, even denying the Lord that bought them, and shall bring upon themselves swift destruction* (2 Pet. 2. 1.) saith of them also (*v.* 3.) *Whose judgement now of a long time lingreth not, and their damnation slumbreth not.* Though all seems to be well with them at present, and hith been so a long time, yet their misery is certain; it neither lingers nor slumbers, as to the Lords time, though it may seem to have done both, in theirs. The wicked, how long soever they escape judgement, are not preserved from it, but onely reserved to it, as followeth in the fourth and ninth verse of that Chapter. As the fallen angels are *reserved in everlasting chains of darkness,* (that is, in chains that will hold them fast enough for ever) *unto the Judgement of the Great Day*, or to the Great Day of Judgement: Which intimates two things concerning the fallen Angels.

First, That their torments are not yet at the greatest, nor their sufferings at the highest.

Secondly, That their punishment is unavoidable, for they can never break nor file off those chains. (As I say the fallen Angels are

are said to be reserved to judgement in chains of darkneſs, at the sixth verse of the Epistle of *Jude*; so at the 13th verse of the same Epistle it is said that to seducers and false teachers (who cause many to fall) *The blackness of darkness is reserved for ever*; they have it not, but 'tis reserved for them. Their present impunity is no assurance of their future indemnity.

From the latter part of the verse, where the time of trouble is called, *The day of battel and war*,

Observe, First;

Obstinate and impenitent sinners make war (in a manner) with God himself.

Though they send not a Herald formally to defie him, yet a resolved progress in sin (let God say what he will, and do what he will) is a real defiance of him, or a bidding him do his worst. It was said of the old Giants (men of great stature) *They were fighters against the Gods.* We may say, men of all statures, even dwarfs and pigmies for bodily stature, raise war against the great God by presumptuous sinning. Did not men make a war upon God by doing evil, God would never make war upon them, by sending evil. Men are vain when they fall into sin, but they are worse than vanity, when they stand out in sinning. *Who* (saith the Lord, *Isa.* 27. 4.) *would set briars and thorns against me in battel* (none but a mad-man will) *I would go thorow*, or (as the Margin hath it) *march against them, I would burn them together.* Can briars and thorns abide contending with God, who is *a consuming fire*? If God send forth an army of his meanest and most contemptible souldiers, flies from the air, lice from the earth, even a mighty *Pharaoh* must call for a treaty, and beg a parly. If he command snow and hail, much more lightning and thunder out of the clouds to fight against his enemies, how soon are they overwhelmed and confounded! 'Tis best therefore never to begin this war, and the next best is, speedily to sue for peace.

Gigantes Θεόμαχοι dicti.

Secondly, Observe;

A day of battel and war is eminently a time of trouble.

There may be trouble where there is no war, but where war is, there cannot but be trouble. War or the sword, is not onely one of those four sore judgements, but the first of the four, with

which God threatned *Jerusalem*, to the cutting off or utter destruction of man and beast (*Ezek.* 14. 8.) *Every battel of the warrier is with confused noise, and garments rolled in bloud* (Isa. 9. 5.) Confused noises are the musick of a battel, and bloody garments the bravery of it; then prize peace, pray for peace, *That* (as the Apostle directs, 2 *Thess.* 3. 16.) *The Lord of Peace himself would give us peace alwayes by all means.* For though that may be doubted and queried, which some have fully asserted, That the most unequal peace is to be preferred before the justest war; yet the justest war may bring, though peace and honour at last, yet in the mean time innumerable troubles and evils with it.

Thirdly, Note;

God can make any creature hurtful and afflictive to us.

Snow is of great use, and serves much to advance the fruttfulness of the earth, and is joyned with rain in that effect, (*Isa.* 55. 10.) *As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud*, &c. (by the concurrent blessing of God) *So, &c.* Snow as well as rain is a blessing to the earth, not an affliction; yea snow is used by some as a delicacy to cool their drink in hot Countries and seasons; which use of it was first found out by that monster of men *Nero*, saith *Pliny*, who thus declaims and protests against his intemperance; *O the prodigies of luxury! some drink snow, others ice, and so turn the punishments of the mountains* (so he calls snow and ice as to present sense) *into their own pleasure, or to serve their voluptuousness.* Now though the snow, according to Gods appointment be profitable to the earth, and is used by some men to serve their pleasures and please their sensual appetite, yet God can make a scourge of it, if he pleaseth, and destroy both our profits and pleasures by it. He can afflict us, not onely with strong and stormy winds, not onely with dreadful thunder and lightning, but with snow, which is soft as wool, and hail-stones, which usually children sport and play with. He hath destroyed sinners not onely by lions and bears, and such like ravenous beasts, but with frogs and mice, with lice and locusts, as was toucht before. There are two things which shew the mighty power of God in the Creature.

Heu prodigia ventris! Hi nivem illi glaciem potant, pœnasque montium in voluptatem gulæ vertunt. Plin. l. 19. c. 4. l. 31. c. 3.

First,

First, That he can make the most devouring and destructive creatures harmless and hurtless to us. Thus he stopt the fiery furnace from so much as cinging a hair, or impressing the least smell of burning upon those three worthies (*Dan.* 3. 27.) He also shut the mouths of those hungry Lions, not onely from tearing and totally devouring, but from touching *Daniel* to hurt him (*chap.* 6. 22.)

Secondly, That he can make the most harmless and hurtless creatures to hurt us. How powerful is God, who can crush the strongest man on earth by the weakest of his creatures! There was much of God in it, that some of his people of old, *through faith, out of weakness were made strong, waxed valiant* (being 'tis like before, of a fearful spirit) *in fight, turned to flight the armies of the aliens* (Heb. 11. 33, 34.) And is there not much of God in it, when any sort of creatures weak, and inconsiderable in themselves, are armed by him to conflict with and get the victory over his strongest and proudest enemies!

Fourthly, Note;

God can make a time of trouble terrible.

He hath a reserve of snow and hail in his treasury against the time of trouble, against the day of battel and war. As God can make a day of trouble comfortable to his servants; he can be *a hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, and as the shadow of a great rock in a weary land* (Isa. 32. 2.) All which metaphors signifie one and the same thing, that Christ will be comfortable to his people either immediately or by provision of means in the most troublesome times, there intended by wind and tempest, by a dry place and a weary land. And that he had been all this to his in such a day, the same prophet assures us (*chap.* 25. 4.) *Thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall.* The History of the taking of *Jerusalem* by the *Babylonians*, set down by *Jeremy*, tells us, that he was fully heard and answered, when he prayed (*chap.* 17. 17.) *Be not thou a terror to me: thou art my hope in the day of evil.* *Jeremy* found the Lord very favourable to him, and giving him favour in the eyes of the enemy, when that

that evil day, the day of battel and war came upon *Jerusalem*. Thus sometimes God *stayeth his rough wind in the day of the East-wind* (Isa. 27. 8.) that is, he forbeareth to shew himself rough, harsh or grievous to his people, when great troubles are otherwise upon them, noted by the East-wind, which naturally is a blasting, blustring, and boisterous wind; and therefore a day of great trouble is elegantly expressed or called, *a day of the East-wind*. When the Psalmist had described the sained humiliations of the people of *Israel* in the Wilderness, which he calls their *flattering God with their lips, and lying unto him with their tongues*; This was enough to provoke God to make their day of trouble terrible to them, yet (saith that Scripture) *He being full of compassion, forgave their iniquity, and destroyed them not; yea many a time turned he his anger away, and did not stir up all his wrath* (Psal. 78. 38.) Though they all stirred him to wrath, yet he did not stir up all his wrath (when it was worst with them) that would have made it a terrible day indeed. This is the Lords way with his people in an evil day.

But when it is a day of battel and war with the wicked world, or with the wicked of the world, he opens his treasures of wrath, and will let them see and feel what stores of snow and hail he hath reserved against that time. And hence it is, that such are represented in the day of the Lord, *going into the clifts of the rocks and into the tops of the ragged rocks for fear of the Lord, and for the glory of his Majesty, when he ariseth to shake terribly the earth* (Isa. 3. 21.)

Lastly, Note;

Snow and hail are Gods weapons and artillery, with which he sometimes fights against sinful man.

The Lord of Hosts hath such instruments of war in his Armory, as no Prince can produce nor make use of, either to offend his enemies, or to defend himself. An ancient Poet said of *Theodosius* the Emperour, *O thou greatly beloved of God, for whom the heavens fight, and at the sound of whose trumpets the winds, the confederate winds, present their service and assistance.* The *Thundering Legion* in the Army of *Aurelius* the Emperour, is famous in the Church History, and hath been mentioned before, upon other passages of this Book, together with the occasion

O nimium dilecte dei, cui militat æther. Et conjurati veniunt ad classica venti. Claudian. Eusеb. Eccl. Histor. *l.* 5. *c.* 5.

sion of that honourable Title bestowed upon them in that age. The Scriptures give frequent instances of the Lords avenging himself upon his and his peoples enemies, by storms of hail. This was one of the ten grievous plagues which God sent upon *Pharaoh* and the Land of *Egypt* (Exod. 9. 17, 18.) *As yet exaltest thou thy self against my people, that thou wilt not let them go; behold, to morrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof, and until now.* It was with hail-stones that God fought against and discomfited the Army of five confederate Kings in the days of *Joshua* (Josh. 10. 11.) *The Lord cast great stones from heaven upon them, and they died, they were more which died with the hail stones, than they whom the children of Israel slew with the sword.* There are two things singular and extraordinary, if not miraculous in this passage of providence: First, The magnitude and weight of these hail-stones, together with the violence of their motion was such, that like bullets discharged from Canon or great Ordnance, they slew them outright or dead on the place, upon whom they fell. Secondly, That the *Israelites*, being in pursuit of these *Canaanites*, and doubtless mixed with them (as in a battel, where they come to handy stroaks, it must needs be) that yet none of them were hurt by the hail stones, but the *Canaanites* onely. God, who, to shew his goodness, causeth his Sun to shine and his rain to fall indifferently upon the good and upon the bad, knows how, that he may shew his Justice, to cause his hail to fall distinctly upon the bad, and not upon the good. *Deborah* saith in her song (*Judg.* 5. 20.) *The stars in their courses fought against Sisera.* It is reported by *Josephus*, describing this battel, that as soon as the armies joyned battel, God sent a violent shower of hail, which (say some) being naturally caused by the influences of the stars or heavenly bodies, the stars may be said to have fought in their courses, like souldiers drawn up *in battalia* against *Sisera* and his army. And thus by great thunder the Lord discomfited the host of the *Philistins* in the days of *Samuel*, (1 *Sam.* 7. 10.) The prophet gives out several threatnings under the notion of hail (*Isa.* 28. 17. *chap.* 30. 30.) and so doth that last prophesie (*Rev.* 16. 21.) *And there fell upon men a great hail out of heaven, every stone about the weight of a talent.* All which

Joseph. lib. 3. Antiquit. Judaicarum. c. 6.

which places, though not taken literally and properly, but metaphorically and symbolically for great and sore judgements of one kind or other, yet are a clear proof that proper hail stones have sometimes been the instruments of Gods sorest revenge upon his hardned enemies.

So then, sometimes God doth, as it were, pitch his Military Tent or Royal Pavilion in the Air, there he seems to muster his Army, to bring forth his weapons, and from thence to confound his foes. God useth the clouds both as his shield to protect his people (*Exod.* 14. 19.) and as his bow to shoot at and wound the wicked. From thence (*Psal.* 11. 6.) *He rains upon the wicked, snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup*; That is, they shall have nothing else in their cup to drink but this, and of this they shall drink deep, even *the very dregs, and wring them out* (Psal. 75. 8.) A heathen Poet called the Clouds the Armories or Arcenals of Heaven; and the Scripture, both in this Text of *Job*, and in several other places, besides those which have been mentioned, sheweth what Ammunition, what instruments of the Lords fierce anger and fiery indignation are stored, laid up, or reserved there *against the time of trouble, against the day of battel and war* with the rebellious world.

-- *Armamentaria Cœli.* Juven. Satyr. 15.

Now, Forasmuch as snow and hail, *&c.* are at once the Lords Host and his Arms, by which he fights against the wicked, we may take notice of these five following inferences for the help of our meditations about this matter, and to make all that hath been already held forth from these two verses, more profitable to us.

First,

God needeth not borrow help from man on earth, when he would be avenged on his enemies.

If he doth but speak the word and declare his will, it is enough; The heavens, the clouds of heaven will bring him Armies and Arms without number. He that covers the earth a foot deep with snow, can cover all (as we say) over head and ears with it. He that powres down showres of hail, no bigger than a pease, can send it of a talent weight, as 'tis expressed, (*Rev.* 16. 21.) God cannot want Armies at any time, for his day

day of battel and war, who can make any thing serve him effectively as an Army; and therefore they who being in distress see no more help in man, than *David*, when he said (*Psal.* 142. 4.) *I looked on my right hand, and beheld, but there was no man that would know me* (how well soever I was known to him) *refuge failed me, there was no man that cared for my soul*; that is, that regarded what became of me: I was left at six and sevens, to sink or swim, to shift for my self as well as I could: they, I say, who are thus distressed, having an interest in God, need not despair nor despond, seeing the Lord can charge or press any creature for our aid and help, yea can help us without the aid of any creature.

Secondly,

Take heed of provoking God, who hath such Armes and Armies alwayes at command.

'Tis dangerous medling with a prepared enemy. God can never be surprised nor taken unprovided. As *the wicked bend their bow, and make ready their arrow upon the string, that they may privily shoot at the upright in heart* (Psal. 11. 2.) So the Lord hath his bow alwayes bent, and his arrow made ready upon the string, openly to shoot at the false in heart. Though it be usually long before he takes revenge, yet 'tis not because he is unready and cannot, but because patient, and will not take it sooner. He is alwayes able to avenge himself, not onely speedily, but presently. As he will do what he hath spoken, so he can do what he will with a word speaking.

Thirdly,

Would we not fear snow or hail, or any missive weapon of heaven, then let us get God to be our friend, in whose hand, and at whose command they are.

No creature moves but by direction from God; and surely he will never direct them to the hurt, though often to the affliction and correction of those whom he loves. As such are in league with the stones of the field, and the beasts of the field are at peace with them; so also are the stars of heaven, and all the meteors (snow and hail, *&c.*) in the air.

Fourthly,

God will charge them with hardness of heart and impenitency, who humble not themselves when he fights against them with these weapons.

Every judiciary shower of hail, though it break not our heads, yet it should break our hearts. That hail which doth any hurt to the works of our hands, should work good upon our hearts. And therefore the Lord complained when his hail-stones left no more sign or impression upon his peoples hearts than they did upon a rock or stone (*Hag.* 2. 17.) *I smote you with blasting and with mildew, and with hail, in all your labours, yet ye turned not to me, saith the Lord.* This Scripture teacheth us two useful lessons,

First, When God smites any thing that is ours, or belongs to us, he smites us. If our fields or gardens be smitten, we are smitten.

Secondly, God expects we should, and even wonders, if we do not turn upon such smitings. He looks upon them as hardned sinners, who melt not by every afflictive fall of hail from heaven. They are even resolved to be bad, who mind not being good or better, when evils fall upon either them or theirs.

Fifthly,

Hasten to make peace with God, when he gives signs and alarums of war.

God had no sooner said to *Israel* (Amos 4. 12.) *Therefore,* (that is, because thou hast not taken the alarum by former judgement, therefore) *thus will I do unto thee, O Israel* (that is, I will bring some sorer judgement upon thee than any of those already brought) but he adds, *and because I will do this unto thee* (unless prevented by speedy repentance) *prepare to meet thy God, O Israel.* As if God had said, Consider (as Christ adviseth on another occasion, *Luke* 14. 31.) whether thou art able with thy ten thousand to meet me with my twenty thousand (all the power of man is not onely less by half, as ten thousand to twenty thousand, but indeed nothing at all to the power of God) and if not, as I know thou art not, then I counsel thee, while I onely tell thee

thee *I will do thus unto thee*, but am yet a great way off (possibly) from coming to do it, prepare to meet me, send an Embassage of prayers and tears, and desire conditions of peace. It will be too late to call for a composition, or to think of a treaty, when the trumpets have sounded, and the battel is joyned. If we get not (through Christ) our peace made before the day of battel and war in this world, I mean before temporal judgements are actually come upon us, and have taken hold of us, we may smart soundly before we have our peace, and pay dearly for it, before we have it: But if we prepare not to meet God, and get our peace made through Christ, before the day of battel and war in the next world, I mean before Death and the Eternal Judgement come upon us, we shall not onely smart soundly and pay dearly for that wretched neglect of our season, but must perish for ever, under an impossibility of having our peace made. The Day of Gods battel and war with the wicked in the next world, is Eternity. Here in this world God saith to the worst of sinners, to him that is but briars and thorns (*Isa.* 27. 5.) *Let him take hold of my strength* (that is, of my Grace, or of my Son, which are my strength to save sinners) *that he may make peace with me, and* (I assure him his assay shall not be in vain) *he shall make peace with me*: I am no inexorable God, yea, I am easie to be intreated, if treated with, when, and in whom, and in such a way as I have offered my self to sinners, to be treated with for peace. But if any think to make peace with God in any other way than faith and repentance, by any other person than Christ Jesus, at any other time than the time of this life, we must receive another Gospel, before we can give them any (assurance shall I say, or) the least shadow of a hope that they shall do so.

JOB, Chap. 38. Verſ. 24, 25, 26, 27.

24. *By what way is the light parted? which ſcattereth the eaſt wind upon the earth?*
25. *Who hath divided a water-courſe for the overflowing of waters? or a way for the lightening of thunder.*
26. *To cauſe it to rain on the earth, where no man is; on the wilderneſs, wherein there is no man?*
27. *To ſatisfie the deſolate and waſte ground, and to cauſe the bud of the tender herb to ſpring forth?*

THE Lord ſtill proceeds by way of interrogatory with *Job*. In this Context he puts many queſtions,
First, About the Light.
Secondly, The Wind.
Thirdly, The Waters.
Fourthly, The Thunder.

Verſ. 24. *By what way is the light parted?*

Job was queſtioned at the 19th verſe concerning the light, here the queſtion is renewed or repeated, yet ſurely no needleſs repetition.

There are many things conſiderable in the light, chiefly theſe four:
First, The Nature of it.
Secondly, The Original or Spring of it.
Thirdly, The Communications or Effuſions of it.
Fourthly, The Effects of it, or what it works.

The former two were chiefly intended in the former queſtion at the 19th verſe, namely, the Nature of the Light and the Original of it; here the Lord enquires of *Job* about the Communications or Effuſions of light, as alſo about the Effects of it, which are the two latter.

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As theſe things, both ſingly conſidered and laid together, are an argument of the divine power and providence, ſo of mans weakneſs and ignorance, who as he is not able to withſtand them, ſo not to underſtand fully what they are, or how cauſed, as this queſtion doth imply.

By what way is the light parted?

The word which we tranſlate *parted*, ſignifies to put things into diſtinct portions. As if the Lord did give out ſeveral portions of light to ſeveral parts of the earth, or upon ſeveral occaſions. By what way or means (ſaith he) is this done? There is a twofold interpretation concerning the light:

First, Some underſtand it of the *lightning*, ſo the *Tygurine* Tranſlation, *In what part doth the light of the lightning break forth?* Mr *Beza* renders, *By what way doth the fire break out?* Lightning breaks out like fire. One of the ancient Rabbins calls the light here intended, *A dry and hot exhalation, which* (ſaith he) *is therefore called light, or receives the name of light, becauſe it doth eaſily conceive light, or take fire as tinder and touchwood*; ſuch a kind of light is the lightning. And the lightnings come often from the East, Chriſt aſſures us, while he ſaith (*Matth.* 24.27.) *As the lightning coming out of the Eaſt, and ſhineth even unto the Weſt, ſo ſhall the coming of the Son of man be.* Taking light to lightning, the ſence is, *Knoweſt thou how it comes to paſs that the lightning ſhould ſo forcibly break out of the cloud in a thunder-ſtorm, and raiſing the Eaſt-wind, make ſuch a hurry, ſuch a tempeſtuous confuſion in the air, by diverting the courſe of that ſtrong Wind, and ſuddenly ſcattering it all abroad into the ſeveral corners of the World? Knoweſt thou how theſe mighty commotions are made, unleſs by me, by my power and orders?* Some inſiſt much upon this Interpretation, taking the light for the lightning, of which the Lord ſpeaks expreſly afterwards, at the 35th verſe of this Chapter, and of which *Elihu* had ſpoken before in the 37th Chapter.

Qua parte lux fulgurũ erumpat. Tygur. *Qua parte erumpat ignis.* Bez. Rab. Levi.

Qua ratione ſiunt coreſcationes fulgura procellæ ventorum concertationes niſi per me. Jun.

Our Tranſlators and many others take light here ſtrictly for the light of the Sun, *Knoweſt thou by what way the light is parted?* either from the clouds, or from the darkneſs; Knoweſt thou how the light is parted into ſeveral Climates and Coaſts of the World? This parting of the light may be conſidered,

First,

First, As there is a new proportion of the light provided every day; for, as it was shewed before, we never have the light two days together in the same state, but more or less, shorter or longer. The light is longer in one part of the year every day, and shorter in another part of the year every day. This change or parting of the light is a glorious work of God, who so divides the light according to the time of the year, that every day hath a portion, and yet no day hath the same portion.

Potest de luce proprie accipi quatenus illa sic in tempestate dividitur, ut in aliqua cœli nubes luceant, & lux salis omicet in aliis densis tegatur nubibus. Scult.

Secondly, The light may be said to be parted by the power of God at the same time, or upon the same day, while in one Coast it is cloudy and in another clear; yea within our own view we may behold the Sun shine in one place and not in another. Some judge this the most profitable sense, because so there is a clearing of this Text from what went before. Nor is it an easie thing, taking this meaning of the words, to answer the question here put to *Job*. How the Lord parts the light in the same day and at the same time in our view, making it shine in one place and not in another. But whether we understand the Text of parting light from darkness at the Sun rising, or of parting the light at any time of the day after the Sun is risen, the matter is not of much importance. *By what way is the light parted?*

Having observed several things about the light (*vers.* 12.) I shall onely give these two brief notes from the words under hand.

First, *God disposeth and dispenses the light where he willeth.*

The light is a most sweet, pleasant creature to behold, and the Lord takes the guidance of it into his own hand, he parts it, he proportions it out as himself pleaseth. And as this is true of aerial light, so of a better light than that which shines in the air, (though that be an excellent light) the light of the Gospel. The work of God is as wonderful, I may say, much more wonderful in parting and dividing, in distributing and proportioning the light of the Gospel, than it is in distributing and giving forth the light of the Sun. Doth he not at the same time cause that light to shine upon one place, while it is darkness in another? As he made aereal darkness to be a plague in the Land of *Egypt*, while it was light in *Goshen*, so he leaves many places under spiritual darkness, while others enjoy that blessed light, in

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a clear and constant shining. And as the *Egyptians* with all their learning, could not tell the way how God parted the light then, that it should be light in *Goshen*, and darkness to feeling, or darkness that might be felt in all the other parts of *Egypt*; so who can give a reason of that distribution of Gospel light which God makes to some parts of the world, while other parts of it sit in darkness and in the very shadow of death?

Secondly, In that the Lord puts the Question to *Job*, *Knowest thou, &c.* (for we are still to repeat those words in these questions, though not exprest, *Knowest thou?*) that is, thou knowest not.

Hence Note;

Man is much in the dark about the light, and how God distrubuteth, disposeth, and dispenseth forth the light.

Those things that are clear to our sense, are often very obscure to our understanding. Nothing more clear to sense, than that the light is parted; yet what is more obscure than this, in what way, and how the light is parted. And as this parting of the light is marvellous, so also in the effect of it, held out in the latter part of the Verse,

Which scattereth the East-wind upon the Earth.

קדים

Ventum Orientalem seu ventem subsolanum significat & per synechdochen hic omnem ventum. Sanct.

Eurum ventum vehementissimum loco omnium ponit. Scult.

Sol dicitur ventorum pater & eurus dicitur subsolanus & ἀπηλιώτης. quod sit sub regimine solis.

Some because the relative [*Which*] is not expressed in the Original, take these words as a distinct question, *Knowest thou by what way the light is parted? and* (taking up that again) *by what way he scattereth the East-wind upon the Earth?* But I shall speak of these words, as intending this effect of light, the *scattering the East-wind*. The Hebrew Word signifies strictly the Eastern part of the World, the Sun-rising, and so the *East-wind*, which riseth often with the Sun, or upon which the Sun hath a great command, and may be here put synechdochically for all the Winds. Naturalists tell us that lightning (which was the first interpretation) doth raise the East-wind, or causeth it to blow; and that the light of the Sun, or the Sun-rising, hath also an influence upon the wind, or raiseth the East-wind, is both the observation of Naturalists and an assertion which hath ground in Scripture. The Sun is by some called, *the Father of the Winds*, and especially of the East-wind; and the East-wind hath denominations

nations both in the Greek and Latine Tongue (as the Margin shews) implying that it is much (as it were) under the dominion of the Sun. It is said (*Jonah* 4.8.) that, *The Lord at the Sun-rising commanded or prepared a vehement East-wind to blow upon the head of* Jonah. As if the rising of the Sun had some power in the bringing the East-wind; and without all doubt the East-wind (as one elegantly describes it) at that time by Gods Call, fought under the banner of the Sun, and was confederate with him for the affliction of that angry Prophet *Jonah*. The East-wind is a vehement wind, a drying wind, a scorching wind. (*Exod.* 14. 21.) When the Lord lead the people of *Israel* through the Red Sea, it is said, *He commanded a strong East wind to blow all night, and divided the Sea.* The East-wind it seems, was the most proper instrument to serve the Providence of God, in dividing or scattering, and then in gathering the waters of the Sea; as here the light is said to scatter the East-wind upon the Earth. Mr. *Broughton* renders these words, as expressing the natural aptitude of the wind to spread it self, thus, *And which way the East-wind scattereth it self over the Earth?* That is, which way it will scatter, or in what Country it will blow? The winds are of a most diffusive nature, they scatter themselves, they disperse, and pass through the air with much violence and vehemence. But I shall not stay upon that. The main scope and purpose of the Lord in putting this question, being onely this, To shew, that as the light (take it either for the lightning, or for the light of the Sun) is in the hands of God; so also, that the wind, even the East-wind, is at his dispose too.

Hence Note;

Winds, the most vehement and violent winds, are under the power of God.

He who commands the light, commands the winds (*Prov.* 30. 4.) *He gathereth the winds in his fist*, he comprehends them all in his hand. 'Tis a wonderful expression of the power of God, that he hath the loose winds as fast as a man hath that which he gripes in his fist, and 'tis at the opening of his hand that they pass forth. Whatever natural causes there are of the winds, we must look beyond them all, at the power of God, as the cause reigning over all other causes. Christ (*John* 3.) treating with *Nico-*

demus about that most spiritual Doctrine of Regeneration, or the New Birth, to shew how free an agent the Spirit of God is in it, compares his workings to that of the Wind, of which he saith, (*vers.* 8.) *The wind bloweth where it listeth*; which yet we are not to understand, as if the winds did blow at randome, or were carried out by their own power and impression: Christ speaks of the wind there, as if it had a will, or wilfulness, rather; but we are to understand it thus, *The wind bloweth where it listeth*, for any thing man can do or say to it; let man say what he will, let man do what he can, the wind blows where it listeth. The wind is not under the controul or command of any man, no not of the mightiest Prince on Earth; yet it bloweth not absolutely where it self, but where God listeth. The power and skill of all the men in the World, cannot alter or controul the wind. Some indeed have traded with Witches for winds, as if they had the command of them; yet know it is onely the Lords chusing their delusions, or his giving them up to those delusions and wickednesses, which their hearts chuse, if at any time any gain a breath of wind, by trading with them. We should onely look by faith, and trade with him by prayer, for the managing and disposing of the winds; it is he that scattereth the East-wind over the Earth. *Knowest thou how the East-winds are scattered over the Earth*, or, *by what way the Lord scattereth the East-wind over the Earth?*

Hence Note, Secondly,

The way of the Wind is a secret to man, as well as the way of the Light.

The Lord Christ sheweth mans ignorance, with respect to the way of the wind (*John* 3.8.) *Thou heareſt the sound thereof, but thou knowest not whence it cometh, nor whither it goeth.* Which we are not to understand, as if, when a man perceives the wind to blow, he did not know whence, or out of what part of the compasse it comes, or towards what point it goes: We know when it comes from the East; and when it comes from thence, we know it goeth to the West; and so when it comes from the North, and goes to the South: but we know not whence it comes, and whither it goes, as to the way of it; we know not how it comes to passe, or is brought about, That's done by the sole command of

the Lord, who hath the whole Creation at his beck, and whose word every creature obeys, moving and going where and when he himself gives order. It is the Lord, who by the light (or by what means seems good unto him) scattereth the *East-wind* (or any other wind) *upon the Earth*. The next Question concerns the waters.

Vers. 25. *Who hath divided a Water-course for the over-flowing of waters?*

The former Question was about the parting of the Light; here we have a Question about the Division of the Waters.

Who hath divided, &c.

Quis dedit imbri vehementissimo cursum. Vulg.

פלג *Rivus, Pelagus nomen habet quod ex illo dividantur & deriventur fluvius.*

The Hebrew Word for a River, comes from this Root, and so also doth the Latine Word *Pelagus*, which signifieth the Sea, out of which Rivers are derived and divided into the Land. From this word also the Elder or First-born Son of *Eber* was called *Peleg* (*Gen.* 10. 25.) and the Text gives us the reason why he was so called, *For* (saith *Moses*) *in his days the Earth was divided*; that is, it was distinguished into several Coasts and Countries, and by several Names, which before, lay all as it were in one Common. There have been too many hurtful divisions in the Earth, that is, of men on Earth, ever since (in another sense) and are at this day: It is sad to see the spirits, opinions, and practices of men so much divided; but it was and is useful, to have both the soil of the Earth, and the body of the Water divided. Here we have the division of the Waters.

Who hath divided a Water-course for the over-flowing of waters?

There is a two-fold division of water. We read of the former in the description of the Creation (*Gen.* 1. 7.) where the Lord *divided the waters which were under the firmament, from the waters that were above the firmament, and it was so.* The division here intended is of the waters above; there the Lord makes a division of the waters, and gives them their courses.

תעלה *Ductus aquæ.*

The word rendred *Water-courses* signifies to ascend, or to be on high, because the course of the water is from above, or from on high; Water moves alwayes from a higher place. Water naturally

rally floweth downward; 'tis a heavy body, and cannot ascend naturally; therefore the course of the water is from above. As men make Aqueducts, Water-courses, or Conveyances for water by artificial pipes of Lead or Wood (as we see in this City) or by Channels cut in the Earth; so the Lord hath his Water-courses above, he hath his Pipes, his Channels in the Clouds. *Who hath divided a Water-course*

Quis nisi ago cursum dat aquis e cælo defluentibus, veluti per canales ab hominibus manu-factos? Homines suos Aquæ-ductus per terram efficiunt, sed deus per aerem & nubem distribuit. Merc.

For the over-flowing of waters?

The Word signifies a great inundation, or a pouring forth of water, a Chataract. *Moses* describing the Deluge, saith (*Gen.* 7.11.) *The windows of heaven were opened.* And when at any time it rains, it may be said, the Lord in some degree opens the windows of heaven. We are not to understand (as was toucht before) this over-flowing of water, of the waters flowing upon the Earth, but of the waters flowing from Heaven down upon the Earth; for the Lord speaks not of Floods on Earth to destroy, but of plentiful and seasonable rain, to nourish the fruits of the Earth, as is clear from the 27th verse. Now saith the Lord, *Who hath divided a Water-course for these waters?* that they might not come down, as I may say, in a Full-sea, but as by or in pipes and channels, to refresh the Earth. The Lord hath his Water-works in Heaven, as men have theirs on Earth. This elegant Metaphor shadows out that certain Rule or Law of Nature which the Lord hath given those waters above, when they are commanded to flow down for the use and service of Man and Beast here below. The Lord enquires of *Job* for the Author of these upper Water-works, *Who hath divided a Water-course for the over-flowing of Waters?*

Inundationem aquarum non terrestrium, sed &c. Merc.

Hence Note;

God makes a division of his stores and treasures of water in the clouds, as himself pleaseth; or the course of the water is directed by God, where to fall, and when.

As God hath divided the Earth to the Sons of men (*Acts* 17. 26.) as he hath determined their times, and the bounds of their habitation; so he hath also divided the waters for the Earth, the waters that are above; and he proportions them according to his own will (*Amos* 4.7.) *I caused it to rain upon one City, and I caused*

caused it not to rain upon another. God is so good, that usually he causeth his rain *to fall upon the just and upon the unjust* (Matth. 5. 44.) But he can cause the rain to fall distinguishingly, and not promiscuously. It was the saying of a Heathen in his fourth Book, concerning the bestowing of benefits (*chap.* 28.) *The gods give many benefits to unthankful persons: they provided them for the good, but they fall to the share of the bad, because it is impossible to divide them.* And instancing in rain, he saith, *No law can be given to the falling showers, or to the showers when they fall, that they distill not upon the lands of wicked men.* Thus, what that Scripture in *Matthew* saith, God doth out of choice to shew his goodness, *that* this Heathen said their Gods did but of necessity, because they could do no otherwise. If they sent rain upon the just, the unjust must have it too, he thought there was no avoiding of that; but this Text in *Job*, and many more up and down the Scripture, teach us, that God can put a law upon the showers of rain; he hath his Water-courses, and can direct the rain to what place and persons he will; he can command it to fall by his law, when and where, and upon whom he appoints. God retains his soveraignty for a distinct distribution of the waters; though to declare his bounty and mercy, he usually makes no difference, but distributes it alike to all. The Lord is so good, that he feeds his enemies, and nourisheth a world of wicked ones, or the wicked world every day; yet he retains his Empire over the clouds still, and he divides a Water-course for the overflowing of water; it falls by his appointment, where-ever it falls.

Dii multa ingratis tribuunt; sed illa bonis paraverant, contingunt autem etiam malis, quia separari non possunt. Nec potuerat lex casuris imbribus dici, ne in malorum improborumque vara defluerent. Sen. de Benef. l. 4. c. 28.

There are four things wherein the Lords Empire and Soveraignty over these waters doth and may appear. The Lord orders the course of these waters,

First, When they shall fall. And,

Secondly, How long they shall fall.

Thirdly, Where, or upon what place, they shall fall. And,

Fourthly, He orders the course of these waters, in what quantity they shall fall, whether there shall be a greater or a lesser rain; as the rain was distinguished in the 37th Chapter, into the small rain and the great rain of his strength.

'Tis a very spiritual duty to give God the glory of ordering these natural rains. The rain falls not by fortune or by chance, but

but hath its courses appointed by the Lord, as certainly as if he had it in a Conduit or Cittern, and drew out by pipes a portion for every one. *Who hath divided a Water-course for the overflowing of waters?*

Or a way for the lightning of the thunder?

Here is another question, Thunder and lightning have their way. Some read, *A way for the Tempest?* because lightning and thunder comes with tempest. Others put it in the plural number, *Or a way for the Tempests?* We render fully, who hath made or divided

A way for the lightning of the thunder?

Who directs the lightning, which breaks forth of the Thunder-cloud with such swift violence, to go the way it takes, and do the thing it effects. Lightning is very fierce and subtile: Thunder is a very violent and furious Meteor; yet the Lord hath a way for them also, as well as for the gentlest showers of rain. The Lord can guide thunder-bolts, and teach lightning its way. I shall not stay upon this matter here, because we had the very same expression, *The way for the lightning of thunder*, at the 26th Chapter, verse 2. Thither I refer the Reader:

Onely consider,

First, How the Lord speaks of rain and lightning together, and so (which is wonderful) mingles fire with water; the flashes of lightning with the overflowings of water.

Secondly, Consider, Where the strength and stress of the question lyes, and what naturally floweth from it, namely, that *Thunder and Lightning go not their own way, but in the way that God appoynts them.* The Water moves Gods way, and so doth the Wind; the Light moves Gods way, and so doth the Lightning and the Thunder, or the Lightning of the Thunder. The Lord hath all these at more command, than we have the tamest or most slow paced animals. Thunder and Lightning go to the mark God sets them. As a piece of Ordnance, or great Gun, being levelled and fired carryeth the Bullet; so those Cannons being discharged from the Clouds, carry their Bolts to a hairs breadth, and miss nor.

Viam Tempestati. Comptr. *Et Viam Nimbo sonoro.* Jun. Pisc. *Vox* דרך *hic tantum occurrit & Zech.* 10. 1. *Ubi est numero plurali.*

De pluvia & fulmine conjunctim agit, ea quasi miscens, quia mirabile est ignem inter aquam ardere. Scult. Rain or water puts out fire; but God can produce fire in the midst of water.

In

In the two next verses the Lord shewes the reason, why he thus *divides a water-course for the over-flowing of waters, and a way for the Lightning of Thunder*; it is,

להמטיר Vers. 26. *To cause it to rain on the earth where no man is, on the Wilderness where there is no man.*

Rain is the usual concomitant or speedy subsequent of Lightning and Thunder; these give warning that rain is at hand. Thunder and Lightning break the Cloud, and so *cause it*, that is, the cloud, *to rain*

Upon the earth where no man is, &c.

The Lord speaks here of a special place, to which he designs the Rain: where should that be? Surely the pastures, and till'd grounds, gardens, and vineyards, places cultivated and inhabited by men; the Lord hath Rain for them, yet not all for them, or not for them all: Here the *Cargo* or lading of the clouds is consigned to places uninhabited by man; *He causeth it to rain on the earth where no man is.* Some Parts of the earth are full of men, well inhabited; there are other parts of the earth which are uninhabited, or where no man is. This Text tells us, there is an earth where no man is. Travellers and Navigators have found some Parts of the earth which were counted uninhabitable, not only habitable, but actually inhabited by many people. Yet there may be some Parts of the earth habitable in their own nature, wherein no man dwells, or in which (as the Text speaks) *no man is.* Yea possibly there are some Parts of the earth uninhabitable, or wherein no man can dwel. Now is it not strange that the Lord should carry his rain to such parts of the earth, to places where no man is? where there are neither Cities, nor Towns, nor Villages, no nor the meanest Cottages, nor a man breathing on the face of that earth? *or that*, as the latter part of the verse speaks, (which is but an explication of the same thing) *he should cause it to rain on the Wilderness, where there is no man?* If we would know what the Lord intends by earth where no man is, the Text answers, *The Wilderness where there is no man*, or, *where none of Adam dwelleth*, as Mr. *Broughton* translates. So then this latter clause of the verse is but a repetition of the same thing, yet a repetition made not onely for variety and elegancy, but also to signifie the certainty of the thing, that God gives rain even to such places where no man is. There is a very elegant turn of the words in this verse. The former part saith, *To cause it to rain on the earth where no man is*; the latter saith, *On the wilderness where there is no man.* There are some wildernesses which are inhabited, and therefore God tells us distinctly what wilderness he means.

There are two sorts of wildernesses:

First, Such as are inhabited. *John the Baptist* went and preached in a wilderness; there were Towns and many Dwellings in that wilderness.

Secondly, There are also wildernesses uninhabited. God speaks here of a wilderness where there is no man. The Hebrew Word which signifies a Wilderness, signifieth also the Pestilence, and so some translate here, *In pestilent places, or in unhealthy places*, in places untilled or unmanured, because of the unhealthfulness of them, even in these wildernesses the Lord sends rain.

דבר *à peste & morte.* q.d. *etiam in loco pestifero & inculto curandum præbet se deum providentissimum.*

Again, Others conceive the wilderness here stands in direct opposition to *Egypt*, and that the Lord would intimate, that as *Egypt* was abundantly watered by the river *Nilus*, they making sluces from that river (as hath been somewhere noted in this Book) to draw the water all the Country over; for *Egypt* is a flat Country, not a Country of Mountains or Hills. Now saith the Lord, even as *Egypt* by the drawing of Water-courses, is made fruitful, and abundantly supplied with moisture, though no rain falls there; so I will water the Wilderness with rain from the clouds, as well as they water *Egypt*, by sluces from the river *Nilus*. *Egypt* grew very proud or atheistical rather, because they had such an advantage by the river; which caused one of the Ancients to say, *There is never a Plow-man in Egypt will so much as look up to Heaven.* They took not themselves at all beholding to God, for the fertillity of their land, they had it all from *Nilus*. Well, saith the Lord, I will moisten the very barren wilderness, it shall be satisfied with rain, even as *Egypt* with the waters of the river. The Desert shall be as well watered by rivers from heaven, as *Egypt* is by the river *Nilus*. But whether the Lord had any respect to that or no, I dare not assert; yet it is plain, that the Lord *waters the wilderness where no man is*, even as well as *Egypt* is watered.

Nemo aratorum in Egypto respicit cœlum. Sen. l. 4. Natur. quest. c. 2. Plinius in Panegyr. *Te propter nullos tellus tua postulat imbres Arida, nec pluvio supplicat herba jovi.* Tibul.

Now

Vapores pluviosi elevantur maximè ex locis humidis; unde si nubes sic pluviæ non impellerentur à ventis sequeretur, quod nunquam in locis siccis plueretur. Aquin.

Now forasmuch as the rain cometh upon the wilderness, where 'tis very improbable to have rain, because vapours, which are the matter of rain, are raised usually from moist places, from the seas and rivers; but from the wilderness, and from heaths and deserts, which are dry places, how should vapours rise? yet, saith God, though there is no rain begotten there, yet I will send rain thither; I will cause the wind to rise and carry the clouds, and the thunder shall break the clouds, and they shall pour down waters upon the wilderness. Did not the Lord cause the winds to drive the clouds over wildernesses and desert places, and there to unburthen themselves, they would be altogether without rain.

Hence Note;

Where Nature denies, or natural causes produce no rain, God can give it.

The clouds may deny rain to the wildernesse, because the wilderness yields no moisture to make clouds, yet the Lord sends rain thither.

Again, Consider the wilderness and desert places, as they are here held forth, together with the providence of God concerning them;

And so Note,

The care and providence of God extends it self to all places, even to places uninhabited.

It is no wonder that God should provide rain for places that are inhabited; but where no man is, there to water the earth, to what purpose is that, yet the Lord will water such places (as it were) by his own hand, and (as 'tis said, *Psal.* 107. 35.) *Turn the wilderness into standing water, and dry ground into Water-springs.* Though there be no man to eat the fruit, which the rain produceth from the earth (of which the Text speaks afterward) yet God will send rain to make that land fruitful, for the beasts sake, that they may have grass and green things to feed upon. God will provide for the beasts of the earth, where there are no men to provide for them, nor to be provided for. *God is a great House-keeper:* He nourisheth all living creatures as well as men, as he preserves, so he feeds the beasts of the Earth,

Earth, and the fishes of the Sea, as well as men (*Psal.* 104. 27.) *These all wait upon thee (O Lord) that thou maist give them their meat in due season;* the very fishes in the Sea wait upon God for their meat, and so do fowls of the air, together with all things moving upon the face of the Earth (*Psal.* 145. 15.) *The eyes of all wait upon thee, and thou givest them meat in due season;* and that he may do so, he gives them rain in due season; *He causeth it to rain on the Earth where no man is, and upon the wildernesse, where there is no man.* God hath beasts to provide for, where men are not, and he will not let a beast that he hath made, want food; the very worms shall have a support of life.

Hence Christ argues away all undue care and thoughtfulnesse in man for the succours of this life (*Matth.* 6. 25, 26.) *Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Behold, the fowls of the air; for they sowe not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them: are ye not much better than they?* Surely ye are; therefore ye shall be better provided for than they. Hath God a break-fast ready for every little bird that comes chirping out of her Nest? Hath he a break-fast ready for every beast in the Wildernesse that comes out of his den? and will he not much more provide for you, *O ye of little faith?* How encouraging an argument is this to our Faith, that the Lord will provide for all men, and especially for his own; seeing he provides for the fowls of the air, and the beasts of the earth, where there is no man to give them any food, or take any care of them!

This consideration may strengthen our dependance on God, though we are brought into a Wilderness condition, where there is no man to pity us, or give us a morsel of bread. Surely the Lord that feeds the wild beasts where there is no man, can and will provide for his own people, when the hearts of all men are shut up against them; he can make the fowls of the air and the beasts of the earth to bring them food, as the ravens did to *Elijah.*

Further, This is an instance of the inexhaustible treasure of the Lords goodness: For if he giveth rain in the wilderness for the beasts of the earth, may we not thence infer, surely the

Lord will take care even of those who are unworthy. What have the beasts deserved at the hand of God, that he should provide for them? Yea, the Lord doth not onely give food to those that are of no desert, as the beasts, but to those that are of ill desert, he gives rain to those who are but beasts in the shape of men, men of beastly spirits. The Lord feeds the Lions and the Bears, the Tygers and the Swine of the World, that is, men like them; he causeth his rain to fall upon the just and unjust (*Matth.* 5. 45.) He will rather give good to the bad, for the goods sake, than be wanting to the good, because of the wickedness of the bad; and therefore the rain comes not onely upon the just, but upon the unjust too.

Satius est prodesse malis propter bonos quam bonis ceesse propter malos. Sen. de Benef. lib. 4. cap. 28.

This is true also in a spiritual way; The Lord sends his rain upon the wilderness, he hath done so, and he hath promised to do so still; that is, he hath sent, and will send the rain of the Gospel upon the Heathen. Some Nations are a wilderness; as they live in a wilderness, so they are themselves a wilderness, a desert; and we have a promise that the Lord will cause the rain, spiritual rain, to fall upon this wilderness (*Isa.* 35. 1, 2.) *The wilderness and the solitary places shall be glad for them* (*for whom? for the Church*, and for the sending forth of the Gospel by them) *and the desert shall rejoyce and blossom as the rose; it shall blossom abundantly, and rejoyce even with joy and singing; the glory of Lebanon shall be given to it, the excellency of Carmel and of Sharon.* That is, it shall be fertile and fruitful in spirituals, as those places, *Lebanon*, *Carmel*, and *Sharon* (which was the glory and excellency of them) were in temporals. But how should the wilderness and solitary places attain this glory? That's shewed at the sixth and seventh verses; *for in the wilderness shall waters break out, and streams in the desert; and the parched ground shall become a pool, and the thirsty land springs of water.* This Propheſie contains a promise of sending the Gospel, and with that the Holy Spirit (who is often compared in Scripture to water) to those who were or are in their soul-state as a dry heath, or as a barren wilderness. This prophet doth not only hold out a like promise in the same Metaphors, but explains it thus (*Isa.* 44. 3, 4, 5.) *I will pour water upon him that is thirsty, and floods upon the dry ground*; what is meant by water and floods we may learn from the next words; *I will pour my spirit upon thy seed, and my blessing upon thine*

thine off-spring, and they shall spring up as among the grasse, as willows by the water-courses; that is, they shall grow and flourish internally in grace and knowledge; and not onely so, but they shall openly professe it and avouch it, as it followeth in the fifth verse: *One shall say I am the Lords, and another shall call himself by the Name of Jacob, &c.* That is, they shall give up their Names to be enrolled and registred (as our Annotators expres it) in Gods Church-book, or among his faithful servants. It was the saying of one of the Ancients with respect to this Allegory, *To send rain upon the desert*, is, *to preach the word of God unto the heathens.* And the Lord magnifies himself in the dispensation of this spiritual rain, when, as he sends it upon his Garden the Church, so also upon the wilderness the Heathen, that the wilderness may become a garden, and the desert a paradise, that they knowing the Lord and believing on him, may be joyned to the Church. Thus also the Lord divides a water-course, *to cause is to rain on the earth, where no* (believing) *man is; on the wilderness where there is no* (good) *man.* The reason of his so doing, is given expresly in the next words.

In deserto pluere est verbum dei gentilitati prædicare. Greg. l. 29. Moral. c. 16.

Vers. 27. *To satisfie the desolate and waste ground, and to cause the bud of the tender herb to spring forth.*

Here is the reason of sending rain upon the wilderness, it *is to satisfie the desolate and wast ground.* Mr. *Broughton* renders, *The wast and vast ground.* The Vulgar Latine renders, *The unpassable ground*, or at least, that which none passes, and so being disused, lies wast and desolate. But in what sense soever 'tis desolate, or by what means soever it became desolate, the Lord sends rain *to satisfie* it, that is, to water it abundantly; satisfaction, is to have our fill. The very wast ground shall have enough, enough to allay the heat and drought of it, enough to make it fruitful, and enough to fructifie the trees and plants that grow there, and so to feed and fatten the beasts that live there. The Vulgar Latine renders, That he *may fill the desolate and wast ground*; that which is filled, is or should be satisfied. *To be full of dayes*, in Scripture, is to be satisfied with living. A man may have lived many dayes, yet not be full of dayes; but he who is full of dayes (as 'tis said of some of the Patriarchs) is not hungry after more time or dayes in this world; therefore

Inviam & desolatam. Vulg.

Ut riget ad satietatem usque.

Ut impleret, &c. Vulg.

Satur dierum & plenus dierum synonyma sunt. Drus.

to be filled and satisfied, import the same thing. And to be sure they who are not satisfied when they are full, will not be satisfied when they are empty. But however it is with man, we know the earth spoken of in the Text is fully satisfied; it gapes for no more, when 'tis filled with rain. And this the Lord will send, *To satisfie the desolate and wast ground.*

But why is the Lord so careful *to satisfie the desolate and wast ground*? The ground is a senseless thing, that feels not the want of rain. I answer, The Lord doth not satisfie the ground for the grounds sake, but for their sake who live upon, and are maintained by the ground. Fruit-bearing trees and grass are maintained by the moisture and fatness of the ground; beasts are maintained by those fruits and grasse: therefore the Lord satisfies the ground with rain, that it may satisfie the trees and grasse, and they the beasts that live upon it. So then the Lord satisfieth the ground, that it may satisfie all sorts of vegetables growing out of the ground, and that they may satisfie all kinds of animals living upon the ground. Such a gradation we find (*Hos.* 2. 21,22.) *I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth, and the earth shall hear the corn, and the wine, and the oil, and they shall hear Jezrael*, that is, my people. We may run up the meaning of this promise backwards, thus, When my people (whom I now call *Jezrael* in a way of promise, as in a way of threatning, *chap.* 1. 4.) being pressed with hunger and famine, cry to the corn, and the wine, and the oil, for food, they shall hear them; and when the corn and wine call to the earth for moisture to feed them, that shall hear; and when the earth calls to the heavens for rain, they shall hear; and when the heavens call to God for orders to carry rain, he will hear them. It is for mans use that God makes the earth fruitful; and where there are no men, 'tis for the beasts sake, that he satisfieth *the desolate and wast ground.*

Hence Note, First,

God is not wanting to any of his creatures, according to their state.

He will not let the senseless ground suffer hunger and thirst overlong, that shall have food after its kind, or proper for it.

Second-

Secondly, Note;

Even the Earth knows when it hath enough.

It is satisfied. And this may be a great reproof upon the insatiableness of many men; they in this are much worse than the desolate and wast ground, that may be satisfied, that will crave no more. But whereas *Solomon* saith, there are *four things that say not it is enough* (Prov. 30. 15, 16.) Of all things, the desires of man are most unsatiable, and *say not it is enough.* It was a great word which *Esau* spake, *I have enough my brother* (Gen. 33. 9.) and I fear he hath but a few brethren in that saying. Among the four things which in *Solomons* observation *say not it is enough*, the earth is one, in the place last mentioned. But mark, It is the earth, *that is not filled with water.* For where God is pleased to fill the earth with water, then as this Text in *Job* speaks, it is satisfied. *He causeth it to rain on the wilderness, to satisfie the desolate and wast ground.*

Further, This may also comfort us in all our wants. For doubtless the Lord who takes care to satisfie the senseless ground, will satisfie his believing people early with his mercy (*Psal.* 90. 14.) when they cry to him; yea he will satisfie them not onely with good in this life, but *with long life will he satisfie them, and shew them his salvation* (Psal. 91. 16.) *He will abundantly blesse Sions provision* (What is that? The Word and Ordinances chiefly.) *and satisfie her poor with bread*; with the *bread of life* especially.

Lastly, God sends rain *to satisfie the desolate and wast ground.*

Hence Note;

God hath rain enough for all places.

He can spare it for *waste ground and wildernesses.* And therefore, if he supplieth not our pastures, corn-fields, and gardens with rain, it is not because he cannot send it, or hath not enough to send, but it is to punish us for sin. God doth not withhold rain from any place, because he is sparing of his treasures, is more for laying them up than giving them out; but because he is provoked by the unthankfulness of man, for, or by his abuse of his former bounties. The Lord forbids the clouds to drop down the rain upon inhabited places, and bids them convey it to waste wil-

wildernesses, when inhabited places have not honoured him for it, nor brought forth fruits of righteousnes answerable to the fruits of the earth by the blessing of rain.

Thus also Christ will take the kingdome, that is, the kingdome of the Gospel, the rain of holy doctrine, from an unthankful and unfruitful people, and give it to a Nation that will bring forth the fruits of it, as he threatned the Jewes (*Matth.* 21. 43.) and afterwards fulfilled that threatning upon them (*Acts* 13. 46.) *Lo we turn to the Gentiles.* Ye having refused and abused the offers of Christ made to you by us; we will now go with our rain to the wast and desolate ground, or to the wilderness; that is, to the Gentiles, and they will receive it, and be thankful. The scarcity of Gospel mercy which God brings upon any place, is a punishment of their barrenness under Gospel means. And have not we cause to fear at this day, that forasmuch as we are so like that earth spoken of (*Heb.* 6. 8.) which drinketh in the rain, yet (instead of fruit meet for his use by whom it is dressed) beareth briars and thorns; have not we cause I say to fear) that we are nigh to some curse and burning, or that the Lord will carry away the rain to Heathens, who as yet are *a desolate and waste ground.*

Sic sterilitas agrorum divitiæ & fertilitas est desertis.

To cause the bud of the tender herb to spring forth.

מוצא רשא *Exitum germinis* רשא *proprie herbæ teneræ. Exitum herbæ vocat herbam primùm è terra prodeuntem.* Drus.

The natural effect of rain is growth, or to cause the bud of the tender herb to bring forth. If God denies water to manured and well husbanded lands, they wither; and even desolate desarts and waste grounds flourish, when God waters them; then *the bud of the tender herb springs forth.*

Hence Note;

Natural causes produce proper natural effects.

When God sends rain on desolate places, they bud and spring forth. When the rain falls, the herb flourishes; where the Sun shines, the grasse grows. And surely thus it is in spirituals, spiritual causes bring forth spiritual effects; if the Lord sends the rain of the word upon desolate souls, the soul receiving it will bud, and the tender herb will bring forth. *Moses* (*Deut.* 32. 1, 2.) compared his *Doctrine to the small rain upon the tender herb, and to the showres upon the grasse.* How green are the herbs after rain

rain, and the grasse after showres! Herbs and grasse bear witness to the bounty and goodness of God, in giving sweet showres of rain: Natural rain is seen in their looks, and so should spiritual in our lives. And if, where the rain of the word falleth, they that receive it, do not bud and blossome and bring forth fruit, the desolate wilderness will rise up in judgement against them, the waste grounds will condemn them. They will say, Lord, you sent rain upon us, and lo, here are our buds and our blossomes, yea, here's the fruit which we have brought forth. Will not this shame our barrenness? Hath the Lord divided the Water-course of the Gospel, and caused it to rain on us from day to day, and shall not we shew our buds and blossomes of holiness, our fruits of faith and repentance, that he may come into his garden, and eat of his pleasant fruits! How dreadful! Shall the waste wildernesses and desolate grounds bring forth, when the rain falls upon them, and shall not the Church! It is not bare professing, but fruit-bearing, which honours God (*John* 15. 8.) It is uncomely if so much as a leaf of profession withers (*Psal.* 1. 3.) But how green soever the leaves of our profession are, yea, though they should retain their greenness under the hottest and most scorching Sun of Persecution, yet what would it advantage us, if our leaves are not accompanied with good fruits.

Now, If any should ask, What mean you by good fruits? Or what fruits are good? I shall close the point in hand with an Answer to these Questions.

These good fruits considered in reference to their efficient cause, are called *fruits of the Spirit* (Gal. 5. 22.) and in reference to the matter of them, they are called *fruits of righteousnes* (Phil. 1. 11.) but in reference to the beginning or occasion of them, they are called *fruits meet for repentance* (Matth. 3. 8.) In general, all that *is good fruit*, which is conformable to the Word of God; whether it be the conformity of our natures to it, in conversion; or the conformity of our wayes to it, in our daily conversation.

More particularly, these good fruits are of two sorts:

First, Inward fruits, or those which we bring forth within, that is, in our hearts; these are secrets, and only known to God.

Secondly,

Secondly, Outward fruits, which we bring forth in our lives; these are or may be seen of men; yet they must not be brought forth, that we may be seen in doing them, but, *that men seeing our good works, may glorifie our Father which is in Heaven* (Matth. 5. 16.)

Our inward good fruits (which are indeed our choicest and most spiritual good fruits) are of three sorts.

First, *Good Thoughts.* To do good is best for others; but to think good, or to have many good thoughts, is the best proof, that we our selves are good. *Solomon* saith (*Prov.* 12. 12.) *The root of the righteous yieldeth fruit.* The root of a righteous man is his heart, and the first-fruits of a good heart are good thoughts. He is a precious person, and hath a precious heart, that can say as holy *David* did (*Psal.* 139. 17.) *How precious are thy thoughts unto me, O God, how great is the sum of them!* That is, the thoughts which I have of thee O God, are exceeding precious unto me; and I have many, very many of them, more than I am able to sum or reckon up.

Secondly, Good affections are good inward fruits, such are godly sorrow, joy in God, love to God, longing after God (*Psal.* 27. 4. *Psal.* 42. 1, 2. *Isa.* 26. 9.) hatred of evil; all these movings of the heart, are good and precious fruits.

Thirdly (which are the issue and result of both the former) good purposes and holy resolves to cleave fast to God, to stick (as *David* expresseth it, *Psal.* 119. 31.) to his testimonies, wayes, and truths, at all times, especially in times of trial; or to continue with Christ in his temptation: these are very good inward fruits (*Psal.* 17. 3. *Dan.* 1. 8. *Acts* 11. 23.)

Outward good fruits are of two sorts:

First, Good words are good fruits. *The lips of the righteous feed many* (Prov. 10. 21.) *Edifying words* (Eph. 4. 29.) words of exhortation to good (*Heb.* 3. 13.) words of reproof as to evil, (*Gal.* 6. 1.) words of comfort to the sad and sorrowful (1 *Thess.* 5. 14.) all these words are good fruits.

Secondly, Good works, first, of holiness towards God, secondly, of righteousness and love towards all men, thirdly, of charity to the poor; all these are outward good fruits; and all these the Lord looks for, where-ever, or upon whomsoever he sends the rain of his word.

JOB,

JOB, Chap. 38. Vers. 28, 29, 30.

28. *Hath the Rain a Father? or who hath begotten the drops of dew?*
29. *Out of whose Womb came the Ice? and the hoary frost of Heaven, who hath gendred it?*
30. *The Waters are hid as with a stone, and the face of the deep is frozen.*

THe Lord having questioned *Job* in the former context about the course of the Rain, and the free dispensation of it, even to those places where no man is, and to the Wilderness where there is no man; here he questions him about the cause and original of the Rain, and not only of the Rain, but of the Dew, the Ice, and the Frost: So then, in these three verses we have four Questions.

First, about the Rain; and Secondly, about the Dew, in the 28th *verse*: Thirdly, about the Ice; and Fourthly, about the Frost, in the 29th *verse*; together with the marvelous force and effects of it, *vers.* 30.

Vers. 28. *Hath the Rain a Father?*

The Inquiry is, who is the *Father of the Rain?* that is, who is the Author? what is the cause of it? Not as if the cause of that or of the other Meteors here mentioned could not at all be known; but to shew,

First, That much of them all is unknown. There are many things in this lower Sphear beyond mans Sphear; even these are not propagated altogether according to our understanding or apprehensions of them.

Secondly, To shew that he must be plentifully stored with all sorts of good, who as a Father begets, and as a Mother brings forth such useful and necessary things, for the preservation of living Creatures.

Thirdly, To shew that these creatures are not produced by causes which are constant and unvariable in nature, but proceed from and daily depend upon the power and will of God, who sometimes checks and stops the course of Nature, and at other

times impregnated it for the production of these effects, or brings them forth by the Midwifery and help of second causes.

Fourthly, When the Lord propounds the Question under this Relation of a Father, he would shew or teach us that he gives Rain, and Dew to the earth, as a father gives food and other requisites to his children.

Further, This seems to be the design of God in putting these Questions to *Job*, that forasmuch as he could not fully comprehend the causation and production of these things, much less was able to cause or produce them himself, but must receive them from the power and according to the dispose and providence of God; therefore he should refer all his concernments to the same Providence, and so rest satisfied whether God sent him a sweet and refreshing Rain and Dew, or a grievous and afflictive season of Ice and Frost.

Thus we may conceive the general scope of this Context. Now to the particulars.

Hath the Rain a father?

The question may be resolved both negatively and affirmatively: First, Negatively; the Rain hath no Father, that is, on earth, or among men. There is no creature power that can produce a drop of Rain. Secondly, affirmatively: *Hath the Rain a father?* Yes, it hath; God is the Father of the Rain. The Rain is not fatherless; there is one who will own the Rain as his child, or issue. The causation of Rain is a great secret in nature, a secret about which though wise and learned men have discoursed much, and given out much light about it, yet they have not reached the utmost, nor attained the full knowledge of it; and the reason of that is, because the Rain hath a Father whose wayes and workings as in the first constitution of Nature, so in the daily motions of it, exceed our knowledg.

Si quis alium præter Deum pluviæ patrem quærat, is erit vapor qui ex

Hath the Rain a father? Not on earth. Nor are the Heavens the Father of the Rain; the God of Heaven is. As not a shower, no nor a drop of Rain falls on the earth at the will or by the power of man; so not by the power of the Sun drawing up the vapours and dissolving the Clouds, nor by the Winds scattering the Clouds. The Sun may shine, the Moon may change, the Winds may blow and turn long enough, yet no Rain till the Lord gives the

the Word. Some (and that not improperly) have called the Sun *The father of the Rain*. The Sun draws up those vapours from the earth into the Air, which are the matter of Rain, and there those vapours are condensed into Clouds, and afterwards rarified and dissolved into Rain; yet these natural causes produce these effects only as God sets them on work, and he can suspend their working as often as he will. And therefore the simple and plain meaning of this question is, the Rain owes its original to God, *and must call him father*: And that's the observation which riseth out of this question, *Hath the Rain a Father?*

humidis locis extractus et elevatus a Sole concrescit in nebulam aut nubem, et inde a Sole repefactus liquescit et solvitur. Sanct.

God and God alone is the Father of the Rain.

Without him it had never been; and that it is continued is by his power and providence; that the frame of nature is so disposed, that second causes are so ordered and furnished as to produce Rain, proceeds from or comes to pass by the Lord alone. The Prophet spake this in a time of great drought (*Jer.* 14. 22.) both in the negative and in the affirmative; and he proposed two questions, or the question twice, intending the negative. First, *Are there any among the Vanities of the Gentiles that can cause Rain?* (By the *vanities of the Gentiles* we are to understand their *Idol gods*. Idols are *vanities*, or *nothings*; and can they who are nothing do this great thing, give Rain? That's the first question, Can Idols cause Rain, surely they cannot: But will it not rain of course? will not the Heavens one time or other yield Rain? That's the second Question) *Can the Heavens give showers?* No, As Idols, or false gods, cannot give Rain, so neither can the Heavens, if forbidden, give Rain; they act not their power in their own power. The Heavens cannot give Rain, if God gives them a command to the contrary; and the God of Nature can check and countermand the course of Nature, both on earth, and in the Heavens, when he will. Though those bottles the Clouds be never so pregnant and full of Rain, yet he can stop them. So then, neither the Idols, nor the Heavens can do it, if God say No; yea, if he give not forth a word of command, if he bids not the course of Nature proceed, the Heavens over our heads will be Brass, and the earth under us as Iron; and therefore the Prophet in the latter part of the verse tells us expressly, who is the Father of the Rain, *Art not thou he, O Lord our God?*

Therefore will we wait upon thee; for thou hast made all these things. As if he had said, *O Lord, thou hast made them; and therefore thou hast both the right and the power to dispose of them.* What can be said more clear and full for the confirmation of this poynt? Many other Scriptures say the same thing. Read *Deut.* 28. 12. *Psal.* 147. 8. *Jer.* 5. 24. *Amos* 4. 7.

So then, though there are natural causes of Rain, yet God is the first cause, and it is at his pleasure that these natural causes either produce their effects, or are stayed from producing them. It Rains not by accident, nor by any concatenation of second causes, but according to the appoyntments and pleasure of the great God. 'Tis no small part of our duty to eye God in causing these common things; and 'tis a great piece of Atheism, or a disowning of God, to tye them up to natural causes.

Now, If God be the Father of the Rain, we may hence infer,

First, That *God is the Father of all Creatures, and the supream cause of all effects in the creatures.* As a Father is the second or instrumental cause of his Sons Being, so God is the supream efficient cause of all Beings and Entities. Not only Animals and Rationals, but the very inanimates and senseless creatures are of a Divine extraction: God is the Fountain of their Being. And if God be, and must be acknowledged as the Father of all Creatures, even of the Rain, then,

Secondly, *God is much more the Father of Mankind.* The Apostle voucheth that to the superstitious *Athenians* as a Divine truth, out of their own Authors (*Acts* 17. 28.) *As certain also of your own Poets have said, for we are also his off spring*; we are sprung from him as Branches from the Root, or as Streams from the Fountain: Not that we are, as the Streams with the Fountain, or the Branches with the Root, of the same Nature with him, (which to imagine were highest Blasphemy) but we take or receive our Nature from him, that is, he hath made us to be what we are, and *in him*, that is, in dependance upon him, *we live and move, and have our Being.*

Thirdly, If God own himself as a Father to all things, and to all men, in a general way of Nature, then *much more doth he own himself a Father to all his people in a way of grace.* What the Apostle saith of his Title *Saviour* (1 *Tim.* 4. 10.) *He is the Saviour of all men, especially of those that believe*; so I may say of this Relation *Father, God is the Father of all men, but especially of those that believe.* The fatherhood which stands in grace is the highest and most excellent fatherhood which God beareth to any of his Creatures: As to this the Apostle (*Jam.* 1. 18.) saith, *Of his own will begat he us by the Word of Truth; that we should be a kind of first fruits of his Creatures*; that is, as I conceive, that believers (they only are begotten with the word of truth) considered with all other creatures, to whom God is a Father in a common way, should have the honour to be called the chief of his creatures. The first fruits were chief among the fruits of the earth. The first born both of man and of beast were the Lords portion (*Exod.* 13. 1.) therefore *chief.* This honour have all the Saints; the Birth-right is theirs, and theirs is the Blessing: They, as all holy things, are dedicated to God, and graciously accepted with him, as a chosen Generation, as a peculiar people. He who is Lord over all, and Father of all, both things and persons, as they stand in the whole compass of Nature, is eminently and with endeared affections, a Father to all them who believe and are actually in a state of grace.

Fourthly, If God be a Father to all creatures, and to man more than to inferiour creatures, and to true Beleevers more than to other men; then as his fatherhood is extended, so is his fatherly care. God will not be wanting to any as a Father, to whom he is upon any account a Father. He takes care of the fruits of the earth, and of the beast of the field, and of all mankind, he feeds them all, and cloaths them all, and protects them all; but they who are a kind of first-fruits of his creatures, and bears the image of his holiness, or his Image in holiness, have a special portion and proportion of his care over them, and love to them, and provision for them. *What can he deny to us as a Father, who hath vouchsafed to be our father? Hath the Rain a father?*

Or who hath begotten the drops of Dew?

This latter part of the verse is of the same meaning with the former. The word which we translate *hath begotten*, is applyable to either Parent, man or woman, in a different Conjugation, as Grammarians speak: but in the Conjugation here used it is proper only to the man; and therefore they who translate *who hath conceived*, wrest this Text, and depart from the Original sence of the

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the word as here expressed, in which the Metaphor of, or the Allusion to a Father is still continued. *Who hath begotten*

The drops of dew?

The Lord doth not ask *who hath begotten the Dew*, but the *drops of Dew*? Drops are very small things; yet the great God who made the mighty waters of the Sea, makes also the small drops of Dew. Some derive the Original word which we render *drops*, from a Root that signifies a *flood*, as implying, that though the Dew falleth in single drops, yet being fallen there is much of it, even a flood of it. Others deriving the word from, at least, judging it hath near alliance with a word signifying a drinking Cup, or a Vial, render, *who hath begotten the Cups or Vials of Dew?*

אגלי *Guttas tantum hic extat. Sunt qui* גלי *exponunt quasi fluctus; quod in magna abundantia fluctuum more ros effundatur.* &c. Merc.

We heard of the Dew at the 19th verse of the 29th Chapter, where *Job* (to set forth the prosperity of his former condition) said, *The Dew lay all night upon my branches.* Vapours drawn up from the earth in the day by the heat of the Sun, are returned in Dew by the moderate coolness and stilness of the night. The remote efficient cause of Dew is the heat of Heaven raising vapours from the earth. The next efficient cause of Dew is the temperate coolness and quietness of the night; for if the night be windy the Dew falls not; and if the night be very cold, the vapours are congealed and hardned into a frost. 'Tis only in temperate seasons, that we find those drops of Dew hanging like so many Orient Pearls upon the grass, leaves and Flowers, at once adorning and refreshing them. We may take notice of two things in the falling of the Dew.

Ros est vaporis terræ propinqui nocturni refrigerati in aquam concretio.

Vapores sereno tempore mediam aeris regionem ascendentes resolvuntur frigore in guttas tenues. Arist. l. de mund. c. 1. Plin. l. 2. c. 60.

First, It falls very silently; Secondly, very abundantly. No man hears the Dew fall, nor can any number the drops of Dew which fall. *Hushai* used both these allusions, in that piece of loyal counsel which he gave for the defeating of the counsel of *Achitophel* (2 *Sam.* 11. 12.) where he advised *Absalom, to gather all Israel from Dan to Beersheba, as the sand which is by the sea for multitude*; and so, saith he, *we will light upon him as the Dew falleth upon the ground*; that is, we will come so silently upon him, and in such numbers (even as the drops of Dew upon the ground) that he shall not be able to avoyd us, no more than he can avoyd the Dew, which in one and the same instant falls upon the field or Country all over. An Army comes with an intent to fall upon the

the enemy like a storm, yet it may be said to come and fall upon him like a Dew, both because it comes alwayes like a multitude, and because it comes sometimes very silently to surprize him at unawares. *Who hath begotten the drops of Dew?*

Hence Note, as before of the Rain, so here of the Dew,

God is the father of the Dew, as well as of the Rain.

The Dew differs not much from the Rain; both are of the same nature, and they have the same Father, and he will be own'd in the Dew as well as in the Rain. The Prophet *Haggai* reproving the returned *Jewes* (Chap. 1. 10.) for their neglect in not building the Lords House, represents the Lord thus speaking to them; *Because of my house that is waste, and ye run every man to his own house*; that is, you eagerly and violently (running is a violent exercise) pursue your private ends and interests, not minding nor promoting my honour and worship; *Therefore the Heaven over you is stayed from Dew, and the earth is stayed from her fruit.* The want of Dew makes many wants. If we want but the Dew of Heaven we shall quickly want the fruits of the Earth. We usually take notice of the want of Rain, but we seldome take notice of the want of Dew, or pray for the falling of it; nor do we give thanks for it (as for Rain) when we see it fallen, and sweetly filling the bosome of the earth. Yet the with-holding of Dew (though Dew be a less matter than Rain) is a greater Judgment than the with-holding of Rain; for 'tis a sign that the Judgment of drought is at the height, or in the perfection of it, when the Lord doth not only with-hold the Rain which is the greater mercy, but the Dew too, which is the lesser. O how dry must the earth be when it hath not only no plentiful showers of Rain, but not so much as a drop of Dew! And therefore when the Prophet *Eliah* would shew the extreamity of the Famine which was coming upon *Israel*, he made that high protest (1 *Kings* 1. 17.) *As the Lord God of Israel liveth before whom I stand, there shall not be Dew nor Rain these years, but according to my word.* Not only shall ye have no Rain, but no Dew; and when the Heaven is stayed from giving Rain or Dew, the Earth must needs be stayed from yielding fruit or food. And so great is the Lords care in disposing the Dew of Heaven, that *Solomon* tells us (*Prov.* 3. 20.) *By his knowledge the depths are broken up, and the Clouds drop down Dew.*

Dew. As if he had said, The Dew doth not steal down upon the earth without Gods knowledge; not a drop of it destils upon the earth without his orders and privity. And when 'tis said, *By his knowledg the Clouds drop down Dew*, it hath this in it; God knows what moysture is meet for the earth, whether little or much, Dew or Rain; though I conceive we may take the word Dew in this Text of the *Proverbs* synechdochically, for any, or all, the moysture that falls from Heaven, as by *the breaking up of the depths* in the former part of the verse, we are to understand all the moysture which riseth from, and is conveighed up and down in the lesser or greater Channels of the earth. The Lord doth so much know how useful and beneficial the Dew is to the Earth, that it is said to drop down by his knowledge; as if the Lord did exercise a very special knowledg about it. The Clouds are Gods Vessels, which being lockt up by him, keep in their precious liquor, and being opened by him, pour it down in Rain, drop and destil it down in Dew, whereof (*Solomon* in the place last cited) assureth us, there is not a drop that falleth but he takes notice of it, and therefore saith, by his knowledge the Clouds drop down Dew: And indeed such and so wonderful is the destillation of the Dew, that it may well be said to drop even through his divine fingers.

The Dew is very useful and beneficial to the earth two wayes or in two things chiefly.

First, It moystens the earth: Secondly, It cools the earth. When *Isaac* was giving the blessing to *Jacob*, he put this in particularly (*Gen.* 27. 28.) *God give thee of the Dew of Heaven, & the fatness of the earth, and plenty of Corn and Wine*; implying that the fatness of the earth causing plenty of Corn and Wine, is caused by the Dew of Heaven. Answerable to this blessing given by *Isaac* to his son *Jacob*, is that promise or prophesie given out by *Moses* (Deut. 33.28.) *The Fountain of Jacob shall be upon a Land of Corn and Wine; also his Heavens shall drop down Dew.* By *the Fountain of Jacob* some understand the posterity of *Jacob*, or the whole house of *Israel* spread abroad like the overflowing of a Fountain, to which *David* seems to allude (*Psal.* 68. 26.) *Bless ye God in the Congregations, even the Lord from the Fountain of Israel*, or (as the words may be rendred) *Ye that are of the Fountain of Israel.* Now, saith *Moses*, in that Prophesie, *The Fountain*

tain of Jacob shall be upon a land of corn and wine; that is, upon a plentiful land: *also his heavens shall drop down Dew*; that is, he shall have the best blessings of heaven: Temporal blessings (as *Canaan* was of heaven) being but a shadow of spiritual and eternal blessings. And when the Lord would shew how plentious in mercy (chiefly in spiritual mercies) he would be to his people, he saith (*Hosea* 14. 5, 6.) *I will be as a Dew unto Israel, and he shall grow as the Lilly, and cast forth his roots as Lebanon; his branches shall spread, and his beauty shall be as the Olive tree, and his smell as Lebanon.* Thus the Lord spake by the Prophet, in allusion to those great effects which the natural Dew produceth on Earth. *Solomon* having said (*Prov.* 19. 12.) that, *the* (just and deserved) *wrath of a King is like the roaring of a lion*, presently adds, *but his favour is as the Dew upon the grass*; that is, he exceedingly comforts and refresheth the hearts of all upon whom his favour falls. And when the Prophet *Micah*, (chap. 5. 7.) would shew how great a blessing the people of God would be to any place where they were cast, he saith, *The remnant of Jacob shall be in the midst of many people* (how?) *as Dew from the Lord, and as showers upon the grass.* By *the remnant of Jacob*, he means the chosen and faithful remainder of *Jacob* after many scatterings and trials; those few of the people of God in the midst of the world wheresoever they are, shall be as Dew upon the grass; that is, they shall be a great blessing to them. The world will scarce let that remnant be any where, in some places of the world there are scarce any of them, yet see of what benefit they are to any place, *They are as Dew from the Lord.* The Apostle useth such an expression concerning himself and other faithful Ministers of the Gospel (2 *Cor.* 2. 15.) *We are unto God a sweet savour of Christ in them that are saved, and in them that perish*; that is, we are a means of salvation and eternal life to them that are saved, and we offer eternal life and salvation to them that perish. So saith the Prophet concerning all the remnant of *Jacob*, *they shall be in the midst of many people as a dew upon the grass, that waiteth not for man, nor tarrieth for the son of man; they shall be as a Dew from the Lord*; that is, there shall be a great multitude of them, and they shall be as a Dew, that is, they shall distill sweetly upon those *many people as a Dew from the Lord, and as the showres upon the grass, that tar-*

rieth not for man, nor waiteth for the sons of men. The grass in the field is not watered by man, as herbs and flowers in a garden are, and therefore may be said not to tarry, nor to depend upon man, nor upon the sons of men, but upon God for the Dew and Showers of heaven to water it. Thus those many people shall have help and sweet supplies; though men neglect them, yet God will take care of them, and send the remnant of *Jacob*, some or other that are faithful, to be as a Dew from him upon them, to make them grow and be fruitful.

Before I pass from this verse, we may consider a threefold allusion of the Dew.

First, To Christ himself. One of the Ancients expounding that place (*Judges* 6. 37,40.) where *Gideon* desired as a sign from the Lord that he would save *Israel* by his hand, that the Dew might fall on the fleece, the floor remaining dry; and afterward, that the Dew might fall upon the floor, the fleece remaining dry; concludes, *The Dew in the fleece, is Christ in the Virgin.* Jesus Christ indeed came down from heaven as the Dew, for the refreshing and comforting of poor sinners; he came down also as a Dew to make us fruitful and grow as the Lilly, and to cast forth our roots as *Lebanon.*

Ros in vellere, Christus in virgine. Rupertus in Hos. 14.

Secondly, In the Dew there is an allusion to the word of God preached. The dispensers of the Gospel are compared to Clouds; *Moses* was a Cloud, and his *speech distilled as the dew,* (*Dent.* 32. 2.) that is, it came down sweetly and efficaciously. As *the manna and the dew fell together* (Exod. 16. 12,14.) so the graces, comforts, and powers of the Spirit come with the word; there's dew with the Manna, and Manna with the dew. When the dew of divine doctrine comes down, Christ the Manna comes down too.

Thirdly, It carries in it an allusion to that sweetness of affection that is among brethren (*Psal.* 133. 1.) *Behold how good and how pleasant it is, for brethren to dwel together in unity!* then follows (*vers.* 3.) *As the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore.* Love and unity among brethren is like dew, it refresheth them and makes them fruitful; *They who provoke one another to love, will also to good works* (Heb. 10. 24.) Unity makes a great increase. Small things grow great by

by concord, whereas discord dwindleth or reduceth great things to little things, and at last to nothing.

Concordia parvæ res crescunt, discordia magnæ dilabuntur.

So much of Gods Father-hood or relation to the Rain and Dew: In the next words he is pleased to enquire of *Job* concerning the original of Ice and Frost.

Verse 29. *Out of whose womb came the Ice?*

These words are an elegant Metaphor taken from Child-bearing. What woman can the Ice call Mother? God is here compared to a Mother, for the same reason for which he was before compared to a Father. We are to note (saith *Aquinas* upon this place) that Cold is the cause of Ice, which is a feminine or womanish quality; but the cause of rain and dew is heat, which is a masculine or manly quality. And therefore the Lord speaking of the generation of rain and dew, useth the word Father; and about the generation of Ice and Frost he useth a word most proper to the Mother; *Out of whose womb came the Ice?* The word rendred *womb* signifies the whole belly, yea the whole body. Thus (*Psal.* 132. 11.) *Of the fruit of thy body, &c.* The Hebrew is *belly*, so the word is used (*Gen.* 15. 4. 2 *Chron.* 22. 21.) but according to our Translation it strictly relates to the Mother, as if God would take upon him both sexes, and be, as, the Father of *the rain and dew*, so, the Mother of the *Ice* and *Frost*. The Ancients insist much upon this setting forth the glory of God in the former verse as a Father, and here as a Mother, out of whose womb the Ice comes; and they tell us of some who never had Scripture light, that yet did speak of God according to this Notion, calling him *Mother-Father*. They looked to God, and honoured him, as having not onely the power of a Father, but the care of a Mother conceiving, nourishing, nursing, and educating the Creature as a Mother doth her children; and therefore called God *Mother-Father*, and so much this change of the word in the Text doth imply, *Out of whose womb*

Clemens Alexandrinus, l. 5. Strom. *Docet Deum μητροπατρέα. ab* Orpheo vocatum.

Came the Ice?

קרח *Gelu. Radix, evulsit pilos; quia gelu terram gramina, arbores plantasque foliis dejectis quasi glabrat.*

Yet this manner of speaking signifies no more than this, that Ice and Frost are caused and brought forth by the power of God. The word rendred *Ice*, comes from a root which signifies to *make bald, or to pull off the hair*, because when Frost and Ice come, they quickly

quickly pull off the leaves from the trees, and the flowers from the hearbs, they make all bare-headed, and so Ice hath its denomination from that effect; *Out of whose womb came the Ice?*

And the hoary frost of heaven, who hath gendred it?

כפר *Texit, operuit.*

The word rendred *hoary* frost, signifies *to cover over*, because the hoary frost covers all over. The trees and hearbs, all things above ground, are covered with the hoary frost, therefore it hath its name from *covering*; and here the Lord calls it, *The hoary Frost*

Of Heaven.

Because the cold which makes the hoary Frost, comes from the Air, which is often in Scripture called *Heaven.*

Hence Note;

The Lord will be acknowledged as the Author of Ice and Frost.

They are the effects of his power and declaration of his glory; and therefore the Lord calls such-like meteors to praise him, (*Psal.* 148. 8.) as evidences or proofs of his power and wonderous works (*Psal.* 147. 16, 17.) *He scattereth his hoar Frost like ashes, he casteth forth his Ice like morsels; who can stand before his cold?* The Lord takes the Ice and Frost and Cold to be his; it is not onely *his Sun*, but *his Ice*, and *his Frost*; he scatters *his hoar Frost* like ashes. The Frost is compared to ashes in a threefold respect: first, Because the hoar Frost gives a little interruption to the sight. If you scatter ashes into the Air, it darkens the light, so doth the hoary Frost. Secondly, *hoary Frost is like ashes*, because near in colour to ashes. Thirdly, 'Tis like ashes, because there is a kind of burning in it; Frost burns the tender buds and blossoms, it nips them, and dries them up. The hoary Frost, hath its denomination in the Latine Tongue from *burning*, & it differs but a very little from that word which is commonly used in Latine, for a coal of fire. The cold Frost hath a kind of scorching in it, as well as the hot Sun: Unseasonable Frosts in the Spring, scorch the tender fruits, which bad effect of Frost is usually exprest by *Carbunculation* or blasting. Frost is sometimes a great benefit, and sometimes a great scourge; when it comes opportunely

Unde pruinæ nomen, è perurendo, quod fruges perurit, & vocant Carbunculationem.

tunely and in season, 'tis a great benefit; but if it comes in the spring of the year, if it comes when the youth of the spring, buds and blossomes, are put forth, it proves very detrimental, and kills that hopeful spring of the Earth, which the warmth of a benigne Sun and wind had invited out. The Frost of a few nights hath spoiled the hopes of Husbandmen and Vine-dressers, for the whole year. Frost is both a benefit and a scourge; whether it proves the one or the other, it is God who gendreth it, and must therefore be acknowledged in it.

As in this 29th verse God declares himself the Author of the Frost and of the Ice, and, in opening it, somewhat hath been said of their effects, so in the next verse one remarkable and very forcible effect of the Frost is held forth, that we may learn (and 'tis no more than our experience and eye-sight have often taught us) what Cold or Frost can do. Why, what can it do? It can turn water into stones. Such is the power of Cold, that it hardens the liquid water like a stone. Ice in its very first appearance hath the resemblance of a stone, and being very thick (as in long Frosts) 'tis like a rock, like a mountain of stone: Thus the Text speaks

Vers. 30. *The waters are hid as with a stone.*

That is, when extream cold freezes the waters into Ice, the waters are not seen, they are lockt up, and (as it were) paved over with a stone; or the waters seem to suffer a strange metamorphosis, and leaving their natural liquidity and softness, are condensed or hardened into rocks; such is the force of cold. Some express it actively, not as we, *The waters are hid*, but *the waters hide themselves like a stone.* Thus Mr. *Broughton* expresseth it. Naturalists tell us that in some cold Countries, where there are great falls of snow and rain, the snow and rain grow into such a hardness, that you cannot reduce them into water. Chrystal (say they) is nothing but water hardened by cold: And thus water is more than hid as with a stone, for it becomes a stone.

Nives in Chrystallum durantur. Plin. l. 37. c. 2.

κρυστάλλος τὸ δία τὴν κρύους συστελλόμενον ὕδωρ

i. e. *Aqua frigore concreta.*

Hence Note;

The Lord can make wonderful changes in Nature.

What is more fluid than water, more moveable than water; it was of old grown into a divine Proverb (*Gen.* 49. 4.) *Unstable*

ble as water; yet this unstible body can the Lord change into a stone, and make it hard as a rock. Histories are full of strange reports concerning the effects of cold. There have been such Frosts and Freezings, that great waters, mighty rivers, yea some parts of the Sea have been turned into a stone: Houses have been built upon these congealed waters, and Battels have been fought upon them. The Army of King *Mithridates* overcame the enemy in a pitcht Battel upon the Ice. And 'tis fresh in memory, how the late King of *Sweden* a few years since, passed his Army over an arm of the Sea, in his war with *Denmark*. So fierce and violent is the cold in some parts of *Muscovia*, that a mans spittle is frozen (say some) in its passage from his lips to the ground; much more may it be so, with cold water sprinkled in the Air.

Strabo l. 2.

Danubius ripas gelu jungit duratusque glacie ingentia tergo bella transportat. Plin. in Panegyr.

Now as the power of God is great in hardning that which is soft, so in softning that which is hard. He that turns water into a stone, can turn stones into water. So the Psalmist expresseth the miracle of bringing water out of the rock for *Israel* in the wilderness (*Psal.* 114. 7, 8.) *Tremble thou Earth at the presence of the Lord, at the presence of the God of Jacob, which turned the rock into a standing water; the flint into a fountain of waters.* This is a glorious work, the turning of a visible rock into water; but the work of God is more glorious in softning a hard heart, or in turning the rocky heart of an impenitent sinner, or the invisible rock of an impenitent sinners heart into the waters of godly sorrow, working repentance not to be repented of. We should much more magnifie the power of God, when we see hearts of stone melted and dissolved into those spiritual waters, than when (though that be a mighty work of God) we see the natural waters turned into, or (as the Text gives it) *hid as with a stone*, or when we see (as it followeth in the Text) that

Concrescunt subitæ currenti in flumine crustæ. Undaque jam tergo ferratos sustinet orbes, puppibus illa prius patuit, nunc hospita plaustris. Virg. l. 3. Georg.

The face of the deep is frozen.

That is, the uppermost part of the deep is frozen; and, I conceive, the Lord puts this in (*the face of the deep*) to shew that the cold hath not only power in the shallow standing waters, but in that which is deep, and deep to amazement; so deep, that it is called, *The Deep*; as if all other waters were but shallows, compared with that. So then, not ponds only and rivers and shallow waters, but *the face of the deep*, where one would think the Frost could have no power, is frozen.

The Hebrew is, *The face of the deep is taken.* The word notes taking, as a Captive or Prisoner is taken. The Lord takes the face of the deep Captive, and holds it as his Prisoner during pleasure. They who inhabit or travel to the Northern Climes, have so much experience that *the face of the deep is frozen*, that I need not further insist upon any proof of it; nor shall I further treat of these effects of Cold, Frost and Ice, as considered in a natural way: Onely for the close of all, and a little improvement of them in a moral or spiritual way, we may consider them in a twofold resemblance.

Quasi ligata & captivata esset.

First, Ice and Frost resemble all humane things. The things of this world, are they not like a Sea of Ice? that is, First, Very slippery. Secondly, Very Uncertain, how long they will last or continue. Some conceive, that, the Sea of glasse like unto Chrystal, which was represented unto St *John* in Vision (*Rev.* 4. 6. & 15. 2.) signified the state of the world, which is like *a Sea*, because of the tumultuousness of it; and like *a Sea of glasse*, because of the brittleness of it; and *a Sea of glasse like Chrystal*, because of the clearness and transparency of it to God; he sees quite thorow it: to him all things are naked and manifest. Such a thing is the world, 'tis a frozen Sea, especially for the slipperiness and uncertainty of it. For though the Sea be turned into a stone, yet no man knows how soon a Thaw may dissolve it back again into water? The things of this world suffer sudden changes. Though men have worldly estates, like to mountains of stone or rocks, yet the Lord can make these mountains, these rocks, melt at, and flow down at his presence (*Isa.* 64. 2.) The greatest mountains of worldly power and riches, which seem to be as hard as rocks, as compact as mountains of Adamant, are yet but like mountains of Ice before the Lord; if he let forth but a little heat of his anger and displeasure against them, they melt like wax before the fire, or like a heap of snow before the Sun, and flow down presently like water. Should we see men building upon the Ice (as some have done in a proper sense) we would presently say, they build upon a very unsure foundation. They who build their hopes upon any person or thing in this world, are no wiser, and do no better than they who build upon the Ice. All things

things here below are uncertain, they may, yea, they must soon melt and pass away, from us, or we from them.

Secondly, Ice and Frost, the cold season, of which the Text speaketh, resembles a state of affliction and adversity; that's Ice, that's Frost. As warm Sun-shine resembles a state of prosperity, so Cold and Frost a state of adversity; and so it doth in a four-fold respect.

Fi st, Because Frost or Cold is unpleasant and pinching to the body, especially to weak and tender bodies. *No chastening* (saith the Apostle, *Heb.* 12. 11.) *for the present seemeth* (to sense and flesh) *to be joyous, but grievous*, or (as the Greek strictly) *seemeth to be of joy but grief.*

Οὐ δοκεῖ χαρᾶς εἶναι ἀλλὰ λύπης.

Secondly, Ice and Frost continue not, they are but for a season, a Thaw will come. The afflicted state of a godly man is unpleasing, yet not lasting, to be sure not everlasting. Though some Frosts hold longer than others, yet none hold always, Summer will come; and usually where winter is fiercest, Summer, for a recompence, is pleasantest. Our Modern Geographer having described the sharpness of Winter in *Muscovia*, concludes thus; *Such is their Winter, neither is their Summer less miraculous. For the huge Seas of Ice which in a manner covered the whole surface of the Country, are at first approach of the Sun suddenly dissolved, the waters quickly dried up, and the Earth dressed in her Holy-day Apparel, such a mature growth of fruits, such flourishing of herbs, such chirping of birds, as if it were a perpetual spring.* And that the Church of God after a sad and cold winter of affliction is relieved by a sweet and comfortable summer of prosperity, is set forth in the highest strains and most beautiful flowres of divine Rhetorick by Christ in that invitation to his Spouse (*Cant.* 2. 10, 11, 12, 13.) *My beloved spake and said unto me, Rise up my love, my fair one, and come away; For, lo, the winter is past, the rain is over and gone* (that is, thy afflictions are ended, thy clouds of sorrow, and thy tears are over-blown and wiped away, and now behold a succession of better things, even of whatsoever may call out thy joys, and renew thy comforts; for) *the flowers appear on the earth, the time of the singing of birds is come; the voice of the turtle is heard in our land: the figge-tree putteth forth her tender figges, and the Vines with the tender grape, give a good smell.* Here's a new face of things indeed; what can be added

Heyl. Geog.

added to the felicity of that estate which is shadowed under these Metaphors? Such a Summer of spiritual felicity in temporal liberties, after a winter of temporal sufferings in her spirituals, did Christ invite his Church in general unto: And this may relieve particular Christians in their afflictions. The cold Frost seldome lasts long, never always.

Thirdly, Though Cold and Frost be pinching and troublesome while they last, yet they have a very good effect upon the Earth while they last. First, they mellow the Earth. After a lasting Frost the clods of Earth crumble easily, whereas if it lie all the Winter without a Frost, they are more stiffe, and not so fit for husbandry: Thus afflictions mellow the heart of man, and make it more fit for Gods husbandry. As Frost dries up the ill humours of the Earth, so doth affliction those of the soul; and thereby prepares it to receive the seed of the Word. When God afflicts his people, it is *for their profit, that they may be partakers of his holiness*; that is, that they may profitably improve all those means which he hath appointed to make them more holy. And hence,

Fourthly, As Frost and Cold kill the weeds and worms which eat the roots and hinder the growth of Herbs, Corn, and Plants; so afflictions kill our lusts, those worms and weeds that breed and grow in our hearts, always hindering the fruitfulness, sometime to the utter unfruitfulness, of the seed of the word sown among us and upon us (*Matth.* 13. 22.) The frost of affliction is a means to prevent the worm which breeds naturally out of the corruption of our hearts, even that terrible worm spoken of (*Isa.* 66. 24.) the worm of conscience. As there are worms of corruption, Pride, Covetousness, Wrath, Wantonness, *&c.* in our hearts; so out of these that tormenting worm breeds, called the worm of Conscience. Now, the frost of affliction which God sends upon us, is very effectual, as to kill these worms of corruption which eat the roots of our graces, and hinder our fruit-bearing; so to prevent the life of that worm of Conscience, which (as the Prophet speaks in the place last named) *never dyeth.*

Therefore, as when the Lord sends frost, though it make us shake, and we have a hard time of it, yet no man riseth up in passion and saith, I had rather dye, and be out of the world, than live in such a season; No, men know that a frosty season, is a

wholesome season, and they know Summer will come and make amends. So when we are in the Winter of affliction, let us not be impatient nor unquiet; let us not think that the frost will ruine and undo us. Though Ice be upon every water, though Icicles hang upon every twig, do not think this will be at all for your undoing, it may be much for your bettering. Cold weather doth good as well as hot; and if we should have all hot, and no cold, it might be very ill, very bad to us; therefore be not troubled at the cold, nor afraid of ice and frost, they will not hurt you, unless you hurt your selves, by your impatience under them. And when 'tis coldest, you may warme your selves at the fire or Sun-shine of this hope, that ere long the weather will be warmer. As *Athanasius* said of the trouble given the Church by that Apostate *Julian*, *It is but a Cloud, it will soon be over*; so may I say, according to the allusion in this Text, its but a Winters frost, Summer will come: This should be the comfort of all that fear God in a day of evil feared or felt. When Christ (*Mat.* 24. 32, 33.) had foretold the signs of his coming, he said, *Learn a Parable of the Fig-tree, when his branch is yet tender, and putteth forth leaves, ye know that Summer is nigh: So likewise, ye, when ye shall see all these things, know that it is near, even at the door.* As when we shall see those dreadful appearances, which are the fore-runners of Christ coming, so when we shall feel any chilling frosts of affliction, then we may know that Summer is at hand; when the night is darkest, the light is neerest; when Winter is hardest, a thawing Sun leading in the Spring is approaching towards us.

There is but one kind of cold or frost which we have cause to fear, and that is the frost of unkindness, or the coldness of affection to God and one another; and I warn all to take heed of that, because it is but too too probable, that this frost and cold will hang about the hearts of many in the latter days; yea, is it not visible, are we not sensible of that frost begun, at least, in these days? as Christ himself prophesied of those latter days, (*Mat.* 24. 12.) *The love of many shall wax cold*; is not love to God very chil? is not charity to man, among men, of a complexion, as cold as ice at this day? Take heed of this frost, of this cold; let not your hearts be frozen in love to God or Man. It is sad when the streams of charitable bounty are frozen, and the waters

waters of compassion hidden as with a stone, when the very bowels of men are Ice, and their hearts harder to one another, than the nether mil-stone?

There are two things much to be lamented, whenever they are seen or felt among the Sons of men; especially among those who profess themselves the Servants of God. The first is heat of anger and wrath. The second is coldness of love and zeal. As that heat is apt to kindle unnatural fires, so this coldness may provoke the Lord to kindle judiciary fires, or fiery judgments. The coldness of the air will not hurt us, nor can the frost of any affliction much annoy us, if our love wax not cold, if the frost of uncharitableness to one another, and of unzealousness (if I may so speak) for God and his concerns, take not our affections.

JOB, Chap. 38. Vers. 31, 32, 33.

31. *Canst thou bind the sweet influences of* Pleiades? *or loose the bands of* Orion?
32. *Canst thou bring forth* Mazzaroth *in his season? or canst thou guide* Arcturus *with his sons?*
33. *Knowest thou the Ordinances of Heaven? canst thou set the dominions thereof in the earth?*

THe Lord having questioned *Job* about his skill and knowledge in those Meteors, the Rain, the Dew, the Ice and Frost, all which were wrought in the Air; rises yet higher, questioning him about the Stars of heaven, and their ordinary effects upon the earth, and all sublunary bodies.

In these three Verses, the Lord points at the four quarters or seasons of the year; over which the four Stars or Constellations mentioned in this context have a predominance, according to the appointment of God in the course of nature: He points at Spring and Winter in the 31. *verse*; he points at Summer and Autumn in the 32. *verse*; and he speaks of both more generally in the 33. *verse*.

The sum of the 31. *verse* may be thus given; as if the Lord had said, *O Job, Canst thou alter the seasons of the year?* First,

Canst thou retard, or keep back the Spring? canst thou hinder the rising and appearance of the Pleiades *or seven Stars, so called? canst thou stop the destillation of their influences, proper to the introduction of that season? Or,* Secondly, *Canst thou keep off the Winter, that it come not, or hasten it away when it is come, by dissolving the colds and frosts with which the constellations of that season bind up the earth, and so shorten that unkind and comfortless quarter of the year?* This is the plain meaning of the Text, and of those hard or strange words, *Pleiades, Orion, Mazzaroth, Arcturus,* used in it; all which Constellations are conceived to have their special operations upon the four quarters of the year respectively: For, though the access of the Sun hath the chief hand in making Spring and Summer, and the recess of the Sun in making Autumn and Winter; yet the Sun doth it not alone, but hath the aid of other adjuvant causes in nature, by which those great changes are in part effected and produced.

Sufficit quidem Sol accessu & recessu suo istas anni tempestates, sed habet præterea adjutores & adjuvantes causas. Merl.

Further, the Reader may take notice, that three of these four Stars or Constellations, as expressed in our Translation, *Pleiades, Orion, Arcturus,* are not literally in the Hebrew Text; nor were they known by those names, when either *Job* or the Pen-man of this book lived, but were long after brought into use by the learned *Grecians,* and from them derived unto us; and we make use of these names, according to the received opinion, expounding the Hebrew names by them.

I shall not stay here in opening their derivations or significations in either language, having done it already at the ninth verse of the ninth Chapter of this book, where *Job* himself spake of these constellations, attributing this glory to God, that he it is, who *makes Arcturus, Orion, Pleiades, and the Chambers of the South,* which last are supposed to be the same with *Mazzaroth* here in this verse.

Vers. 31. *Canst thou bind the sweet influences of Pleiades?*

That is, canst thou stop their rising, or the giving forth of their influences, which open the earth by a kindly warmth, & cause grass and corn, herbs and flowers, plants and trees of all sorts, to spring and put forth? canst thou bind them up from exerting their natural effects and proper operations? certainly thou canst not. He that is bound, cannot do what he would, nor what he could, nor

nor what he daily did when at liberty. The *Philistims* had a great mind to bind *Sampson,* supposing that then he could not put forth his mighty strength to mischief them. Prisoners, when bound and laid in chains can do nothing. As there is a binding to do, so a binding not to do; and that not only with material cords, but metaphorical vows, oaths and promises. We commonly say, He that is bound must obey: But can any bind the Stars to obedience? what, or who but God, can bind or stay, either the constant motions or ministrations of the Stars? *Sampson* could not be bound by the *Philistims* till he betrayed himself, and discovered the secret where his strength lay. Who knows where the strength, force and vertues of the Stars lye? or if any knew that secret, could they climb up to the Stars, and cut off that lock wherein their strength lyeth? or break the pipes by which their influences are conveyed down to the earth? *Canst thou bind*

Pleiades sunt septem stellæ, quæ ortu suo primæ navigationis tempus ostendunt unde Græcis dicuntur Πλειάδες *quod* πλεῖν *quod est navigare, Vergilius Latinis à vero quo tempore oriuntur.*

The sweet influences of Pleiades?

The word rendred *Influences,* signifies *Delights,* or delicacies, or delicate fruits; and therefore that Garden full of sinless pleasures, which God himself planted for man in his state of primitive innocency and felicity, is called from this word, *the Garden of Eden,* (*Gen.* 2. 15.) that is, a place of delight, commonly known by the name of *Paradice*; and hence we well translate *sweet Influences*: the Hebrew is Delights. Mr. *Broughton* translates *Delicacies*; and the interlineal, *Canst thou bind the delicate fruits that Pleiades brings forth?* That is, the green herbs, the flowers, with other delicacies and delights which accompany the Spring: canst thou hinder their budding or appearing at Spring-time? When the deformity & dirt of Winter depart or pass away, then there is a new face of things, then every bush flourisheth, then the trees and fields put on their ornaments, then the singing of birds fills the Air, and makes it resound with their harmony and melodious musick. The word is rendred *Dainties* (*Gen.* 49. 20.) and an adverb coming from this, is used (*Lam.* 4. 5.) *They that did fare delicately, are desolate in the streets.* As also (1 *Sam.* 15. 32.) *Agag came unto him delicately. Canst thou bind the sweet Influences*

Fructus delicatos. Pagn.

עדנות *quod est deliciari, aut voluptate & deliciis abundare.*

Of Pleiades?

The *Greeks* express Winter by a word just of the same sound with

χεῖμα.

with the Hebrew word *Chymah*, by us rendred *Pleiades*; as if this respected the Winter, or were a cold Constellation: but certainly here it relates to the Spring; and considering that in this place the *Pleiades* are said to give out *sweet Influences*, the delights and delicacies of the earth, the word must needs be meant of, or intend a benigne and favourable Star, a Spring-star, rather than a Winter-star; and therefore the Latines give this Constellation its name from the Spring, because then it appears; of which see more *Chap. 9: 9.*

Vergiliæ, quasi veris vigiles.

Further, When this Star, or company of Stars, (these *Pleiades*, or seven Stars) are spoken of by name, we by a *Synechdoche* may understand all the Stars: for, what influence soever any Star is impowered with, or putteth forth, who can hinder? *Canst thou bind the sweet influences of Pleiades?*

Hence observe:

First, *God hath planted a virtue in the Stars of heaven, which they shed down upon the earth.*

The creatures of the earth, are (as I may say) fed and fattened from heaven. All *Vegetatives*, grass, herbs, plants, flowers, trees; all *Sensitives*, beasts of the earth, fowls of the air; yea, and rational creatures too, all men who breath in the air, and walk upon the earth, are refreshed and fed by the influences of heaven, by the clouds and stars. Further, the Stars send down their influences, not only upon living creatures in their three ranks, but even upon inanimate creatures; the minerals, the stones that lye deep under the earth, the precious gems, with those of a courser grain, receive much from the influences of the Stars. So then, all earthly bodies receive and derive their vigor and beauty from the heavenly; the Sun and Moon have the greatest power, and there is a very great power in the Stars and Constellations, in the *Pleiades*, *Orion*, and *Arcturus*, for the production of great effects.

Secondly, In that 'tis said, *Canst thou bind*, or stop the Influences of *Pleiades?*

Observe,

Observe,

It is not in the power of man, of any man, to hinder or stay the virtue of the stars from falling down upon the earth.

What God will do by the creature, no man can undo. If God set those heavenly bodies at liberty, and bids them send down their influences, man cannot lock them up, nor imprison their powers, nor bind them from working?

And hence we may inferr. First, if none can bind the influences, nor stay the comfortable virtue of the stars, when God is pleased to let them out? then much less can any bind or hinder the influences of the Spirit. When God is pleased to send his Spirit to work upon the heart of man, who can lett him?

There is a threefold influence or work of the spirit of God upon the soul of man.

First, To enlighten, or to give the light of the knowledge of his own glory in the face of Jesus Christ. Who can hinder God, when he purposeth thus to instruct and teach the ignorant, and make them wise unto Salvation, wiser than their teachers; who can hinder it?

Secondly, To convert, to work faith and repentance, together with love, humility, *&c.* These graces are destilled, and drop down from the Spirit of God upon the soul; and who can hinder the Spirit from working them in the most hardened and unbelieving souls in the most vain, proud, and presumptuous soul? the barren'st wilderness, dryest heath (such are persons unconverted) are made fruitful by the influences of the Spirit.

Thirdly, To refresh and comfort. There are unspeakable influences of joy destilled from the spirit upon believers; and when God will let them down from heaven, who can lett them? what can let them? All the troubles and sorrows, all the pains and tortures, that men can invent or inflict upon a believer, cannot bind these influences of the Spirit, nor hinder joy in believing. The greatest evils of this life, can neither shut up nor shut out, that comfort which the Spirit speaketh. The most churlish winds that can blow from the coldest quarters of the world cannot chill, much less kill or blast those fruits of the Spirit, *Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance*; mentioned by the Apostle (*Gal.* 5. 22, 23.) The soul grows green,

green, like a Garden or Pasture, in the Spring; the soul bud's, blossom's, and brings forth these blessed fruits abundantly, when fed with these dainties and delicacies of the Spirit. Those great floods of trouble and persecution, which the Serpent, any where, or at any time casts out of his mouth, cannot prevail against the least drop of Consolation, wrought in the heart by the Spirits influence. *Paul* and *Silas* were bound in Prison, but there their persecutors could not bind the sweet influences of the Spirit from comforting them, nor daunt them by any terror from triumphing in Christ; they could sing in Prison, yea, they sung at Midnight.

Secondly, We may Inferr; If God hath placed the Stars in heaven, to drop down sweet influences upon us, then at every sight of the Stars our hearts should be raised up, in the admiring thoughts of the wisdom, goodness, and power of God. We usually look upon the Stars, as if they were only so many lights bespangling the Canopy of heaven, and sparkling, as so many fires in the firmament; but we seldom consider their virtues, their influences, or the wonderful effects which they produce How few are there, who behold the heavens with *David's* eyes. (*Psal.* 8. 3, 4.) *When I* (said he) *consider thy heavens, the work of thy fingers; the Moon and the Stars which thou hast made: What is man, that thou are mindful of him?* God is mindful of man, not only to give him light by the Moon and Stars, by the benefit whereof he sees other things; but God gives many unseen benefits by the Moon and Stars. The influences of the Stars are as beneficial to us, and as great a treasure as their light. We indeed have great cause (as we are commanded, *Psal.* 136. 7, 8, 9.) to pay the tribute of thanks to God for setting up the Sun, Moon, and Stars in the heavens to give us light; *O give thanks to him that made great lights, the Sun to rule by day, the Moon and Stars to rule by night.* Yet we must not confine our thankfulness to God for them only as they give us light, for they give us heat as well as light, and wonder-working influences as well as either. *Moses* (their civil Father) blessing the twelve Tribes, as *Jacob* their natural Father did before his departure out of the world, thus bespake the blessing upon *Joseph* (*Deut.* 33. 13, 14, 15.) *Blessed of the Lord be his land, for the precious things of heaven, for the dew, and also for the deep that coucheth beneath,*

Qui negat esse Deum spectet modo sidera cæli. Sidera qui spectat non negat esse Deum.

beneath, and for the precious fruits brought forth by the Sun, and for the precious things put forth by the Moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth, and the fulness thereof, &c. Here we have two sorts of precious things. First, *The precious things of heaven.* Secondly, *The precious things of the earth, of the hills and mountains.* The former precious things are the cause, the latter the effect: The precious things of heaven, are the influences of the Sun and Moon, under which we are to comprehend the influences of the Stars, these cause or produce *the precious things of the earth*; that is, Grass, Herbs, with all sorts of Vegetables growing upon the surface of the earth, they produce also *the precious things of the ancient mountains, and of the lasting hills*; that is, gems or precious stones, gold and silver, together with all sorts of inferiour minerals. Now if the Stars, by their influences, yield us all these precious things, have we not much cause to admire both the power of God, who hath implanted those vertues and opperations in them, as also his goodness, who hath ordained both those causes, and their products or effects, for the benefit and comfort, yea, for the contentment and delight of man? *What is man, that God should be thus mindful of him*; that for his sake and use, or for the sweetning of his passage through the Wilderness of this troublesome world, he should impregnate the earth by the sweet influences of heaven? It hath been said; *Let him look to the Stars of heaven, who denies the God of heaven; and doubtless he will not only not deny, but not so much as doubt that there is a God in heaven, who duely considers the pure nature, and the irresistible operations of the Stars of heaven? Canst thou bind the sweet influences of* Pleiades?

Or loose the bands of Orion?

We can neither bind what God lets loose, nor loosen what God binds. What Christ affirmed of himself in regard of spirituals (*Rev.* 3. 7.) *These things saith he that hath the key of* David, *that openeth and no man shutteth, that shutteth and no man openeth*; the same is true also in regard of naturals, and therefore the Lord had no sooner said to *Job*, *Canst thou bind the sweet influences of* Pleiades, but he adds, *or loose the bands of* Orion? There

Tunc cæli & naturæ ordinem immutabis, ut quod Astrum Pleiadum *solvit constringas? aut quod* Orion *constringit, solvas* Merc.

There are several opinions concerning these two Constellations of heaven, yet all agree in this; that one of them is a benigne Constellation, and very comfortable to the fruits of the earth, and that the other is as sharp and churlish; that the one is very friendly and favourable to all living creatures, but that the other is a bitter, and as it were a killing Constellation; and therefore the Lord saith, *Canst thou loose the bands of* Orion? When once *Orion* hath and holds the earth, as it were in bands and chains; when *Orion* hath got the earth in his clutches, and huggs it, in appearance, to death, in his cold armes, who can rescue it? The *Pleiades* open the earth, and set all free; they call up the quickening moisture, and draw out the verdure of every growing thing: But *Orion* holds all in bands, *Orion* is a hard natured Constellation, the Original word signifies to be unconstant, vexatious, and unquiet; because, under the Dominion of this Star, the aire is usually troublesome and unquiet.

כסיל *a* כסל *quod est inconstantem & varium esse, quasi signum quod inconstantiam & perturbationem aeris efficiat.*

Canst thou loose, &c.

The word imports opening what is fast shut, or loosing what is fast bound. When a man is in bands, we say, loose him from his bands. Now saith the Lord, *Canst thou loose the bands of* Orion? that is, canst free the aire from those colds and frosts, which bind the body of the earth, and all things growing out of the earth in winter season? The word rendred bands, comes from a root that signifies *to draw*; hence some translate, *The Traces of* Orion. Traces are those bands by which Horses being fastned to Carts or Wagons, draw them after them: Which expression alludes to that natural power planted in this Star, by which, according to Gods appointment it draws rain storms and cold freezing winds after it, and so binds up the pores of the earth. Now saith the Lord to *Job*, canst thou with all thy skill and strength *loose those bands*, and set the earth at liberty? Thou canst not. Of *this* Orion, see more at the 9th *Chapter* (*ver.* 9.) I shall only say thus much further here, That these words stand in direct opposition to the former, shewing that as *Job* could not stop those *Benigne Stars, the Pleiades*, from giving forth their vertues to the earth; so he could not loose the bands of that severe and harsh Star, nor divert the effects which it brings upon the earth. *Canst thou loose the bands of* Orion?

פתח *Aut attrahentia* Orionis *aperies?* Drus. *Aut Lora* Orionis *dissolves?* Jun.

Vox Hebræa מושכות *a verbo* משך *traxit.*

Funes ejus sunt operationes, quibus tempestates velut furibus attrahit, & frigore constringit terram, Scult.

Sidus hoc oritur in principio hiemis, & terram tanquam loris constringit, Pisc.

Nimbosus Orion, Virg.

Orion? Hence learn, first, in general.

Cold is a binder, a great and mighty binder.

Winter binds the earth from bearing, and it binds the hands of men from working; when a man is extream cold he can make little use of his hands.

And as Natural, so Spiritual cold is a great binder. A cold heart is a bound heart. When the heart hath in it no heat of love to God, or hath not been heated with a sence of the love of God: when the heart hath in it no heat of zeal for the glory of God, nor for the good of men; when these sad colds are upon the heart, 'tis bound indeed. He that hath this cold upon him, can say but little to God; and will say, and do less for God: He is bound not only hand and foot, but tongue also. Take heed of cold upon your hearts, it will hinder you from holy activity, bind you up from duty both towards God and man. He that is only luke-warm will do God little service, can do none that is pleasing and acceptable unto God; but he that is key-cold, as we say, neither will, nor can do any thing at all, that may be called Service. The Apostle Paul (*Acts* 20. 22.) *was bound in the Spirit to go to* Jerusalem, which was a great service for Christ; that is, The heat of true affection, which the instinct of the holy Spirit caused in him, engaged him beyond all power of revocation to undertake that hazardous journey. But when any are bound in spirit by the coldness of their affections to Christ, they always prove hand-bound and foot-bound, I may say (without affectation according to the use of that word in our language) hide-bound also, as to any thing that is good; especially, if it be (as it was in the Apostles case now mentioned) either dangerous or costly. And when a soul is in those bands of the *Mystical Orion*, the evil spirit, surely none but God can loose them, seeing none but he can loose these in the Text. *Canst thou loose the bands of* Orion, *the Winter-bands?*

Hence note,

Secondly, *It is not in the power of man to loose what God binds.*

The Lord put the question to *Job* about his works, that he might see his own weakness and utter inability to undo his providential workings: When God had *Job* in bonds, it was not in

his power to looſe his bonds by his ſtrength and ſtriving. The providences of God were to him as *Orion* to the earth, cold and ſharp, cauſing the froſt of adverſity to bind him ſo ſtrongly, that he could by no means looſe himſelf. Chriſt ſaith to his Diſciples about Church-cenſures rightly laid, and Church-approbation duly given (*Mat.* 18. 18.) *Whatſoever ye bind on earth, ſhall be bound in heaven; and whatſoever ye ſhall looſe on earth, ſhall be looſed in heaven.* Where man binds in Gods way, God binds too; and where man looſes in Gods way, God looſes too; but take it either in natural or ſpiritual things, it is not in the power of man to bind where God looſeth, nor to looſe where God bindeth: *Canſt Thou looſe the bands of Orion?* If God appoint cold to bind the earth, man cannot looſe it; and if God will bind man with the cords and cold iron of any affliction, man cannot free himſelf. In the hotteſt natural ſeaſon of the year, man may be in cold providential bands, and under them he muſt abide till the Lord breaks the froſt and ſet him free. It is ſaid of *Joſeph* (*Pſal.* 105. 17, 18, 19.) *He was ſold for a ſervant, his feet were hurt with fetters, he was laid in iron*; or, (as the Margin reads it) *His ſoul came into iron.* But how came he out? did he himſelf looſe the bands of that *Orion* who caſt him into priſon? ſurely no, the Text tells us otherwiſe; he lay faſt enough in bands, *until* (ver. 19.) *the word of the Lord came; the word of the Lord tryed him.* But what was this Word of the Lord? ſome ſay, it was the word of God to *Pharoah* in a dream, concerning the ſeven years of plenty and famine, which may be ſaid to try *Joſeph*, none but he could interpret it, & that may be ſaid to unlooſe his bands, becauſe it was the occaſion of his deliverance and advancement. But I rather conceive the word that came, was the word of Gods decree and promiſe made to *Joſeph* in a dream, for his advancement above all his brethren (*Gen.* 37. 6, 7, 8.) When once the time came that this Word of God muſt come to be fulfilled, then the bands of *Orion* were looſed; for then (ſaith the *Pſalmiſt*, ver. 20.) *The King ſent and looſed him, even the Ruler of the people, and let him go free.* And as it was with *Joſeph* ſo with *Job*, and ſo will ever be. If the cold winter blaſts of any adverſity bind up our comforts, either in our callings or relations, there is no unlooſing them until the word of the Lord come. *Solomon* giveth this counſel (*Eccleſ.* 7. 13, 14.) *Conſider the work of God*; that is, his working in the world. The reaſon of this counſel follows; *For, who can make that ſtrait which he hath made crooked?* *Solomon* intends this ſpecially of the dealings of God in the world; not that there is any crookedneſs or unrighteouſneſs, any iniquity or injuſtice in the ways of God; but he means by crooked, that which is troubleſom and grievous. Now if God himſelf make a thing crooked, till he himſelf make it ſtrait, it is not in the power of all the men in the world to do it. The moral ſenſe of that Text, is the very ſame with the point in hand; If God bind, who can looſe? There is no ſtriving, no contending with the providences of God: we muſt deal with, and apply to God himſelf for the altering of them, we cannot alter them our ſelves; we muſt deſire him to mend his work, we cannot: This *Solomon* plainly intimates in the next, or 14. *verſe*; *In the day of proſperity be joyful, but in the day of adverſity conſider* (in a time of adverſity things grow crooked and awry from what we would have and deſire, or from what is comfortable to us) *for God hath ſet the one over againſt the other, to the end that man ſhould find nothing after him.* Sometimes he makes things crooked, ſometimes ſtrait; ſometimes he gives a day of proſperity, ſometimes of adverſity, that no man may be able to ſay directly, what ſhall be next. And ſeeing there is no looſing the bands of *Orion* till God himſelf looſe them; therefore let all who are companions in tribulation, ſay one to another, as they in a like caſe are repreſented, (*Hoſea* 6. 1.) *Come, and let us return unto the Lord, for he hath wounded, and he will heal; he hath torn, and he will bind us up*: Or, as this Text ſpeaks, *He hath bound us, and he will looſen us.*

Thirdly, From both the parts of the verſe conſidered together, theſe negatives upon man muſt be reſolved into affirmatives, as to God: *He can bind the ſweet influences of* Pleiades; *he can looſe the bands of* Orion.

Whence note;

God can both ſtop the ordinary courſe of our comforts, and deliver us from our troubles when he pleaſeth.

God can ſtop thoſe things from comforting us, and thoſe perſons from ſhewing us any favour, whoſe diſpoſitions are as benigne to us, as *Pleiades* are to the earth; and he can give us favour in their eyes, who naturally are as churliſh as *Nabal*, and us

as sharp as *Orion* to the earth. He can make a Wolf a Shepherd, and those a safety to his servants, whose hearts were to swallow them up. The earth shall help the woman, that is, the worst of the world, the Church. God made Ravens feed *Eliah* (1 *Kings* 17. 4.) And he said of *Cyrus*, whom he calls a *ravenous Bird*, (*Isa.* 46. 11.) *He is my Shepherd* (*Isa.* 44. 28.) Thus the Lord looseth the bands of *Orion*. And when he hardens their hearts against us, who formerly were tender towards us, or when he turns their hearts to hate us, who formerly loved us and shewed us favour, then the Lord may be said to bind the sweet influences of *Pleiades*. What sweet influences of favour did the people of *Israel* receive from *Pharoah* and the *Egyptians*, at their first coming thither, and long after? yet afterwards, what grievous Task-masters were they to them? their favours were all restrained and changed into yokes and bands: whence was this? The *Psalmist* answers fully (*Psal.* 105. 25.) *He* (that is God) *turned their heart* (that is, the heart of the *Egyptians*) *to hate his people, to deal subtilly with his servants*, and cruelly too. Thus the Power and Name of God is both wayes magnified. Whenas we have the most benigne *Pleiades* dropping down sweet influences upon us, God can stop them; and when we have the hardest bands of *Orion* upon us, the Lord is able to loose them. This glory is due to God in all the changes which we meet with in this world, whether from good to bad, from the favours to the frowns of men; or from bad to good, from their frowns to their favours, from their bands to their embraces: all is of God. And I conceive the scope of God in these questions, was chiefly to bring *Job* to that conclusion. The next verse bears the same sense.

Vers. 32. *Canst thou bring forth* Mazzaroth *in his season? or canst thou guide* Arcturus *and his Sons?*

This also is a denying Question; Canst thou? thou canst not *bring forth* Mazzaroth *in his season*. The word rendred *to bring forth*, is applyed, First, to the birth or bringing forth of children (*Gen.* 15. 4.) Secondly, to the earths bringing forth flowers & fruits (*Judg.* 13. 14.) Thirdly, to the rising of the Sun or Stars (*Gen.* 19. 23.) (*Neh.* 4. 21.) Thus here, canst thou cause *Mazzaroth* to rise, and go forth? *Or canst thou bring forth*

Mazzaroth?

What's

What's that? Some Interpreters conceive, that by *Mazzaroth* we are to understand those Constellations which Astronomers call the *twelve Signes of the Zodiack*, which are expressed for learning sake, by the fancied names of living creatures; so that according to this interpretation, the Suns appearance in, or passage through those monthly signs, is the *bringing forth of* Mazzaroth *in his season*. But most generally they are taken for the Southern Stars, and thought to be the same with those (*Chap.* 9. 9.) Called *the Chambers of the South*; and seeing the other three are named there, it is not improbable that under this word the fourth is intended. Master *Broughton* calls them, *far Stars in the South*: The letter of the Hebrew imports that; and the Seventy derive it from a root, that signifies to separate or disperse, because those Stars are far separated, or are at a great distance from us, who lye under the Northern Pole. *Canst thou bring forth* Mazzaroth *in his season?* that is, canst thou make that Constellation appear in its proper time? thou canst not. Hence take these brief Notes.

The Stars of heaven are brought forth by special order and appointment.

As men are brought forth at such a time, in such a place, so are they by an order from God; The Stars of heaven are not under any law of man on earth, no, nor of the Angels in heaven, (*Psal.* 19. 4, 5.) *In them* (speaking of the heavens) *hath he* (that is, the Lord) *set a Tabernacle for the Sun, which is as a Bride groom coming out of his Chamber* (every morning, to visit his Spouse the earth) *and rejoyceth as a strong man to run a race*; what is there spoken of the Sun, is true of *Mazzaroth* and of all the Stars, whether planted in the Northern or Southern, in the Eastern or Western parts of heaven? 'Tis the Lord who brings them all forth, and that *in their season*.

Note secondly;

The Stars of heaven have their seasons, and keep their seasons.

They keep them punctually to a minute, to a moment, they know their times, and they keep time; they have their seasons of rising, and their seasons of setting. (*Psal.* 65. 8.) *Thou makest*

Sunt collectionis syderum, quæ usus obtinuit, ut vocentur ζῴδια quasi parva animalia alii vero dicunt significare τὸν ἀστρῶον κυνα sydereum canem Chrysost. *apud* Orus.

Colligunt quidam hic Mazzaroth *esse quod ibi dicebatur penetralia Austri.* Merc.

Remotiora signa Heb. *separationes*, i.e. *sidera à nobis qui sub polo arctico degimus (ut Jobus) separata; sic autem vocantur sidera meridionalia quæ oriuntur in principio æstatis*, Pisc.

makest the out-goings of Morning and Evening to rejoyce; Some Stars go out in the Morning, others go out in the Evening, their times are various, but they all keep their time, (*Psal.* 104. 19.) *The Sun knoweth its going down*, that is, the time of its going down, the place of its going down; In this we may see what we should do, or our own duty.

Let us come forth in our season. The Stars are brought forth in theirs, and shall not we! happy are they that *come forth, and bring forth* in their season. To hit time is a mercy as well as a duty! *Paul* indeed said of himself, (1 *Cor.* 15. 8.) that *he was an abortive*, or *born out of due time*. An abortive in nature, is one that comes into the world before the due time. *Paul*, as to his spiritual birth or new birth through grace, was not, nor can any one be new-born before the due time. We may rather say, that we are new-born too late than too soon, or before our time. *Paul* might say he had been too long a proud *Pharisie*, a formal professor, and at last, a persecutor of those who professed the truth of the Gospel in truth; and therefore in that sence *Paul* was not an abortive, or born out of due time, namely, before his time: But *Paul* might say so of himself, that he was so, First, Because he was the last of the Apostles that was called. The other Apostles were called by Christ, while he lived here on earth: *Paul* was called by Christ from heaven, after his death and departure from the earth. Secondly, He was born like an abortive, or those that come out of due time, because of the violence, and grievous pangs which accompanied his new-birth: He was smitten from his horse to the ground, and lay as one dead in his passage to his new-life. Such was the suddenness and violence of his conversion, that it was most like an abortion. Thirdly, The Apostle himself seems to give the reason in the next *Verse*; we know abortives are usually very weak and imperfect children, and less in body than those born in due time. Now such was Saint *Pauls* humility, so low was he in his own thoughts, that he calls himself (*vers.* 9.) *the least of the Apostles, not meet to be called an Apostle*. In all these, or in any of these notions, the Apostle *Paul* might say he was born out of due time; yet both as to the truth and seasonableness of his conversion, he was born in due time and in his full time. Now as there is a due time, a season for our spiritual birth, so for our fruit-

fruit-bearing in spirituals. It is said of every godly man (*Psal.* 1. 3.) *He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season*, that is, seasonable fruit. The Stars appear in their season, and so should the fruits of every Gospel-professor. If we should see Winter-stars in Summer, and Summer-stars in Winter; if the Sun should rise at Mid-night, or go down at Mid-day, how prodigious would that appearance and disappearance be! if the Sun should not rise and set just at the time we look for him, it would breed horror, and put all men into an amazement. But now the Lord brings forth *Mazzaroth* and all the Stars in their season. O therefore, let us look to our seasons; we shall be reproved else by the Stars of heaven, *Mazzaroth* will be a witness against us. *Canst thou bring forth* Mazzaroth *in his season?*

Or canst thou guid Arcturus *with his Sons.*

Here's a fourth question: *Canst thou guid?* The word signifies to guid, or conduct gently, softly, canst thou guid them as a Shepheard guids his flock? canst thou guid them as a Father guids his Family, his Wife, Children, and Servants? canst thou direct them their course, how or which way to go? Some think he useth the word guid, because this constellation represents the form of a Wain or Wagon, and is by us commonly called *Charles-wain*, or *the greater Bear*. *Canst thou guid*

Arcturus.

That's another Constellation, seated in the Northern Pole, notably conspicuous to us in a clear night. 'Tis the Sea-mans mark or guid. The Lord who guids that Star, hath made it a guid to the Sea-man in the night; by looking to that, he knows how to make his course. *Canst thou guid* Arcturus

With his Sons.

Some read *Arcturus, and her Daughters*; Master *Broughton*, and her Children: We render in the Masculine Gender, *and his Sons*. There is one principal Star, and several other Stars that stand as Children about their Father or Mother; and therefore the Lord expresseth them by that familiar Allusion, *Arcturus and his Sons, canst thou guid them?*

A radice נחה *duxit placidè & sensim fecit pastor oves.* Arcturus *est stella insignis, quæ oritur in principio Autumni: Hebræi putant esse septem stellas quæ semper apparent in nostro hemisphærio, & congregationis dictas; nam* עדה *est congregatio, Mercer.* עדי *Sive Cynosura supra alias stellas in apice cæli, tanquam mater in alto supra filios suos sedens cum iis certissima ratione circumducitur, Goc.*

Hence Note,

First, *The Stars have a Guid a Governour.*

The Stars move as directed. God himself is the guid of the Stars, not Min. As a Shepheard guids his flock in the fields, so the Lord guids the Stars in that spacious field of the heavens; yea, he names and numbers them, as a Shepheard doth his flock. (*Psal.* 147.) *He telleth the number of the Stars, and call's them all by their names.* The Prophet exhorting the people *to lift up their eyes on high*, that is, to the heavens, presently adds, *and behold who hath created these things?* (*Isa.* 40. 26.) that is, the heavens, and the furniture of them, *he bringeth out their host by number* (that is, the host of the Stars) As an Army is enrolled and numbered, how many thousands they are; so doth the Lord bring forth that host by number, *and calleth them all by names, by the greatness of his might, for that he is strong in power; not one faileth.* There's not one of the host of heaven, not one of the Stars that faileth, but comes forth at Gods call, and appears as it were in rank and file, when and where the Lord gives command. Thus the Prophet speaks of the Stars, as Gods host; and of the Lord, as a Commander or General of an army, knowing their number, nature, place, and office; mustering and marshalling them, ordering them out upon service as he pleaseth. And whereas in the best disciplin'd armies of men, many fail when drawn out to service, some for fear, others through unfaithfulness, not a few through weakness and sickness; here's neither weak nor sick, neither an unfaithful nor a fearful one in this host, *not one faileth*: Nor doth the Lords memory fail, for he calls them *all by their names*; which shews the perfect remembrance, and exact knowledge which the Lord hath of them all. It is reported, as a wonder, of *Cyrus* King of *Persia*, that he having a vast Army, yet knew them by face, and was able to call every man by his name. What then shall we say of this wonder? The Lord who *guideth* Arcturus *and his Sons*, who leads out this innumerable Army of the Stars, knows every one of them by name, and sends them forth by name, upon what enterprise or service he pleaseth.

Plin. *lib.* 7. *c.* 24. Valerius Maximus *lib.* 3. *c.* 7.

The Lord having questioned *Job* about those four eminent and well known Constellations, *Pleiades* in the Spring, *Orion* in the Winter,

Winter, *Mazzaroth* in the Summer, and *Arcturus with his Sons* in the Autumn, to convince him, that as he was not able, nor any man else, to alter the natural motions or courses of the Stars, so that neither he, nor any man else, was able to alter the course of his providence.

The Lord (I say) having done questioning *Job*, about these four notable Constellations of heaven in special, proceeds to interrogate him more generally about the whole heavens, in the next Verse.

Vers. 33. *Knowest thou the Ordinances of heaven? canst thou set the Dominions thereof in the earth?*

Surely as thou knowest not the special laws by which I govern the *Pleiades*, *Orion*, *Mazzaroth* and *Arcturus*, so not the general laws by which the heavens are governed. *Knowest thou the Ordinances of heaven?* The word here rendred *Ordinances*, is often rendred in the Psalms *statutes*, *laws*, *decrees*: *knowest thou the laws or statutes of heaven?*

The word rendred *heaven* is of the dual number, as Grammarians speake, because, in what part soever of the earth any man stands, the heaven is cut in two parts (as to him) by the Horizon, whereof one part is over him, and the other under him; As there is a heaven above us, so a heaven below us, though whersoever any man is on earth, heaven is above him. *Knowest thou*

The Ordinances of heaven?

Now the Ordinances of heaven may be of two sorts.

First, Those which God hath given to the heavens. The heavenly bodies move according to his constitutions who made heaven and earth. חקות שמים

Secondly, Those which the heavens give to the earth, or to man on earth. The heavens may be said to impose their laws upon the earth, men being guided and directed by the changes and motions of the heavens, how to order many of their motions and actions on the earth, those especially which concern the earth. The heavens give these common laws (as I may say) to men concerning the earth; First, When to Till the earth. Secondly, When to cast their Seed into the earth. Thirdly, When

to reap and gather the fruit of the earth. When to perform any part of Husbandry to the earth, is known only by the heavens; that is, the heavens by their motions and vicissitudes, shew men the seasons of doing these and these works on earth. And if men obey not these laws of heaven, nor observe their seasons, they loose all their labour and cost bestowed on the earth.

Again, when he saith, *knowest thou the Ordinances of heaven?* the meaning may be this; *Are the heavenly bodies disposed or impowered by thy wisdome? hast thou given them vertue to work upon inferiour bodies?] hast thou made the statutes by which they are governed, or by which they govern?* That's the Lords Prerogative.

Hence note; First,

The heavens are under a law, they have their statutes.

They are under a law in a three-fold Respect. 1. In respect of their motion, how and whither they shall move. 2*ly*. They are under a law as to their influences, where and on whom they shall drop them down. 3*ly*. (Which necessarily follows the former) They are under a law as to their effects and operations upon the Creatures, whether for good, or for evil. The heavens can neither hurt nor help us, but according to higher order. This threefold law may be understood in that one Scripture (*Jer.* 31. 35.) *Thus saith the Lord, which giveth the Sun for a light by day, and the ordinances of the Moon and of the Stars for a light by night.*

Note Secondly;

What all the Laws and Ordinances of heaven are, is a secret to man.

Knowest thou them? saith God to *Job*. There are some Ordinances of heaven, or some things for which heaven is ordained, which are easily and commonly known; such are the changes of seasons, with the division of night and day, of winter and summer. There are also secret Ordinances and Orders given to the heavens, according to which they produce many unexpected and extraordinary effects here on earth, as Drought, and the consequent of it, Famine; Infection in the air, and the consequent of it, Pestilential diseases and Mortality. Who knows these ordinances of heaven? and if these are so unknown? then we may conclude,

First,

First, If man know not such like secret Ordinances of heaven, surely he is much less able to understand the secret counsels of heaven. We know but litle of those things that are commonly seen and felt among us, but there are reserves which we cannot know at all.

Secondly, We may hence also conclude, If the heavens have their statutes and Ordinances, as to their motion, *&c.* then much more hath man statutes and ordinances according to which he should move. The heavens never move but according to ordinances. Let us be sure, that whatever we do, we have an ordinance or word of God for it, either express or consequential. If the heavens be under such a rule, shall we think God hath left man at random or without a rule, how to speak, and think, and do in this world? It is dangerous to move without an ordinance, much more to move against an ordinance; we should take heed of acting besides a Law, much more of acting against a Law. *Knowest thou the Ordinances of heaven?* (and as it followeth)

Canst thou set the dominion thereof in the earth?

Cast thou set his force upon the earth? So Mr. *Broughton* translates. *To set the dominion*, is to make one have dominion, and as it were, to appoint a Lord or Governour in the earth: This is not mans work, but Gods. As if God had said to *Job*, *Canst thou give power to, or impower the Stars to rule day and night, to cause diversity of weathers and of seasons, to which all things here below must submit, or with which they must needs comply?* The word which we read *Dominion*, signifies an *under dominion*, an inferior dominion; it signifies a Magistracy or power under a Power. The Hebrew language hath two words, the one signifying the power of a Judge, who gives the rule of the Law; and the other, here used, signifying the power of a Sheriff, who sees execution done. A person may be in power, and have great command, yet not the first or chief command. The Heavens have not a supream or an absolute command over the earth, but a dominion by way of administration they have, and that a large and great one. Heaven hath a dominion so far as to execute and fulfil that which God the supream Judge orders, determines, and gives forth, both concerning persons and things here on earth. The heavens have a ministerial dominion, respecting most changes wrought in this world.

Their

à שטר *unde* משטרן שוטר *præfectus, ideo non nemo præfecturam vertit.* Drus. *τροπὰς οὐρανοῦ quod* Augustinus *interpretatur commutationes cœli.*

Ponere dominium est facere ut dominetur, & quasi dominum constituere. Hoc homo non facit, sed solus Deus. Drus.

Qui simpliciter judicat & sententiam pronunciat dicitur שפט *Sed executor, qui judicatum exequitur & cogit refractarios obedire sententiæ judicis dicitur* שוטר

Their ministry respects, not only the constant and usual changes of times and seasons barely considered, but they have also a ministry with respect to those usual and rare changes, which (according to the appointment of God) befal the persons and conditions of men in this world. *Canst thou set the dominion thereof in the earth?* Thou canst not; but I can and have, I have set and determined what dominion the Heavens shall have upon the earth, or how they shall exercise their dominion.

Hence observe;

The Heavens have a power on the earth.

Some Astrologers give them a power of doing all on the earth, as if both our lives and livelihoods depended wholly upon the Aspects of Planets: It is not this mans endeavour (say they) nor that mans skill, but all flows from the Stars. These make or put the Heavens, which are Gods work, into the place of God himself; they put the heavens into the place of the God of Heaven. All things are in the hand of Heaven, say they. We say, All things, even the Planets themselves, are in the hand, and at the dispose of God. We grant, and this Text proves, that the Heavens have a great power upon the earth; we cannot but see and feel what the Sun doth upon the earth, we see, it distributes the year into four seasons, Summer and Winter, Spring and Autumn; we see, it makes Equinoxes twice in the year, when days and nights are of an even length, and as many Solstices, in one of which dayes are of greatest length, and nights in the other. We see how the Sun brings forth several effects in those several seasons, even the generation or corruption of natural things. We know also, that as the North draws the Magnete or Load-stone, so the Sun, the *Heliotrope*, a flower so called, because it follows the motion of the Sun. It is said also, that the Sun hath a great power upon the Cock, who therefore croweth about midnight, as if he did then congratulate or welcom the return of the Sun from the Antipodes to our Hemisphear. Though these instances are not demonstrative or concluding, yet they are probable evidences of the Heavens dominion in the earth.

Further, 'tis generally agreed, that the Moon hath a great Power upon the waters, causing the ebbing and flowing of the Sea; as also, upon those inhabitants of the Sea, *Shelfish*, because they

they are observed to increase with the increase of the Moon, and to decrease at the wane of it.

Nor may we deny the heavens have a dominion upon the bodies of men; for, though we subscribe not to those fancies of Astronomers, who have fixed a special star as ruling the special parts of mans body, as you see in Almanacks; who tell us also, That in the body of man, the *Sun* answers the heart, *Mars* the gall, *Jupiter* the liver, *Mercury* the mouth and tongue, *Saturn* the head; though (I say) we subscribe not to these, no nor to those other sentiments of theirs, who ascribe a special dominion to the seven Planets over the seven ages or stages into which the course of mans life is commonly divided; that is, First, Infancy to the dominion of the *Moon*; Secondly, Childhood to *Mercury*; Thirdly, Youth to *Venus*; Fourthly, Adolescency or the young mans state to the *Sun*; Fifthly, Compleat manhood to *Mars*; Sixthly, Old age to *Jupiter*; Seventhly, extream or decrepid old age to *Saturn*; yet doubtless the Stars have a great power upon the bodies of men, as well as upon Plants and all sorts of Vegetables, subordinately to the power and appointment of God, who ruleth all things and persons according to the pleasure and uncontroulable soveraignty of his own will.

Again, Naturalists tell us (and many are not far from believing them) that the Planets have great power over minerals and metals; They say, Gold is under the dominion of the *Sun*, Silver of the *Moon*, Iron of *Mars*, Lead of *Saturn*; and that Tin and Coppar are under the dominion of that Planet by them called *Jupiter*. Now whether or no God hath set these metals under the peculiar dominion of these stars, I will not dispute; nor will I deny that there may be a natural sympathy and congeniality between them, nor that their influences may be very operative and effectual towards their generation, production, and full concoction in the bowels of the earth.

Only let us take heed that we be not found giving that to the Heavens which God hath not given them. Remember, the dominion here intended of the heavens over the earth, is a ministerial, not a supream dominion; 'tis not, I dare say, any such dominion as those Astrologers cry up, who would perswade or make us believe,

First, That the dispositions and manners of all men are under the dominion of the Planets and Stars. Se-

Secondly, That the very way and courſe of every mans life, is ordered by the dominion of Stars and Planets.

Thirdly, That all the ſucceſſes and events, good or bad, of mens actions and undertakings, depend upon the Stars and Planets.

Fourthly, (which ſome have adventured to affirm) That the riſe and fall of great perſons and families, together with the growths and declinings of whole Kingdoms and Commonwealths, are under the dominion of the Stars.

Fifthly, That the flouriſhings and decayings of Arts and Sciences depend upon them. Yea,

Sixthly, That the ſtars operate much towards the planting and progreſs, towards the rooting up or going back of Religion.

But this Scripture intends not any ſuch dominion of heaven over the earth: *Moſes* hath told us long ſince what this dominion is (*Gen.* 1. 14.) *And God ſaid, let there be lights in the firmament of heaven, to divide the day from the night; and let them be for ſigns and for ſeaſons, and for days, and for years.* The ordinary lights or ſtars of heaven, are always for ordinary ſignes and ſeaſons; and ſometimes there are extraordinary lights ſeen in heaven, or the ordinary are ſeen appearing in an extraordinary manner, to ſignifie that God is about to do extraordinary things, or to bring forth extraordinary times and ſeaſons.

So then, they who ſay the heavenly bodies have no power, or produce no effects upon the earth or earthly bodies, oppoſe not only the teſtimony of ſenſe and daily experience, but this, and other expreſs teſtimonies of Scripture. And as for thoſe who aſcribe all thoſe things before mentioned, or any one of them abſolutely to the dominion of the heavenly bodies or luminaries, they put them in the place of God himſelf, and overthrow the common foundations of Religion, which teacheth us to depend wholly upon God for all things, which teacheth us alſo to truſt in him alone, and to look upon his favour (not the favourable looks or aſpects of the Stars) as the fountain of all our good, as alſo to fear him and his diſpleaſure alone (not the diſpleaſed looks of the Stars) as the fountain of all penal evils.

Therefore let us in theſe things ſpeak and think according to ſobriety. All that I ſhall add for the concluſion of this Point, is,

Firſt, Let us be warned and awakened by the ſignes of Heaven; but

but let us not be diſmayed at them; let us leave that to the Heathen, who know not God (*Jer.* 10. 2.) or rather, let us pray, that the Heathen may no longer be left under that blindneſs and bondage.

Secondly, If any would know what ſhall come to paſs, or would acquaint themſelves with future events, whether with reſpect to perſons or Nations, let them not go to, nor conſult Star-gazers, but the holy Scriptures, the Word of God; for he hath given us a written word, wherein as in a glaſs, we may ſee,

Firſt, What God would have us to do, and how to order the whole courſe of our lives.

Secondly, What good, what bleſſings, what ſucceſſes, we are like to have or may expect through his free favour to us in Chriſt, we walking humbly, holily, believingly before him.

Thirdly, What evils, what croſſes, what curſes, what miſeries, what miſchances (as we ſpeak) we are ſubject to, and may fear, if we walk proudly, impenitently, frowardly, in the way of our own hearts. We need not go to the Stars if we would know what is like to befal us in this life; let us conſult the Promiſes, and they will tell us what good we ſhall receive, if we believe and obey; let us go to the threatnings, and they will tell us what evils will be our portion, if we are unbelieving and diſobedient. Let us fear God, not the Stars; let our hope be in God, not in the Stars. If we are evil, and do evil, the moſt auſpicious conjunctions, benigne and promiſing appearances of the Stars in our nativity, will never produce us any true good; and if we are good, and do good, their moſt inauſpitious, harſh and threatning appearances ſhall do us no hurt: It needs not trouble us under what Star we were born, if we are new born. One being told, that the Stars in power, or which had the dominion in his birth, bare him no good will, anſwered, *I care not for that, I have had a ſecond birth. Do not my words* (ſaith the Lord, *Mic.* 2. 7.) *do good to him that walketh uprightly?* doubtleſs they do, and ſo they will, let the Stars do their worſt. Let us ſit down quietly in this aſſurance, That whatſoever rule or dominion Heaven hath in the earth, the dominion of God is over, and over-ruleth the Heavens.

JOB, Chap. 38. Vers. 34, 35, 36, 37, 38.

34. *Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee?*
35. *Canst thou send lightnings, that they may go, and say unto thee, Here we are?*
36. *Who hath put wisdom in the inward parts? or who hath given understanding to the heart?*
37. *Who can number the clouds in wisdom? or who can stay the bottles of heaven,*
38. *When the dust groweth into hardness, and the clods cleave fast together?*

IN the context of these five Verses, return is made to the Meteors of Heaven. The Lord having questioned *Job* about the Stars, those pure heavenly bodies, the *Pleiades*, *Orion*, *Mazzaroth*, *and Arcturus with his Sons*; here puts the question afresh about the aireal bodies, or the natural works of God in the Air. The first question concerns the *Clouds*, and the effects or births of them, *the waters*.

Vers. 34. *Canst thou lift up thy voice to the clouds?*

That is, canst thou do it effectually? *Canst thou speak so loudly that the clouds above may hear thee; and so powerfully, that they will obey thee?* Any man, the meanest man may lift up his voice toward the clouds; but no man, no not the mightiest man, can lift up his voice to the clouds and be heard; that is, be obeyed by them: *Thou canst not command the clouds.* Though a man speak, and speak aloud, though he lift up his voice (as God bid the Prophet to his people) like a Trumper, to the clouds, yet the clouds will be deaf at his voice, as deaf as sinners commonly are at the voice of a Prophet, though lifted up like a Trumpet. The voice here intended, is an effectual voice; such a voice to the clouds is proper and peculiar to God alone, whose power and Empire is so great and large, that he can stretch forth his voice to the clouds far and near all the air over, and cause them both to appear

Numquid descendet ad te pluvia imperio tuo? Vatabl.

pear at his call, and presently to empty themselves and pour out their waters according to his direction, upon any coast or quarter of the earth. The text is singular, *Canst thou lift up thy voice to the cloud?* canst thou lift up thy voice to any one of them, as it were by name? We render it plurally, *Canst thou lift up thy voice to the clouds*, to any one, or to all of them?

That (as it followeth) *abundance of waters may cover thee.*

As if the Lord had said; If I lift up my voice to the clouds, they presently dissolve and melt, and abundance of waters flow down to cover man and beast; to cover the fields, the corn, the grass; nor is it any marvel, if the clouds, those thin, and, upon the matter, liquid bodies, melt and flow down at the voice of God, whenas at his voice the mountains flow down, and the rocks themselves, even the hardest rocks are melted into waters, or give forth abundance of water (*Num.* 20. 8.) *Eliphaz* said to *Job*, at the 22. *Chap.* of this book, and the 11. *Vers. Abundance of waters cover thee.* The words are the same there and here, but the sence is very different; *Eliphaz* meant it there, of metaphorical waters, the waters of affliction, with which God covered, yea, almost over-whelmed and drowned *Job*; But the Lord speaks here of natural waters. *Job* could not call to the clouds, and get abundance of those waters to cover him, nor was he able in a way of command to get one drop of water from the clouds. The words are plain, and the scope of them obvious, even to convince *Job* yet further of his inability and frailty; or that he ought to leave God to the government of the world, to the government of Persons, Families, and Nations, for as much as himself was not able to govern a cloud, nor to order out the least shower of rain.

Hence Note;

Man hath no absolute or soveraign power over any creature.

Clouds will not be commanded, cannot be commanded, by the greatest and mightiest of the sons of men. *Job* was a great Prince himself, yet he could not, neither can the greatest Princes of the world command a shower nor a drop of rain to fall from the heavens. Man cannot command the clouds to rain, either when he will, or where he will, or how much he will; these

powers belong to God alone. Yet in one sense man may lift up his voice to the clouds, and abundance of waters will cover him. There is a twofold voice of man? First, A commanding voice; And secondly, A praying voice. Let man lift up his commanding voice to the clouds, as long as he will he shall get down no rain, but if man by faith lift up his praying voice to the clouds, that is, to God, in whose hand the clouds are, he may get rain, yea, abundance of waters to cover him. (*Zach.* 10.1.) *Ask ye of the Lord rain, in the time of the latter rain, so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field.* At the voice of man humbly praying, the Lord makes *bright clouds*; or (as our Margin hath it) *lightnings*, which fore-run black clouds; to those God gives showers of rain, and those showers of rain give every one grass, that is, they cause all sorts of Vegetables to spring and flourish in the fields, both for man and beast. This was one of the cases which *Solomon* put in his prayer, at the dedication of the Temple for the Lords answering of prayer. (1 *Kings* 8.35.) *When heaven is shut up, and there is no rain, because they have sinned against thee; if they pray towards this place, and confess thy name, and turn from their sins when thou afflictest them; then hear thou in heaven, and forgive the sin of thy servants, &c. and give rain upon thy land.* When the clouds are lockt up, when they are as brass over our heads, prayer moves the Lord to open them, or to melt them down into showers, for the refreshing and fructifying of the earth. The Apostle *James* (*Chap.*5.17,18.) tells us, that *Elias* covered the earth with abundance of rain, by lifting up his voice in prayer. *Elias (saith he) was a man subject to like passions as we are, and he prayed earnestly that it might not rain, and it rained not on the earth by the space of three years and six months: And he prayed again, and the heavens gave rain, and the earth brought forth her fruit.* The holy history makes the same report (1 *Kings* 18 45.) *And it came to pass in the mean while that the heaven was black with clouds and wind, and there was a great rain*, &c. If we would have rain, we must ask for it, and lift up a praying voice to God, who commands the clouds; it is a vain thing for us to lift up a voice to the clouds in our own name, to command them to give us rain in the season of it.

And as this is true of the clouds and rain, so of all creatures, Their

Their powers and vertues, their efficacies and influences are not at our command, but if we look up to God and wait upon him in prayer, he can command them all to give out their vertues both to serve our necessities and accommodate our delights. Now, as in this question God shews *Job* his insufficiency to command water, so in the next to command fire from the clouds.

Vers. 35. *Canst thou send lightnings that they may go, and say unto thee, here we are?*

What lightning is, hath been shewed once or twice already, in this and the former Chapter, and therefore I shall not stay here in any discourse, either about the nature or the wonderful effects of lightning.

But the Lords manner of speaking, and his purpose in speaking here about the lightning is very considerable, and calls for further discourse. *Canst thou send lightnings that they may go*, &c. As if the Lord had said, *If thou canst not prevail with the clouds to send rain? canst thou prevail with them to send lightning? hast thou the command of thunder and lightning?* will the lightnings come forth at thy bidding?

The words may have a double allusion. 1. To the General of an Army commanding his Souldiers, and they going at his word. 2. To the Master of a Family, who gives orders to his Servants, and they go at his word; *Canst thou send lightnings that they may go*

And say unto thee here we are? or, as the Hebrew is, *Behold us.*

That manner of speech *here we are* or *behold us*, is a description of the most ready obedience, either of Souldiers to their General, or of Servants to their Master. Will the lightnings obey thee thus, and say, here we are? Some expound these words, as supposed to be spoken by the lightnings, upon their return from some former service given them in charge by God, as having dispatcht what they were sent for, and were ready to go again. Hence the Latine translator gives it thus; *That they being returned (or after their return) should say unto thee with reverence, here we are.* 1. Ready to go whithersoever thou wilt send

Ut reverentia tibi dicent adsumus, Vulg.

send us. 2. Ready to do whatsoever thou wilt enjoyn us. As if the Lord had said; *Canst thou send forth the lightnings, and will they return to thee, and say, we have done thy commands, and here we are again to receive fresh commands, or new orders from thee?* Surely, as the rain will not thus obey thee, so neither will the lightnings, neither the one nor the other will be thy servants, to go of thy errand, or execute thy will.

The same note which I gave before concerning the rain, might be taken up here again concerning the lightnings, *They are not under the command of man*, &c.

Secondly, for as much as the Lord here denies this priviledge, both respecting the rain and lightning unto man, he would have us understand and know that both are in himself; though you cannot, yet I can command them, both are under my dominion. While the Lord shews *Job* his impotency to command these meteors, he asserts his own omnipotency; as he hath made them, so he can rule them.

Hence observe;

All creatures, even those which seem to be most out of command, are fully under the command of God.

What, to appearance, is more out of command than the lightning, that quick, that piercing, that fierce and fiery creature, yet that stirs no more than a stone, till the Lord commands; and at his command it stirs, and is gone in a moment. *The Lord God hath spoken* (saith the Prophet *Amos* 3. 8.) *who can but prophesie?* And as a faithful Prophet cannot but prophecy, so the not only faithless, but senseless creatures cannot but do what God hath spoken. That of the *Psalmist* (*Psal.* 104. 4.) which we read, *who maketh his Angels spirits, his Ministers a flaming fire*; some render thus, *who maketh the winds his messengers, and the flames of fire his ministers.* That is, he useth tempestuous winds and flames of fire as his messengers and ministers. The same Hebrew word that signifieth *an Angel*, signifieth *a Messenger*, at large, and the same word that signifieth *a Spirit*, signifieth also *the Wind.* And as the words, so the truth will bear both translations or constructions; for as those higher or highest of rational creatures, the Angels; so those high inanimate creatures, the winds and lightnings, which may properly be called *flames of fire*,

fire, are the Ministers and messengers of God; that is, they go forth and Minister according to his Word, they say, *Here we are.* The Lord by a call or word speaking can have whom and what he will to serve his purpose, and fulfil his decrees. It is said (2 *King.* 8. 1. as also, *Psal.* 105. 16.) *The Lord called for a famine*, a famine of bread; and he no sooner called, but the famine came, and said, *Here am I*; the famine presently brake the staff of bread, and did eat up all the good of the Land. The Prophet *Haggai* (Chap. 1. 11.) represents the Lord, saying, I *called for a drought* (which is the usual fore-runner of famine) and the drought said, *Here am I*; it came presently as soon as the Lord commanded. On the other hand, when the Lord made many promises under the new Covenant, among other things, he said, *I will call for plenty* (Ezek. 36. 29.) *I will call for the corn, and will increase it, and lay no famine upon you.* As in those other places he called for famine and drought, so here he saith, I will *call for plenty*, and it shall say, *Here am I*; abundance of corn and grass, and fruits of the earth came at that call. Lamenting *Jeremiah* speaking of the woful captivity of the people of *Israel*, saith (*Lam.* 1. 15.) *The Lord called an assembly against me*, that is, I conceive, an assembly of the *Assyrians* and *Babylonians*, an assembly of men, an army of men; he caused them to assemble and come together; he did but call, and they said, *Here we are*, and we will go vex *Judah* and *Jerusalem.* Thus, if the Lord call for famine and drought, if he call for an assembly of men, for men assembled with the sword of war in their hand, to punish and chastise any people for their sin; they will surely come and do his pleasure: whatever the Lord calls for, cannot but come. Take this inference from it;

If the Lord have such a command upon all creatures, even the inanimate creatures; if the lightnings answer him when he calls, Here we are, *Then how readily should men, the best of visible creatures answer his call and say*, Here we are?

When the Lord said to *Abraham* (*Gen.* 12. 1.) *Get thee out of thy Country, and from thy Kindred, and from thy Fathers house, unto a Land that I shall shew thee*, he never disputed the case, but (saith the Apostle, *Heb.* 11. 8.) *Obeyed and went out, not knowing whither he went.* He never enquired what the place was to which

which he was to go, nor what accommodations he should find when he came thither: *Abraham* knew he was to go whither God called him to go, though whither he was to go he knew not. And when long after this the Lord called to *Abraham* (*Gen.* 22. 1.) he said, *Behold, here I am*; or, *Behold me*; as if he had said, Lord, I am here ready to obey thy command, to go of thy errand, to carry whatever message thou shalt put into my mouth, to do whatever work thou shalt put into my hand; and that *Abraham* did not complement with God, it appears in the same Chapter; for though when God commanded him to offer up *his Son, his only Son* Isaac, *whom he loved*, every word was enough to wound his heart, & the last deepest (to part with a Son is hard, with an only Son harder, with a son dearly beloved, is hardest of all, especially when he must be not only passive but active in this loss, & his own hand must give the parting blow) yet *Abraham* being called to this hard and hot service, said, *Here am I*, and readily obeyed. This readiness at the call of God, *David* professed from his own experience (*Psal.* 27. 8.) *When thou saidst, Seek ye my face, my heart said unto thee, thy face Lord will I seek.* That is, as thou hast commanded that I should worship thee, so I do; or, what thou, O Lord, sayest, is my desire; thy command is not only the resolution, but the request and supplication of my soul. We have the like readiness of that holy Prophet *Isaiah*, who (after the Angel with a coal from the Altar had touched his lips, and cleansed him from his filthiness) hearing the Lord enquire for a messenger, *Whom shall I send?* presently answered (as the lightning in the Text) *Here am I, send me* (*Isa.* 6. 8.) Lord, I am ready to go whithersoever thou wilt send me. This should be, &, in some measure is the temper of all believers; though they may have, & to their sorrow, find many reluctancies and stops, yet this is in the heart of every true believer, to be ready at the call of God, & to say, *Here I am.* When the Apostle *Paul* had a call to preach the gospel of Christ, which once he persecuted, *Immediately* (saith he, *Gal.* 1. 16.) *I conferred not with flesh and blood*; he made no delayes, muchless any excuses, least of all any denials, but *was obedient to the heavenly Vision.* As soon as he had that vision and call from God to go and preach the Gospel, he never stood reasoning and conferring with flesh and blood, he put no questions, he asked not this or that mans opinion, whether it were best for him to go or not; neither did

did he confer with the flesh and blood in his own heart, he conferred not with himself, he consulted not his own safety, nor any carnal interests, but did as he was commanded. And unless we do thus, not only will the ordinary practise of servants to Masters rise up in judgement against us (*Mat.* 8. 9. *I am a man under authority* (said the Centurion) *having soldiers under me*; I have a superior officer, and I have inferior soldiers, *and I say to one go, and he goeth; and to another come, and he cometh*: Such is or ought to be the carriage of soldiers and servants towards their Superiors. Now I say, unless we readily obey the voice of God, not only will the daily practise of servants, but the practise (if I may so speak) of the lightnings from the clouds, will rise up in judgement against us and condemn us. Shall a servant say, *Here I am*, at the call of man? Shall the lightning say, *here I am*, at the call of God? and shall not man say so at Gods call? Shall men put questions to Gods commands? Shall they query, *Will the world bear it if I do this? or, will this stand with my ease and profit, with my credit or commodity, when God requires it?* If any do so, the lightning may flash in the face of their consciences, and not only blast them as stubborn and disobedient, but brand them for foolish and unwise, or, at least, for want of wisdom; about which the question is put to *Job* in the next verse.

Vers. 36. *Who hath put wisdom into the inward parts? and who hath given understanding to the heart.*

Some Interpreters conceive, that at this verse the Lord enters discourse with, or begins to question *Job* concerning living creatures; and beginning here with man, the chiefest of visible living creatures, he proceeds to inferior living creatures, the beasts of the earth, and the fowls of the air, as followeth in the 39*th* Chapter: Yet the very next verse offers a great objection against this opinion; for there return is made to the former matter, the works of nature. Vers. 37. *Who can number the clouds in wisdom? or who can stay the bottles of heaven?*

And therefore I rather conceive, that this 36th verse is to be joyned with the two former already opened; as if here the Lord would convince man, that as he hath not power sufficient to com-

mand, so not wisdom enough to dispose, either of the Rain or of the Lightnings; under which, by a *Synechdoche*, all other creatures may be comprehended. As if God had said, *Whatever wisdom man hath, is of my putting into him; now I have not given him wisdom enough, nor taught him how to order and dispose the clouds and lightnings; and if I have not given him wisdom for these things, whence should he have it?* So then, according to this way of interpretation, the 37th verse which followeth, gives a reason why man cannot attain to this priviledge, the government of the clouds, the disposal of rain and lightnings, even because God hath not given him any such wisdom. All the wisdom which man hath, is the gift of God; but God hath not given man wisdom to order the clouds and lightnings, therefore he hath no such wisdom.

Who hath put wisdom into the inward parts?

Wisdom may be taken either generally for knowledge, which is the light of the mind, and may be called speculative knowledge; or particularly, for prudence, which is practical knowledge, in the due ordering and manage of things before us. *Who hath put wisdom*, of either sort,

Into the inward parts?

The word which we translate *inward parts*, signifies sometimes *the Reins*, and sometimes *the Heart*. The *Chaldee* paraphrase renders, *Who hath put wisdom into the heart*: The matter is not much, to which of them we determine it; for, though *the heart* in Scripture, is usually put for the seat of wisdom, and *the Reins* for the seat of the affections; yet *David* saith, *My reins instruct me in the night season* (*Psal.* 16. 7.) To instruct or teach, is properly the work of wisdom. The word is well rendred by us, *the inward parts*, for that takes in all; wisdom lyeth within (*Psal.* 51. 6.) *Behold thou desirest truth in the inward parts, and in the hidden* (part) *thou shalt make me to know wisdom.* The *inward parts*, in the former part of that verse, and *the hidden* (part) in the latter, are the same; by both, or either, he means his soul in all the faculties or operations of it. And indeed, neither *the Reins* nor *the Heart*, nor any, nor all the members of the body, are properly or strictly wisdoms seat. Wisdom is lodged in the soul,

soul, *in the man of man*, as some call it; and therefore that must needs be intended here: but because Naturalists speak of wisdom, as lodged and exercised in bodily parts, some placing it in the heart, some in the head, others in the reins; therefore we may well place it (as our Translation expresseth it) in *the inward parts*. The original word strictly imports, *that which is covered over*, the root is rendred *to cover*; and Grammarians give this reason of it, because the reins and kidneys are covered with fat. But seeing all the inward parts of man are in a sense covered parts, that notation of the word may very well sort with our Translation; as also with that which is the exposition of the inner parts, the mind or soul of man. So then, *Who hath put wisdom into the inward parts*, is plainly this; Who hath planted it in the mind or soul of man? who hath rooted it there? who hath made man wise? some give the sense thus, *Who hath made man a reasonable creature?* or bestowed that rational faculty upon man, whereby he is able to apprehend the truth of the works of God, and to inquire into, and find out many secrets in nature? Thus some (I say) expound it, specially of that rational power with which man, as man, is naturally endowed, and not of wisdom attained in Schools and Academies by study, or in the world by experience, which is but the lightning of reason, or of that natural wisdom planted by God in man as a reasonable creature. Taking this sense, *Who hath put wisdom into the inward parts*, is no more but this; Who hath made man a rational creature? who among men, can take this honour to himself, and say, I have put this wisdom, called reason, into my self or any man? surely none: 'Tis the sole prerogative of God to put wisdom, in the lowest and commonest notion of it, reason, into the mind of man. *Who hath put wisdom into the inward parts?*

Sapientia non tantum in corde, sed & in renibus aliquo modo posita est. i. e. Quod omnis hominis affectus à divina quadam sapientia irradietur. Coc.

Renes כליות *vocantur, ut quidam volent quia sunt oblitæ adipe.* Drus.

Quis posuit, &c. insinuans se de illa sapientia loqui, quæ nec co-operante ratione, nec industria humana, nec per ullam disciplinam acquisita est. Janson.

Hence observe;

Mans natural reason is the gift of God.

All wisdom floweth from God, the eternal and inexhaustible fountain of wisdom; it is of God that all men have reason, as well as that any men have grace. Reason is a very great gift, take it barely, as unpolished and unheightned, by study, by Arts, Sciences and experiences: Wisdom, as planted in nature, is a high favour. As grace sets one man above another, so this natural

wisdom sets every man above the best of bruits. And as this wisdom in man (which is properly called wisdom) so that Analogical wisdom, or that appearance of wisdom, that is in many subtile bruits, is of *Gods* putting & planting too. And if so, then much more those higher indowments, the polishings and the inrichings of mans reason, are of God. Reason is that ground or soyl, which being tilled and dress'd, manured and well wrought upon, brings forth those excellent fruits of wisdom which ennoble the mind of man. (*James* 1. 17.) *Every good gift, and every perfect gift is from above. The good gift*, may be taken for natural wisdom; that's of God: and the *perfect gift*, for infused wisdom, especially in spiritual things; that's more of God, that's chiefly *from above, and comes down from the father of lights, with whom there is no variableness nor shadow of turning.* From this point we may infer,

First, Seeing wisdom, both that which is planted in man, as a rational creature, and that also which man acquires by industry, is of God, *Then God knoweth how wise any man is, and what any mans wisdom amounts to.* God can easily compass the wisest man in the world. The wisdom of some men is beyond the compass of many men; but the wisdom of all men, is infinitely within the compass of God. He that hath put wisdom into man, is himself wiser than all men. Thus *David* argued (*Psal.* 94. 9.) *He that planted the ear, shall not he hear? and he that formed the eye, shall he not see?* doubtless he doth. God hath made sight and hearing, and therefore the seeing and the hearing powers are transcendently in God. And as it followeth (*vers.* 10.) *He that teacheth man knowledge, shall not he understand?* certainly he doth. He understands and knows, not only what men understand and know, but he understands how much understanding, and what knowledge any man hath; God looks through all.

Secondly, If God hath put wisdom into man, *then he can take wisdom from man, he can destroy the wisdom of the wise*, he can turn the wisdom of an *Achithophel* into foolishness. As he can make a fool wise, so he can make a wise man a fool, or befool the wisest men.

Thirdly, If all wisdom be of the Lords putting in, *then let none be proud of their wisdom.* There is nothing that we are so apt to be proud of as of our wisdom. If we have but better natural parts than others, we are presently lifted up above others; if we have better acquirements than others, we are apt to be proud of our selves. A little knowledge puffeth up, and indeed that which puffeth up is but a little. True wisdom, though great, doth not puff up, for that leads us to him that gives us wisdom, and that will keep us humble.

Fourthly, We may infer, *if the Lord hath put wisdom into man, then man ought to be thankful to the Lord for the wisdom he hath.* As man should not be proud of his wisdom, because how much soever he hath, he hath received it; so man ought to be very thankful for wisdom, because how much or how little soever it is he hath received it. If all receipts from God call for thanks, how much more this receipt of wisdom? which, next to grace, is the most precious thing we receive from him, and is it self sometimes put for grace.

Fifthly, *If wisdom be of Gods putting into man? then let men be careful to use their wisdom for God.* That stock which another man hath put into our hands, he expects we should use it for him; especially, that we should not use it against him, or to his disadvantage. How wicked are they, who are so far from using their wisdom for God, that they use it against God, that is, against his interest, truth, and servants. *Pharaoh* said (*Exod.* 1. 10.) *Come on, let us deal wisely with them.* And what was it for, but to vex and enslave Gods *first born*, the people of *Israel*. He that imploys his wisdom to any evil purpose, imployeth it against God, and so armes himself with what he hath received from God to resist God: Wo to those who do so. Wisdom is of Gods giving; use it then for him, and dedicate it to him; above all, take heed of using it against him. It had been better for that man that he had been a bruit, than that he should be so brutish, as to imploy his understanding and reason against God.

Sixthly, If the Lord hath put wisdom into man; *Then man must be accountable to God for his wisdom*, as also for all the other talents which he hath received. Wisdom is a great talent; they who are so wise as to know what that means, will use it tremblingly, that they may give their account rejoycingly. They are wise indeed who daily consider, whence or from whom they had their wisdom, and before whom they must come to a reckoning

ing, what they have done with it, even before him who hath put all their wisdome into them. *Who hath put wisdom into the inward parts?*

Or who hath given understanding to the heart?

This latter part of the *Verse* is of the same sence with the former, only it is doubled to shew the certainty of the thing; *understanding* in the heart is the same with wisdom in the inward parts.

Yet here is a word in the Original used for the *heart*, different from what is commonly used, and so occasions a difference among Interpreters and Translaters. Grammarians derive it from a word that signifieth *to look or behold, to see and foresee*, and the Noune signifieth a *picture*, because pictures are pieces of art, which draw all mens eyes to behold and look upon them; and the heart is therefore exprest by this word, because it forms, and as it were (by its imaginative faculty) draws the picture of all things in it self, or because in the heart or mind of man the forms of all things are represented: Mans imagination delineates and shapes a thousand varieties within it self, or man hath the picture and prospect of all matters in his heart, and therefore the same word signifies the heart and a picture, drawn and delineated to the life. That's the force of the word which here we render *heart*.

The *Latine* translation renders at a great distance from us, yet the letter of the Text may bear that reading also. *Who hath given understanding to the Cock?* Interpreters following this translation, conceive that here the Lord begins to question *Job* about irrational living creatures; Having said, *who hath put wisdom into the inward parts?* to wit, of man; he now adds *who hath given understanding to the Cock?* The same word that signifieth the *heart*, signifies also a *Cock*; as the heart foreseeth and looketh upon things afar off, so the Cock foreseeth the rising of the Sun and the break of day, and therefore hath his name from his fore-sight. They who follow this Translation, speak many things of the wonderful fore-sight of the Cock: and surely God hath placed a natural wisdom in that creature constantly to understand the hours of the night. *A Cock is a natural clock* to

שכוי *appellatio est cordis vel mentis, à* שכה *quod est prospicere unde* משכיות *picturæ quæ prospiciuntur dictæ, & metaphoricè picturæ seu prospectus cordis i.e, imaginationes seu species rerum, quæ veluti in corde pinguntur, vel à delineatione conceptuum animi.* Merc.

לשכוי *Thargum interpretatur* ללבא *cordi, à* שכה *quod est prospicere, sic vocatur cor, quia speculatur & considerat omnia,* Druf.

Quis dedit gallo intelligentiam? Vulg.

to any family, he hath his first, and second, and third crowings; and having a kind of natural instinct concerning the course and return of the Sun, he claps his wings and crows, as rejoycing at his coming, and willing to awaken all to entertain him and prepare themselves for labour, study and business, at his approach. But I shall not stay upon this; And the general stream of interpreters keeps in the former channel, expounding this latter part of the *Verse* as the former, with respect to man. *Who hath given understanding to the heart?* It is a truth (I grant) which the *Jewish Talmudists* teach, that God is to be praised who hath given such understanding to the Cock, that he is able to distinguish the hours of the night, and tell us of the approaching day, that it surprize us not like sluggards unawares. The natural Historian reports the useful qualities of the Cock: And one of the Antients wittily takes notice of the Cocks crowing in the Gospel, which awakened *Peter*, according to Christs prediction, *Before the Cock crow twice, thou shalt deny me thrice: The Cock* (saith he) *was a Preacher to call* Peter *to repentance*. Christ made use of a Cock to press that eminent Disciple into a conviction of, and sorrow for his sin; for at the crowing of the Cock, *he remembred the words of Christ, went out and wept bitterly*.

But that the question propounded to *Job* in this *Verse* concernes the wisdom given to man, not to beasts or birds, is plainly proved by the questions put him in the two *Verses* following. Which shew that though God hath given man wisdom sufficient for many great purposes, yet not for the purpose there expressed, as not for several other purposes.

Vers. 37, 38. *Who can number the clouds in wisdom? or who can stay the bottles of heaven, when the dust groweth into hardness, and the clouds cleave fast together?*

In these two *Verses* we have two questions more propounded by God to *Job*. The first whereof is about the numbring, the second (though under another title) about the stopping of the clouds.

Who can number the clouds in wisdom?

The word rendred *clouds* is sometimes translated *heavens*, and so a learned Interpreter gives it here; to which he adds this gloss,

Talmudici in Judaicis precationibus dicunt at docent cum gallus canit dicendum esse, Laudetur qui gallo dat intelligentiam.

Gallus enim haud dubie non aliunde quam à Deo didicit noctis momenta discernere proclivius tamen estut pro corde exponamus, Merc.

Plin l. 10 c. 21. *Cantavit Gallus non ut tempora distingueret, sed ut petrus pœniteret,* Ambros.

שחקים

Quis tam prudenter fecit? cœlus eo numero quo sunt, Vatabl.

gloss, *Who hath made the heavens with such wisdom in that number wherein they are? who can number them?* The word rendred *number* signifieth both to number things Arithmetically, and to demonstrate them Logically; and it may be taken in either or both senses here, *who can number the clouds in wisdom?* that is, who hath wisdom sufficient to tell how many clouds there are? Man hath not arithmetick enough to number them. The clouds are many in their sorts or kinds, and they are many more in their singulars, or (if I may so speak) individuals; there are many sorts of clouds, and there are many of every sort; as there are many sorts of living creatures, and very many of every sort, so of the clouds; we may as well number the waves of the sea or the stars, as the clouds of heaven. If we look up to one part of heaven, we may see more clouds than we can number; how great then is the number of the clouds in the whole circumference of the heavens?

Again, taking the word as it signifieth to *demonstrate* logically, or to declare, the question imports thus much; Who can clearly and perfectly set forth the nature of the clouds or the various effects which they produce, and services which they are imployed in? *Who can*, either in the former sense or in this, *number the stars of heaven?*

Hence note;

The wisest among men can neither exactly tell how many the clouds are, nor fully demonstrate what they are.

As the number and nature of the stars, so of the clouds (which are beneath the stars) *exceed mans wisdom.* The least and lowest works of God are above mans reach, how much more his greatest works, and those which are far above?

Quis sapphirinas effecit nubes sapientia? Jun.

Yet further, from this word which we translate *to number, to declare, or demonstrate,* that precious stone *the Saphir*, mentioned often in Scriptures hath its name; and so the Text is rendred thus, *who can make the clouds saphirine, or like a Saphir?* the meaning is, *who can make the clouds bright and clear like the Saphir-stone?* The Saphir is a most pleasant resplendent and beautiful gem: That glorious throne which was shewed the Prophet in vision (*Ezek.* 1. 26.) had the *appearance of a Saphir-stone*, that is, it had a most excellent and illustrious appearance. Now saith

saith the Lord *who can make the* clouds (dark of themselves) *like a Saphir-stone?* that is, serene, pleasant, beautiful, and delightful to the eye. God can make *bright clouds* (*Zech.* 10. 1.) clouds wonderful fair and pleasant to behold, even as pleasing to the eye as a precious Saphir. As this translation holds out a truth in it self, so 'tis very sutable to that which followeth,

Or who can stay the bottles of heaven?

Hunc interpretationem postulare videtur antithesis quum additur, & lagenas cœli quis collocet, q. d. quis cœlum nunc serenum ac sudum, nunc verò nubilum reddat, Pisc.

Clouds darken the heavens, but when the Lord stayeth the clouds from rain, then the heavens are clear like a Saphir; God can make the heavens cloudy or clear.

Who can stay the bottles of heaven? that is, the clouds, *who can stay them*, or (as the Hebrew strictly) *who can cause them to lye down?* Master *Braughton* renders, *who can destill the barrels of heaven?* The word here used signifies a bottle, or any vessel wherein liquor is preserved; and it may be taken either for a bottle made of skin, a leathern bottle, or for a bottle made of clay, an earthen bottle, a Potters bottle, as 'tis called (*Isa.* 30. 14.) The clouds are like a leathern or an earthern bottle, which as it holds the liquor, so being unstopped and held up, the liquor runs out; *who can stay the bottles of heaven?* that is, if God once unstop the clouds, they presently pour downrain, and who can stay them from raining? no man can. That's a plain sence; as if the Lord had said, who can hinder the clouds from giving down rain, if once opened? who but I can restrain the rain (which is heavy of it self and tends naturally downwards) from falling out of the clouds?

Concentum cœli quis dormire faciet, Vulg. נבל *per quinque puncta significat Nablium, instrumentum musicum utri simile, & habens chordas quæ pulsantur.*

There is another reading of this part of the verse, *who can stay the harmony of heaven?* The *Vulgar Latine* renders, *who can make the musick of heaven sleep*, that is, cease, or be quiet. The reason of this translation is this, because the same word which signifieth a bottle, signifies also a musical instrument somewhat resembling the form of a bottle (*Psal.* 33. 2.) Thus some take it here, as intending that musical or melodious harmony, which antient Philosophers have affirmed is made by the motion of the heavenly sphears; yet by this they do not mean a proper musical sound or harmony, such as the *Pythagoreans* dreamed of, which some other learned men have said is so sweet and ravishing, that if we did but hear it, we could neither

 eat,

eat, nor drink, nor sleep: Yea, they tell us, that *Moses* while he did not eat, nor drink, nor sleep those forty days in the Mount, was all that while taken up, and ravished with that Musick; but you may put that among *Jewish* fables.

Sober men following this translation, *who can stay the musick of heaven?* understand by it only the harmonious concord and agreement, which all the heavenly Orbes unfailably observe in their several courses, without the least jarr or discord. That's a truth, shewing the great wisdom and power of God, who hath put the heavens into such a sweet order, that they move, not only constantly, but harmoniously. Though the motion of the heavens makes no audible or proper musick, yet it makes an intelligible or metaphorical musick, that is, the heavens move orderly, there is an agreement in their motion, which is the sweetest musick in heaven among Saints and Angels, and among good men on earth. We say of men moving peaceably in their places, as becomes them, there is a harmony among them. And how blessed a thing would it be, to see all sorts of men moving orderly in their spheres? what a harmony would it make, to see every one doing his duty, and doing it in his place? whereas to omit duty, makes our lives useless; and to do it out of our place, makes us troublesome and unharmonious. And therefore, though I insist not upon this reading, yet it were well if all would insist upon the moral of it, labouring to make harmony (as much as may be) in all their motions. But I pass from it, and rest in our own,

Who can stay the bottles of heaven, that is, who can make them leave raining? The Lord by a late question convinced *Job* that no man can make it rain (*vers.* 34.) *Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee?* and by this question he would convince him, that no man can obstruct or hinder the rain. *Who can stay the bottles of heaven?*

Hence observe,

It is God who stayeth or restraineth the clouds from raining.

Should not the Lord put stopples into those bottles? should not he close up those barrels, they would drop down continually? and instead of watering, drown the earth. When in the days of *Noah* the Lord opened the bottles of heaven forty days together

gether, who could stop or stay them? Did not the clouds pour down till the whole world was over-whelmed? and unless the Lord did now stay the clouds, and forbid them to give out their whole stock, they would again over-whelm the world. There are Seas of waters above our heads, God keeps them in from hurting the earth, and lets them out to help it. The next *verse* intimates at least this power of God over the clouds and the season when he exercises it: *Who can stay the bottles of heaven?*

Vers. 38. *When the dust groweth (or is poured) into hardness, and the clods cleave fast together?*

The Margin of our Bibles gives us the former part of the *verse* in a very different translation, thus, *When the dust is turned into mire.* The earth hath had its fill, if not too much rain, when the dust is turned into mire? And when 'tis so, who but God stayeth the bottles of heaven from pouring down overmuch?

But I shall only open the reading in the Text, of which there are two interpretations.

First, Some expound it of staying the rain when there is most need of rain, or when the earth wants it most, or in a time of drought: For then the earth groweth hard like a molten-pillar, and the clods thereof cleaving one to another make clefts in the body of the earth. In a time of great drought, the earth at once cleaves asunder, and runs closer together, as it were to succour it self. Who stayeth the bottles of heaven, when the earth is chapt and gapes for rain to soften and cool it? Surely man doth it not, nor can he be said to do it (unless *meritoriously*) It is God alone who *efficiently* stays the clouds from rain in a time of drought, or when the necessities of the earth call aloud for it. Taking the words in this sense.

Observe;

God can stop any of our mercies (as here the rain) when we have most need of them.

I (saith the Lord *Amos* 4. 7.) *have withholden the rain from you when there were yet three months to the harvest, and I caused it to rain upon one City, and caused it not to rain upon another City; one piece was rained upon, and the piece whereupon it rained not,*

withered. One months drought before harveſt threatens a ſcarſity or dearth of Corn; but two, yea, three months drought, muſt needs uſher in a dreadful famine.

Vocem בְּצֹקֶת *variis ſermocinationibus exponit* בְּ *quod ſignificat, fermentari atque intumeſcere,* R. Piſc.

The ſecond interpretation of theſe words ſeems yet more clear, *Who can ſtay the bottles of heaven, when the duſt groweth into hardneſs, and the clods cleave faſt together?* that is, *who but God can ſtop rain when there is no farther need of rain?* As if the Lord had ſaid, *When the bottles of heaven have given out ſo much rain as may fit the earth for fruit-bearing, or when the ground hath had its fill, ſo that the light duſt is turned into lumps of earth, and that duſt which was raiſed and toſſed with every breath of wind, is cladded and agglutinated by water into a maſſie ſubſtance; when, I ſay, 'tis thus with the earth, who can ſtay or ſtop the bottles of heaven, from raining more, to the ſpoil of all, but my ſelf?* So then the true uſe of rain is held forth in this 38. *verſ.* namely, that the duſt of the earth being moiſtened with rain, may coaleſce or be joyned cloſe together. This, I conceive, is the moſt natural and proper ſenſe of the Text. For the earth, which by drought was crumbled into duſt, rain falling plentifully upon it, is knit again into one body, like meal or flower into which leven is put, and ſo is made ready to receive, nouriſh, and bring forth whatever grain is caſt into the boſome of it.

Humore aquæ terræ partes continentur, & uniuntur quæ ante diſjunctæ fuerant, Merc. Ut perfuſio ſit fermentandæ terræ, ut conglutinentur glebæ, Jun. Tranſ. *I. e. ut terram ſiccam pulverulentam eſt, aboriditate immiſſis pluviis fermentet ad glebarum conflagem & rerum ex ea naſcentium alimentum,* Jun.

Rain falling upon the duſt embodies it. The ground moulders in a time of drought; but when rain comes, that hardens it. The duſt (as we commonly ſay) flyes before, but as drought cleaves the earth, ſo rain cauſeth the parts to unite; and then the earth, which like a heap of ſand would not hang together, becomes ſolid and fit for tillage. Now when ſo much rain hath fallen as prepares the earth, and (as the word imports) fermentates or levens it to receive the ſeed caſt into it, then, *who ſtayeth the bottles of heaven?*

Hence note, Firſt,

Rain compacts the earth.

As moiſture looſens compacted things, ſo it compacts or knit together looſe things. The earth is ſoon made duſt by droughts, and it would be a very duſt-heap, if it had no moiſture to reunite it. The Lord threatens his people, in caſe of diſobedience (*Deut.*

(*Deut.* 28.24.) to *make the rain of their Land powder and duſt*; that is, they ſhould have duſt and powder, inſtead of water. Long drought turns the earth to duſt. In this learn, how great a mercy there is in rain.

Secondly note,

The Lord knows when the earth hath had ſufficient rain.

And therefore (unleſs in judgement) he will not let the clouds run waſt; he will ſtay his bottles from letting down one drop more, when once the duſt (by rain falling upon it) *groweth into hardneſs, and the clods cleave faſt together.*

Note Thirdly,

'Tis a mercy, when the earth hath enough, that God ſtops the bottles.

As it is a duty, when we have drank enough, to *ſtop the bottle*, that is, to give over drinking; ſo 'tis a mercy, that the Lord ſtops the bottles when the earth hath drank enough. When the earth hath enough, the Lord ſometimes will not ſtop the bottles of heaven, but lets them pour down rain, till the fruits of the earth are utterly ſpoyled; and this he doth for the puniſhment of mans ſin always, and ſometimes for the puniſhment of thoſe ſpecial ſins, mans unthankfulneſs for, and abuſe of the fruits of the earth; that is, becauſe he did not ſtay the bottle, when he had taken enough.

Now, if the Lord knows when to give rain, and when to ſtop it, with reſpect to husbandry, and the natural fruits of the earth, then doubtleſs he knows and will take care to give rain for the ſouls of his people, when they have need. (*Pſal.* 68. 2.) *Thou, O God, didſt ſend a plentiful rain, whereby thou didſt confirm thine inheritance, when it was weary*; which is ſpecially meant of ſpiritual rain. There are bottles of heaven which water ſouls. The Preachers of the word are thoſe bottles or clouds, which hold and diſtil the myſtical rain; & the Lord will not ſtop them, till he ſees the hearts of men made fit to bring forth the fruits of righteouſneſs & holineſs; he will not ſtop (I ſay) that ſpiritual rain, till this be effected, unleſs in judgement to a people, that have deſpiſed the rain, and ſlighted thoſe ſhowers of divine doctrine; againſt ſuch the Lord will ſtop the bottles of heaven, & then their ſouls turn to duſt,

and

and their hearts become hard as rocks, or like the mountains, upon which neither rain nor dew falls, fruitless and barren of every good word and work.

JOB, Chap. 38. Vers. 39, 40, 41.

39. *Wilt thou hunt the prey for the Lion? or fill the appetite of the young Lions,*
40. *When they couch in their dens, and abide in the covert to lie in wait?*
41. *Who provideth for the Raven his food? when his young ones cry unto God, they wander for lack of meat.*

THe Lord having by a multitude of questions proposed to *Job* concerning inanimates, or creatures without life, such as are the Earth, the Sea, the Heavens, the Clouds and Meteors, (having, I say, by these questions) convinced him of his weakness and insufficiency, as also, of the transcendent power and wisdom, which abideth and resideth everlastingly in himself; he now undertakes *Job* for the same ends, by putting him questions about the living creatures, and those of three forms or sorts:

First, About the beasts of the earth.
Secondly, About the fowls of the Air.
Thirdly, About the fish of the Sea.

The Lord gives particular instance, or makes inquiry about thirteen kinds of living creatures; whereof seven abide upon the earth, five in the air, one in the waters.

The seven creatures inquired about, which abide on the earth, are, First, The *Lion*; Secondly, The *wilde Goat*; Thirdly, The *Hind*; Fourthly, The *wilde Ass*; Fifthly, The *Unicorn*; Sixthly, the *Horse*; and, Seventhly, The *Elephant*, under the name of *Behemoth*, as is most generally conceived.

The five creatures inquired about, that live in the air, are, First, The *Raven*; Secondly, The *Peacock*; Thirdly, The *Ostrich*; Fourthly, The *Hawk*; and, Fifthly, The *Eagle*.

Of the third sort, namely, such as live in the water, or in the Sea;

Sea, *Job* is questioned only about one, the *Leviathan*, or the *Whale*, a creature of a vast magnitude; of so vast a magnitude, that take all the other twelve creatures and joyn them together, the *Leviathan* exceeds them all in magnitude; as will appear in the description given of him at large, in the one and fortieth Chapter.

The Lord in this latter discourse with, or questioning of *Job*, seems to descend, or to put matter of easier resolution to him than he had done before, and doubtless he doth; yet he doth it for the greater and fuller conviction and humiliation of *Job*. As if the Lord had said, *If (O* Job) *thou findest thy self puzled and unable to give any tolerable answer and resolution to the questions which I have proposed, about the whole bulk or body of the earth and Sea, or about those great things that are wrought in the heavens, and in the air, then consider, how thou art able to answer my questions about these lesser things, which are also near unto thee, the beasts of the earth, fowls of the air, and the fish of the Sea.* The Lord even in these works, makes manifest his glorious perfections, far exceeding the reach and apprehension of man, as well as in, yea more than in, those other works of his mentioned before.

There are two things especially, of which the Lord would convince *Job*, with respect to these living creatures:

First, Of his care and providence in the provision that he daily makes for them.

Secondly, Of his power and wisdom, in the extraordinary strength and strange qualities which he hath bestowed upon them, and indued them with; in some of which they much surpass man, the master-piece, and master of the whole invisible Creation.

The general scope and aim of God, in putting questions to *Job* about these living creatures, seems to answer a secret doubt which some might have concerning his providence. *True, the Lord governs the Heavens, the Stars, the Thunder, the Lightnings, the Rain; but doth he look after things below?* Yea, the Lords care and providence about inferior creatures, is very great, condescending to the very wilde beasts of the earth, to the fowls of the air, as also, to the fish of the Sea; and hence the Lord would have *Job* understand, that surely he had a much greater care of him, and of the affairs of the children of men. Who can but conclude, That if the Lord hath such a respect to these irrational crea-

Ego qui omnia justa dispensatione procuro, circa te tantum O Job videbor injustus. Philip.

creatures, which live only the life of sence, then much more hath he a care of man, and among men, of good men, who are his children, and of them most of all in their afflictions and troubles. So that, the Lord by these questions, seems to bespeak *Job* thus: *How comes it to pass, that thou shouldst so much as doubt, whether I take care of thee or no, when I take care of, and look to the wilde beasts of the earth, to the fowls that flie in the air, yea, to the fish that swim unseen in the Sea?* Or thus, *Am I thus solicitous to look after Lions and Goats, Hinds and Unicorns, the Ostrich and the Peacock?* &c. *am I so careful to look after these creatures, many of which are of very little use to man, and some of them a trouble to man? and dost thou think I will not have a care of thee? learn therefore from what I now question thee about, that I can never be cruel to thee, or forgetful of my faithful servants, who am mindful of the bruit beasts and ravenous birds.* This seems to be the general tendency of the Lords discourse with *Job*, continued from the close of this 38. Chapter, quite through the 39. a great part of the 40. and the whole 41 Chapter.

Ut discat Job Deum non sævum esse in suos, qui tam beneficus sit in feras. Chrysost

Having thus given a prospect of the whole, I shall now proceed to the particular animals here named, and to that first which is not only named in the order of the Text, but is looked upon also as first in dignity, a King among beasts, *the Lion.*

Vers. 39. *Wilt thou hunt the prey for the Lion?*

The Lord speaks thus, because the Lion is a beast of prey, he liveth by hunting, by hunting, catching, and feeding upon other beasts; the Lion is a *Nimrod* in the world, a *mighty Hunter*: Naturalists say, he is so curious in his diet, that he scorns to feed upon any carcase that he hath not hunted and killed himself, or that hath not been hunted by a Lion. He will not touch a carcase that lies dead in the field; but what he feeds upon, is what he conquers and kills, and that therefore it is here said, *Wilt thou hunt the prey for the Lion?* thou needst not, he is able enough to hunt for himself.

Yet some Travellers report, that there is a little beast called *Jackal*, somewhat bigger than a Fox, who usually doth that service for the Lion, to hunt the prey for him, and may be called the Lions Hunter. Mr. *Purchas*, in that Book called his Pilgrimage, gives us this relation; *The Lion* (saith he) *hath the* Jackal *for his*

Purchas Pilgr.

his Usher, which is a little black shag-haired beast, about the bigness of a Spaniel, which when the evening comes, hunts for his prey, and coming on the foot, follows the scent with open cry, to which the Lion as chief hunter gives diligent ear, following for his advantage. If the Jackal *set up his chase before the Lion comes in, he howls out mainly, and then the Lion seizeth on it, making a grumbling noise, whilst his servant stands by barking; and when the Lion hath done, the* Jackal *feeds on the relicks.* Thus far that industrious collector of observations from most of the remote parts of the world. And though neither *Pliny*, nor any natural Historian, no nor any Interpreter upon this Text (that ever I met with) have given any intimation that the Lion hath such a servant to hunt the prey for him; yet the testimony of those ingenious Travellers or Navigators, upon whose report of what they have seen or heard in those Countreys, the worthy Author above-named makes this relation (this testimony I say) may be a probable ground for such an Exposition of the Text, that the Lord had in his wise providence provided one *to hunt the prey for the Lion.* Though I conceive the sense of the place to be more general, namely, that the Lord himself hath one way or other taken care, that even the Lion shall have his prey, and that neither *Job* then nor any one else needed take care in that matter. How great an argument that might be, both for *Jobs* conviction and consolation, will appear afterwards. *Wilt thou hunt the prey*

For the Lion?

The word rendred *Lion*, signifies *a stout Lion*; Mr. *Broughton* renders, *the hardy Lion*; others, *the old Lion*; *Wilt thou hunt the prey for the old Lion?* and there's a double interpretation with respect to that translation, That either here is meant a Lion come up to his full strength, and so every way able to provide for himself; or, that by *the old Lion*, is meant a Lion grown so old and weak with old age, that he can no longer provide for, nor hunt the prey for himself; and therefore the Lord saith, *Wilt thou hunt the prey for the old Lion*, that cannot hunt for himself? dost thou provide for the Lion, that cannot provide for himself? 'Tis I, who provide a prey for the old Lion, that cannot hunt the prey for himself. This is a good sense, and I shall touch it in the Observation.

ללביא

Leoni vetulo, qui viribus deficientibus non amplius potest venari; sed à juvenibus capta præda, rugitu eum ad participationem prædæ vocantibus, alitur. Ælian. l. 9. Histor. Animal. c. 1.

However, 'tis plain, that by *the Lion* in the first part of the verse, is meant, an old Lion; for he stands opposed to the *young Lion*, in the latter part of the verse: *Wilt thou hunt the prey for the Lion?*

Naturalists speak many things of the nature of the Lion, to whom I refer the Reader, I shall have occasion to touch some of them, while I mention what the Scripture saith of him. The Lion bears a four-fold resemblance in Scripture.

First, The Lion is the emblem of a King. *Judah*, whose tribe was the Rock of Kings, or the tribe Royal, is called *a Lions whelp* (*Gen.* 49. 9.) Thus spake *Jacob*, *Judah is a Lions whelp; from the prey my Son thou art gone up; he stooped down, he couched as a Lion, and as an old Lion; who shall rouse him up?* The Kings of the earth are compared to Lions; First, Because of their greatness and superiority: What the Lion is among beasts, Kings are among men, their chiefs. Secondly, Because of their stoutness and courage. *Solomon* saith of the Lion (*Prov.* 30. 30.) *He is strongest among beasts, and turneth not away for any*; That is, he is not afraid of any beast. To be *bold as a Lion*, is a sacred as well as a common proverbial, noting greatest boldness. *Aristotle* saith, the Lion never flies or makes any hasty retreat, let the danger be what it will in open view, but goes off, keeping his own pace. A modern Writer speaks thus: *The Lion in* Africk *is more fierce than in colder climates; He shrinks not in danger, except some covert of Woods hides him from witnesses, and then he will take the benefit of a slight, which otherwise he seems to disdain.* Such is the true spirit of Kings; they are much above ignoble fears. Thirdly, Lions resemble Kings, because of their mildness and noblenes to them that submit. Fourthly, Because of the stateliness of their gate, and majesty of their aspect. Fifthly, Because of their vigilancy and watchfulness. The Lion sleeps (say Naturalists) with his eyes open, he sleeps as if he were not asleep; and as some observe, he often moves his tail while he sleepeth, as giving notice, that he is not (as we speak) fast asleep.

Nunquam in locis patentibus fugit aut metuit, pedetentimque discedit. Arist.

Leoni tantum ex feris clementia in supplices. Plin. l. 8. c. 16. *Satis est prostrasse Leoni.* *Vigilans oculus sceptro impositus perpetuæ vigiliæ symbolum est.*

And as the Lion is an emblem of earthly Kings, so, Secondly, of the Lord *Jesus Christ*, the King of heaven and earth, the *King of Kings*: To shew his supereminent excellency, he is called a Lion (*Rev.* 5. 5.) *There was found none worthy to open the Book, but the Lion of the tribe of Judah.* Now Jesus Christ is compared to a Lion upon all those accounts before named, for which worthy and heroick Kings are so compared; for, First, Jesus Christ is King of Kings, and Lord of Lords (*Rev.* 19. 16.) *He is highly exalted; he hath a name given him above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth* (*Phil.* 2. 9, 10.) And as Jesus Christ is like the Lion for his superiority, so, Secondly, for his clemency & true nobleness of spirit towards those who yield unto him: 'Tis enough indeed, to humble our selves before this Lion. How ready must Christ be to receive and embrace humbled sinners, who humbled himself to death, that he might save sinners, even while they were proud and rebelled against him. Thirdly, Jesus Christ is a Lion also, in respect of his watchfulness over his Church. This Lion that keeps *Israel*, *neither slumbers nor sleeps* (*Psal.* 121. 4.) and, Fourthly, for his invincible courage and strength, always ready to be put forth for his Church. The Prophet (*Isa.* 31. 4.) compares Christ to a Lion, that will not be frighted; *Like as the Lion* (saith he) *and the young Lion roaring on his prey; when a multitude of Shepherds is called out against him, he will not be afraid of their voice, nor abase himself for the noise of them; so shall the Lord of Hosts himself come down to fight for mount* Sion, *and for the hill thereof.* As if the Prophet had said, God will protect *Jerusalem* against all her enemies (the *Assyrian* forces are there specially intended) no more regarding or fearing them, than a fierce Lion in the prime of his strength, will regard or fear a company of simple Shepherds, that shall attempt to rescue his prey from between his teeth. And because of this Lion-like power and courage of Christ for his Church, another Prophet saith, that the Church herself shall be as a Lion (*Mic.* 5. 8.) *And the remnant of Jacob* (that is, the true Church) *shall be among the Gentiles, in the midst of many people* (who are enemies and unbelieving) *as a Lion among the beasts of the forest, as a young Lion among the flocks of sheep*; or rather (as the Margin hath it) *Goats, who if he go through, both treadeth down, and teareth in pieces, and none can deliver.* That is (as our late Annotators express it) The faithful shall be endowed with an invincible force of the Spirit of God, to overcome and overthrow the devil, the world, and all their enemies.

Thirdly, The Lion is the emblem of oppressors and tyrants.

They in evil qualities resemble Lions. Thus the Apostle *Paul* called *Nero* (as it is generally conceived) a Lion. *I was* (saith he) *delivered out of the mouth of the Lion* (2 *Tim.* 4. 15.) which though it may be taken in a general sense, for deliverance out of any great danger, yet 'tis specially and particularly applied to the person of *Nero*, who was cruel as a Lion, and had the Apostle *Paul* in his paws at that time. *David* speaking of the multitude of his cruel oppressors, tells us, his soul was among Lions (*Psal.* 57. 4.) that is, among those that were cruel, as the next words explain it; *I lie among them that are set on fire* (with rage and malice) *even the sons of men, whose teeth are spears and arrows, and their tongue a sharp sword.* The Lion is (though in some cases a clement, yet) mostly a cruel, a devouring creature. Naturalists say, he will swallow down whole gobbets of flesh without chewing; yea, that he will swallow down such a quantity at once, as will serve him two or three days without eating more. And as oppressors are shadowed out by the Lion with respect to their cruelty, so likewise with respect to their subtilty and treachery (*Psal.* 10. 8, 9, 10.) *He* (that is, the wicked enemy) *sitteth in the lurking places of the Villages; in the secret places doth he murder the innocent; his eyes are privily set against the poor; He lieth in wait secretly as a Lion in his den; he lieth in wait to catch the poor, &c.* Evil men have as much of the Lions craft, as of his cruelty, and both from him.

Leo est animal carnivorum & ferum; est & voracissimum & repletus duos vel sex dies jejunat. Arist. Histor. Animal. l. 4. c. 5. & l. 8. c. 16.

In the fourth place, The Lion in some things resembles the devil himself, the worst of all creatures. The Apostle *Peter* gives it expressly (1 Epist. 5. 8.) *Be sober, be vigilant; for your adversary the devil goeth about like a roaring lion, seeking whom he may devour*, or swallow down at a draught, as the word signifies. The devil is like a Lion in his wrath, rage, malice and subtilty, to catch and ensnare poor souls, and to make a prey of them.

Christus Leo propter fortitudinem, diabolus propter feritatem. August. *Ser.* 46. *de diversis.*

Lastly, The Lion is an emblem of a godly man, First, For his boldness and gracious confidence in a good cause (*Prov.* 28. 1.) *The righteous is bold as a Lion.* Secondly, For his gratefulness to them who have done him good. Some of the ancients have related strange things of the hospitality of a Lion entertaining a man, and of the gratitude of a man healing a Lion, with the consequents of both. Thus by these Scripture-resemblances, we may learn much what the Lion is, and what his qualities are. *Wilt thou hunt the prey for the Lion?*

De Leone hominis hospite, & homine medico Leonis. Vide Gellium, l. 5. c. 14. & Ælian. l. 7. cap ult.

Or

Or fill the appetite of the young Lions?

Possibly the Lord speaks of *filling the appetite of young Lions* because young Lions have appetites so strong, that a small matter will not fill them. Young ones of any kind, have stronger appetites than those that are old; young Lions especially, whose constitution (say Naturalists) is very hot and dry: that being the temperament of Lions; young Lions must needs require a great proportion of food to satisfie their stomack, and find work for their quick concoction. 'Tis but a while, that the milk of the Lioness will serve their turn, they must have stronger meat; young Lions are soon ready for prey; 'Tis said (*Judg.* 14. 5.) that when *Samson* passed by, *a young Lion roared against him*, or (as the Margin reads it) *a young Lion meeting him roared*; and why did he roar? not so much for anger, as for hunger, desiring to make a prey of *Samson*.

Wilt thou fill the appetite of the young Lion? Some translate it, *Wilt thou fill the company, or troop of young Lions?* that is, all the Lions that are in the den. The word signifies a company or troop, so its rendered (*Psal.* 68. 30.) *Rebukes the company of spear-men*, or *of those that carry the cane.* But though the word may signifie *a company*, yet it is not so used, but where it referrs (as in that *Psalme*) to a compauy of men; and therefore, though that be a good sence, and may well be included in our Translation, which being (according to the Text) in the plural number, *young Lions*, takes in the whole company, how many soever they are. *Wilt thou fill the company of the young Lions?* canst thou give all the whelps in the kennel their dinner or supper? yet I rather adhere to those, who render the word *Appetite*, as we do, than to those who render it *Company*.

Verum est nomen חיות *interdum significare catervam, sed quum de hominibus sermo est Perdere catervam arundine, i. e. hastatorum*, Pisc.

Canst thou fill the appetite (or soul) of the young Lions. The word is translated *life* or *soul*, in the 20. *Chap.* of this Book (*ver.* 22.) as also in the 33. *Chap.* of this Book (*ver.* 18.) 'Tis likewise translated *appetite* (*Prov.* 23. 2.) and when we read *greedy dogs* (*Isa.* 56. 11.) we put in the Margin, *strong of appetite*, implying that the persons intended under that disgraceful denomination *greedy dogs*, were such, who though they had little appetite or stomack to their work, yet had even an insatiable appetite or stomack after their wages or reward. The appetite

Anima pro appetendi facultate.

petite being so quick and lively a faculty, is expreſt by the ſame word that ſignifies life or livelineſs, which is the ſpring and original of appetite. When life ceaſeth, appetite ceaſeth; and the more lively any are, the quicker is their appetite.

Wilt thou fill the life or appetite of the young Lions? These young Lions are oppoſed to the old Lion ſpoken of before; and we may take them either for Lions ſo young, that they are not able to hunt or fetch their own prey, and therefore muſt have prey brought in to them; or we may take them for young Lions that have ſtrength enough to go forth to ſeek their prey. So then, as *the Lion* before may be taken for an old Lion, for a Lion ſo old, that he cannot go forth to catch his prey; and the *young Lions*, for Lions ſo young, that they never had ſtrength to go forth and catch their prey: So we may take the Text in general for old and young, whether able or unable to catch prey for themſelves. *Wilt thou hunt the prey for the Lion? or fill the appetite of the young Lions?*

Hence note, First, The way how Lions live, or get their liveli-hood.

Lions are all for prey.

There is no work ſpoken of that the Lion doth to get his living by, there's nothing ſpoken of any ſervice the Lion doth, all his care is for his belly, *he hunts his prey:* Wicked men in this are like Lions, they are like *Nimrod*, all for hunting, all for catching the prey. The Prophet *Nahum* (*Chap.* 2. 12.) deſcribes the oppreſſing power of *Nineveh*, by a Lion *tearing in pieces enough for his Whelpes, and ſtrangling for his Lioneſſes, and filling his holes with prey, and his dens with ravin.* Tearing and ſtrangling, filling all with prey and ravin, is all that Lions do; nor is the work of oppreſſors and cruel men any other in their kind, nor any whit better. Some of the Antients ſpeaking of the Lion, ſay, that when he roareth, the poor Beaſts that are within hearing are ſo amazed and affrighted, that though they might eſcape by flight, yet they ſtand ſtill and yield themſelves up to him for a prey. Such frights are poor men often put to, by the roaring throats of mercileſs oppreſſors.

Basil. Hom. 9. in Hexam. Ambroſ *Hex. l.* 6. c. 3.

Secondly

Secondly note;

God provides prey for Lions.

God feeds not only Sheep and Lambs, but Wolves and Lions. This note gives us the chief ſcope of the whole context, which is to ſhew the care of God over all. It is ſaid (*Pſal.* 104. 21.) *The young Lions roar after their prey, and ſeek their meat from God.* It is a ſtrange expreſſion, that young Lions when they roar after their prey, ſhould be ſaid to *ſeek their meat of God*; implying, that neither their own ſtrength nor craft could feed them without help from God. The ſtrongeſt creatures left to themſelves cannot help themſelves. As they who fear God are fed by a ſpecial providence of God, ſo all creatures are fed and nouriſhed by a general providence. The Lion, though he be ſtrong and ſubtle, yet cannot get his own prey; we think, a Lion might ſhift for himſelf, no, 'tis the Lord that provides for him; the young Lions ſeek their meat of God: Surely then, the mightieſt of men cannot live upon themſelves, as it is of God that we receive life and breath, ſo all things needful for the maintenance of this life. The Prophet *Jeremiah* gives check to all fleſh (*Chap.* 9. 23.) *Let not the wiſe man glory in his wiſdom; let not the mighty man glory in his might.* As if he had ſaid, neither a wiſe man by his wiſdom, nor a mighty man by his might, can bring any work to an effectual iſſue. That is alſo the concluſion which the Spirit of God made, by the wiſeſt and one of the mightieſt men that ever was in the world, King *Solomon* (*Eccleſ.* 9. 11.) *The race is not to the ſwift, nor the battle to the ſtrong, neither yet bread to the wiſe, nor yet riches to men of underſtanding, nor yet favour to men of skill, but time and chance happeneth to them all:* though men have ſuitable qualities and abilities for the attaining of their ends (what ſuits better the winning of a race than ſwiftneſs?) yet they cannot attain them, without the power and preſence of God in ſome kind and degree or other; the ſtrong Lions would ſtarve, did not the Lord help them to hunt their prey.

Thirdly, If we take the Lion in the firſt part of the *Verſ.* for the old decreped Lion, and the young Lions for ſuch as are not able to go abroad for their prey, the Lord providing for Lions under both theſe conſiderations, yields us this obſervation.

God

God takes care for thoſe creatures, who through infirmities (being either too old or too young) are not able to provide for themſelves.

There's a ſpecial providence of God over them that have ſpecial need. The old Lion, that once could, but now cannot the young Lions that never could hunt the prey, are yet provided for. Old Lions that are ſtrong are taught by natural inſtinct to get prey for their young ones while weak; and the natural Hiſtorian tells us, that the younger Lions, which are ſtrong, are taught by a like inſtinct to hunt the prey for the old ones that are weak.

Leo vetulus qui viribus deficientibus non amplius, Poteſt venari à juvenibus præda capta, rugitu eum ad participationem prædæ vocantibus, alitur, Ælian. l. 9. de natura animal. c. 1.

Fourthly, From the latter words, *wilt thou fill the appetite of the young Lions?*

Note,

God can and doth provide for the creature to fulneſs or ſatisfaction; he fills their appetite.

God, as I may ſay, keeps a good, a bountiful houſe for all his creatures; the young Lions that have ſuch ſtrong ſtomacks ſhall have their fill: Hence we may infer.

Firſt, If the Lord doth thus provide for Lions young or old, one or other, then much more will he provide, and hunt the prey for his faithful people. *David* (*Pſal.* 34. 10.) gives us the Lords word for it, *The young Lions do lack and ſuffer hunger, but they that ſeek the Lord ſhall not want any good thing.* That is, the young Lions may lack, or though the young Lions ſhould lack and ſuffer hunger, yet they that ſeek and ſerve the Lord ſhall not. Lions have a good aſſurance that they ſhall not lack, but the ſervants of God have a far better aſſurance that they ſhall not. *Doth God take care for Oxen?* was the Apoſtles queſtion (1 *Cor.* 9. 9.) *or ſaith he it altogether for our ſakes; for our ſakes* (ſpeaking of Goſpel Miniſters) *no doubt this is written*, (*ver.* 10.) As if he had ſaid, if the Lord did not give that law to the *Jews*, *Thou ſhalt not muzzle the mouth of the Oxe that treadeth out the corn* altogether for our ſakes, yet queſtionleſs he gave it chiefly for our ſakes, and had a far greater reſpect to us in making that law than to Oxen. Thus from the text and point in hand, I may ſay, *Doth God take care for Lions?* Surely, he hath cauſed this to be written, that we may know, he will much more take

take care of his ſheep, of all that fear him and call upon his name. A Lion may come into a ſtarving condition, but thoſe that fear God ſhall not. Lions, though they are very ſtrong & ſubtle cannot always get their prey, but the Lord hath promiſed to miniſter to his people, at leaſt a ſupply of their neceſſities; as *David* ſpeaks, *I have been young, and now am old; yet have I not ſeen the righteous forſaken, nor his ſeed begging bread* (*Pſal.* 37. 25.)

Secondly, Doth the Lord provide to ſatisfaction for the young Lions? doth he fill their natural appetite? then ſurely, he will provide for the ſatisfying of his people in ſpiritual things (*Luke* 1. 53.) *He filleth the hungry with good things.* Who are the hungry? doubtleſs, he the holy Virginmeant the ſpiritually hungry. And what are the good things he fills them with? doubtleſs, ſpiritual good things; they ſhall have not only ſome taſts of theſe good things, but their fill of them; *he fills the hungry with good things.* (*Pſal.* 81. 10.) *Open thy mouth wide, and I will fill it.* God hath much reſpect to fill us with outward good things; but much more to fill us with ſpiritual good things, *open thy mouth wide*, and raiſe up thy deſires after the things of heaven, growth in grace, encreaſe in faith and love, in patience and holineſs, and I will fill it. He that fills the appetite of the young Lions with natural food, will fill the appetite of his Servants with ſpiritual food, which is beſt of all; *they ſhall be abundantly ſatisfied with the goodneſs of his houſe, and he will make them drink of the river of his pleaſures:* (*Pſal.* 36. 8.) He that fills the appetite of the young Lions, will not ſend hungry ſouls away empty. We may reſt in much aſſurance that God will deal well with us, both for ſoul and body, while he queſtions *Job* whether he would do that which himſelf only doth; *Wilt thou hunt the prey for the Lion? or fill the appetite of the young Lions?*

Verſ. 40. *When they couch in their dens, and abide in the covert to lye in wait.*

This Verſe gives a further diſcription of the Lion, whether young or old. Before we had them hunting abroad in the fields, here we have them couching in their dens, and abiding in their covert.

When they couch in their dens.

This couching or bowing down in their dens, may be upon a three-fold account, and so there is a three-fold interpretation of the words.

First, Some taking the Lion for the old Lion and the young Lions for such as are very young, interpret this couching as proceeding from weakness; they couch in their dens, as not being able to go abroad.

Secondly, Others say, they couch in their dens only for rest and ease, having tired themselves in hunting for their prey.

ישח *deprimit gestus hominis insidiantis alicui*, Drus.

Thirdly, That they couch in their dens upon design to catch their prey, thus the latter part of the *Verse* seems to carry it; where 'tis said, *they lye in wait.* So then, this couching in their dens, is either from necessity, as not being able to go forth; or it is a couching in policy, which I rather pitch upon.

They couch in their dens.

As if they were asleep, as if they minded nothing but their ease; yet even then they are busily minding how to catch their prey. As if the Lord had said, *Hast thou* (O Job) *taught the Lion that art and cunning, to lye couchant in his den, that he may steal upon beasts passant, and surprize them unawares. They couch in their dens,*

And abide in the covert to lye in wait.

The word rendred *Covert* signifieth a *Tabernacle* or Tent in which men abode for a time, and is therefore here opposed (as some conceive) to the Lions dens or houses spoken of in the beginning of the *verse.* Beasts (say they) are aware of Lions dens, and so avoid them; but they may pass unawares by the coverts and thickets, where they lye in ambush. But I suppose we need not be thus critical in distinguishing between *dens* and *coverts*, both words may signifie the same place and thing; or at least in both places Lions do the same thing, *Lye in wait.* It is said of the Lord himself (*Jerem.* 25. 38.) *he hath forsaken his covert as a Lion.* The meaning of the Prophet was to shew the Lords purpose to come forth, and tear and rend his enemies by some sore judgment, as a young Lion that rangeth about for his prey. We read

read a little before (at the 34*th verse*) *of the howling of the shepherds*, that is, of the rulers and governours, and of the *cry of the principal of the flock*, that is, of the wealthiest among the people. When the Lion came forth of his covert, there was a howling and a cry made; why so? the Lion came forth to destroy both sheep and shepherds. Thus the Lord comes forth, even as a young Lion, full of wrath and fury to destroy the wicked: He is sometimes like a Lion couching in his den, and abiding in his covert, but he doth it as the Lion,

To lye in wait.

This expression may have a twofold allusion. First, To Fowlers and Hunters, who (in some cases) keep out of sight, that they may with the more advantage take birds or beasts in their snares and toils; *For in vain* (saith *Solomon*, Prov. 1. 17.) *the net is spread in the sight of any bird.* Secondly, To Souldiers, who lye in ambush to surprize their enemy. Thus do Lions; *They* (saith the Text) *couch in their dens, and abide in the covert to lye in wait.* Here,

First, Taking that interpretation of the words, which supposeth, the Lion lying down in his den through age and weakness,

Observe,

The strongest creatures are tamed and weakened by age.

The Lion is the strongest among beasts, yet he cannot always range in the fields and hunt for prey, he must come to his den, and keep house there. 'Tis so with men, how strong soever they have been, yet old age necessitates them at last to keep house and home. All must submit to time, and yield to those infirmities, which old age inevitably bring upon us. Time is called, *The eater of things*; 'Tis so also of persons, that *great eater* will eat out the strength of *the eater* himself, that is, the Lion, as *Sampson* called him in his riddle proposed to the *Philistines* (*Judg.* 14. 14.) Time reduceth our strength to weakness, our life to death. Time confines us first to our chambers, then to our beds, and then to our graves. The Liou must give over his hunting and couch in his den.

Tempus edax rerum.

Secondly, Taking the Lion as politickly abiding in covert, and waiting for his prey;

Observe,

As the Lord gives much strength, so much craft to some creatures.

There are creatures of little strength which have much craft, others have little craft but much strength, in some both meet together; and among them we may number the Lion, he is a crafty one as well as a strong one; he hath his covert, there he waits for his prey. We may parallel men with beasts in this regard; among them some are strong but not crafty, others are crafty but not strong, and not a few are both. Such *David* compared to a Lion (*Psal.* 10. 4, 8, 9.) *The wicked through the pride of his countenance will not seek after God:* What will he seek after then? the 8*th.* and 9*th. verses* tell us, *He sitteth in the lurking places of the villages, in the secret places doth he murder the innocent, his eyes are privily set against the poor, he lieth in wait secretly, as a Lion in his den, he lyeth in wait to catch the poor, he doth catch the poor when he draweth him into his net: He croucheth and humbleth himself, that the poor may fall by his strong ones.* Thus the subtle practices of a wicked man are set forth, by the subtlety of the Lion. He coucheth and croucheth, he waits for the innocent, he draws him into his net; he first entangles him, and then devours him. *David* gives a like description of evil men in another place (*Psal.* 17. 11, 12.) *They have now compassed us in our steps, they have set their eyes bowing down to the earth; like as a Lion that is greedy of his prey, and as it were a young Lion lurking in secret places.* These Scriptures plainly shew the natural subtlety of the Lion, waiting in his covert that he may do mischief unawares; and that in this piece of mischievous policy wicked men are not behind him, they shew as plainly.

Thirdly, Whereas in the former *verse* the Lion is said to hunt his prey in the field, and this in *to abide in his covert to lye in wait for it*;

Observe;

What some cannot do by strength they do by craft.

We say, *of craft or power, 'tis hard to say which is most dangerous or*

or undesirable in an enemy. Where these two meet, where craft & power, ability and subtilty are joyned, what will they not do? We may say of men, in whom these are united, as the Lord said concerning the men of the new world, soon after the Flood, who were united in heart and tongue (*the people are one, and they have all one language*) *nothing will be restrained from them, which they have imagined to do* (*Gen.* 11. 6.) The devil is alwayes like a Lion, both strong and subtle: He is so strong, that he sometimes hunts his prey (as I may say) in open field, and overcomes by fine force. He is so crafty, that at other times he knows 'tis best for him to abide in his covert, and lie in wait to catch souls. *He goeth about like a roaring Lion* (saith the Apostle *Peter*, 1 Epist. 5. 8.) but he is craftier than to roar always like a Lion, when *he goeth about seeking whom he may devour*; he often fawns and flatters; he useth his wits, and puts tricks upon poor souls whom he would devour. *We* (saith the Apostle, 2 *Cor.* 2.) *are not ignorant of his devices.* Christ adviseth all his Disciples to joyn the wisdom of the Serpent, with the innocency of the Dove; subtilty and honesty, craft and innocency, working together, work well, or make good work: But where there is the strength and craft of a Lion, without a dove-like integrity, what sad work do men make? Godly men, or men truly fearing God, sometimes have the wisdom of the serpent, together with their dove-like innocency; and when to both the former, the Lions strength is joyned, what good may they not do? they may do (as we say) a world of good in an evil world.

Fourthly, In that *the Lion coucheth in his den*, and retireth sometimes to his covert; we may take notice of the good providence of God towards man. God hath ordered it, that the Lion coucheth all day in his den, and is quiet, that men may go out quietly to their labour. The Psalmist commends the providence of God in this (*Psal.* 104. 20, 21, 22.) *Thou makest darkness, and it is night, wherein all the beasts of the Forrest do creep forth: the young Lions roar after their prey, and seek their meat from God.* Thus they are roaring and raging for their prey all night; but how is it with them, or what do they in the day? The next words tell us, *The Sun riseth, they gather themselves together, and lay them down in their dens.* (Then it follows) *Man goeth forth to his work, and to his labour until the evening.* Such

is

is the care of God, that he clears fields and Countries of theſe ravenous beaſts, that man may go ſafely to his work, and not be troubled. When the Lion comes forth in the day, 'tis uſually to execute ſome judgement of God; witneſs that of the Prophet, who going out of Gods way, God told him by another Prophet, a Lion ſhall meet thee and tear thee; and ſo it came to paſs, a Lion met him, and executed the judgement of God upon him, becauſe he went beyond the command he had received from God (1 *King.* 13. 24.) We read alſo, that God ſent Lions to vex the people continually, when they fell to idolatry and falſe worſhip (2 *King.* 17. 26.) It was of the Lord that Lions which uſed to keep their covert in the day time, were ſo bold as to come by day to their houſes and deſtroy them. And ſuch is the mighty power of God, that though hungry Lions are altogether for prey, yet God can ſtop their mouths, and check their appetite (*Dan.* 6. 8.) When *Daniel* was caſt into the Lions den, amongſt a company of hungry Lions, yet not one touched him, but were as meek to him as ſo many lambs; whereas no ſooner were his enemies and accuſers let down into that den, but they brake their bones before they came to the ground. Thus much of the Lion, a King among the beaſts of the earth. The Lords next queſtion concerns the Raven, none of the beſt, if not one of the worſt among the birds of the Air.

Verſ. 41. *Who provideth for the Raven his food? When his young ones cry unto God, they wander for lack of meat.*

As the Lion is a devourer among beaſts, ſo is the Raven among birds. The Lion (as was ſaid) is ſo curious, that he will not feed upon a carcaſe in the way, but the Raven feeds upon any dead or corrupted body; and that is the reaſon why in many great Cities there's a Law or cuſtom that Raven sneer them, ſhall not be ſhot at nor terrified, becauſe they eat up the filth and carrion, which might infect the air, and breed peſtilential diſeaſes.

Now the Lord puts the queſtion, *Who provideth for the Raven?* As if he had ſaid, I provide not only for the *Kingly Lion*, but for the *carrion-eating Raven*. The Lord made proviſion of food for Lions and Ravens, for all ſorts of beaſts, and birds, and creeping things, in the work of Creation; and in his works of providence, he makes all things ready, and brings them to hand for their

their uſe and ſuſtentation: He, as it were, dreſſeth and diſheth out meat for all his creatures, and then ſets it before them, that they may eat and be ſatisfied.

Who provideth for the Raven?

Verbum כון *notat indulgentiſſimam creatoris providentiam, non ſolum neceſſaria ſed etiam uſque ad delicias.*

The Hebrew word rendred *provideth*, hath two ſignifications, which wonderfully ſet forth the care of God towards this creature: Firſt, the certainty of their proviſion, for the word ſignifies to *eſtabliſh*; as if the Lord did give them a neceſſary, ſettled, or conſtant diet. Secondly, It notes the ſuitableneſs and pleaſingneſs of their food to their nature and conſtitution, yea, to their guſt and appetite; as if the Lord fitted their food, as we ſay, to their tooth or palate, and gave them not only meat, but *ſavoury meat* to them (like that which *Iſaac* beſpake of his ſon *Eſau*) ſuch as they love; for though the food of Ravens be unpleaſant to us, yet it is pleaſing and toothſom and ſavoury to them. What the Lord provides for Ravens, is to them dainties and delicacies; carrion is ſo to them, becauſe 'tis ſutable to their nature, & ſuch as their ſtomack likes very well. The ſuitableneſs of any food to our taſte and palate, makes it delightful to us: What makes ſin, which is as odious as a carrion or corrupt thing to God and good men, pleaſant to carnal and wicked men, but the ſuitableneſs of it to their nature? they can feed upon ſin as heartily and hungrily, as a Raven doth upon a putrified carcaſe. And what's the reaſon that the ways of God are ſo pleaſant to a godly man? is it not becauſe his heart is made (through grace) ſutable to them? To do the will of God is meat and drink to a godly man; but his ſoul being in a right frame) can no more delightfully do, any thing that is ſinfully evil, than he can delight to feed bodily upon putrifaction or poyſon.

Who provideth his food

For the Raven?

Corvus in Hebræo ערב *dictus à colore nigro. Græcè* κοραξ *à* κραζειν *crocitare.*

The Hebrew word for a *Raven* ſignifies *blackneſs*, *darkneſs*, or the *evening*. The *Raven* is the true *Black-bird*, a dark-coloured creature; *black as a Raven*, is the Scripture language for perfect blackneſs. The Greek word for a *Raven*, intimates her hoarſe, harſh and unpleaſant cry, or croking. As the coat of the Raven is eminent for a beautiful blackneſs, ſo his note is well known by his

his unpleasant and jarring hoarseness. The note of the Crow or Raven, sounds like the Latine, *Cras, cras*; in English, *To morrow, to morrow*, or *the day to come*. And hence men, who when called to present repentance and forsaking of their sins, desire time, and say, to morrow, to morrow, are said to resemble Crows and Ravens, whose only song is *cras, cras*. 'Tis reported concerning *Athanasius*, that walking in the streets of a Heathenish or Gentile City, a Raven flew over his head and croked; the Heathens that stood by, laught and smil'd to see the Raven flie and croke so neer him; and they asked, *What said the Raven to thee?* He answered, *The Raven cryed, to morrow, to morrow; for to morrow the Emperor will send out such an Edict or Decree, as will put a stop to your superstitious observation of Heathenish Feasts:* And though he knew nothing of the Emperors purpose at that time, to put forth such a decree, yet the next day there came a command from the Emperor, that they should no more observe them: And then the Heathens cryed out against *Athanasius*, and said that he was a Witch.

Zozom. l. 4.

Further, The *Raven* is so called in our language, from her ravening; her name speaks her nature, as *Nabals* did his (1 *Sam.* 25. 25.) yet even Ravens are under the Lords inspection. *Who provideth for the Raven his food?*

Hence note;

The worst and vilest creatures are under the care of God.

The Lord doth not give *Job* an instance of his care in the people of *Israel*, for whom he provided a long time in *Egypt*, and whom he fed forty years in the wilderness; nor in *Elias*, fed by Ravens, but in his feeding Ravens; nor among fowls, doth he instance in the Hawk or Falcon, which are highly prized and fed by Princes; nor in the sweet singing Nightingale, or such like musical pretty birds, which men keep choicely and much delight in; but in that hateful and malicious bird, the croking Raven, whom no man values, but as she eats up the carrion which might annoy him. Behold then, and wonder at the providence and kindness of God, that he should provide food for the Raven, a creature of so dismal a hue, and of so untuneable a tone, a creature that is so odious to most men, and ominous to some. There is a great providence of God seen, in providing for the Ant or Pismire,

Avis inauspicata.

Pismire, who gathers her meat in Summer (*Prov. 6.* 8.) but a greater in the Raven, who though he forgets, or is careless to provide for himself, yet God provides and layeth up for him. One would think the Lord should say of Ravens, let them shift for themselves or perish; no, the Lord God doth not despise any work of his hands; the Raven hath his being from God, and therefore the Raven shall be provided for by him; not only the fair innocent Dove, but the ugly Raven hath his meat from God. As the Lord feeds not only Doves, but Ravens, in kind, so he feeds not only Doves, but Ravens, in a figure; that is, he feeds not only dove-like or innocent men, but raven-like or wicked men. (*Mat.* 5. 45.) *He causeth his Sun to rise on the evil and on the good, & sendeth rain on the just and on the unjust:* Thus he feeds Ravens in the likeness of men. Such men whose minds feed upon carrion, the Lord feeds their bodies with excellent dainties, they fare deliciously every day, as the rich Glutton is said to do, who was but a Raven. The Lord, I say, doth not only provide for his better and more excellent ones, but he provides for the bad, for the evil, for the wicked; such an indulgent father and provider is God towards all his creatures. We find this reported to the praise of God (*Psal.* 104. 10, 11.) *He sendeth the Springs into the valleys, which run among the Hills; they give drink to every beast of the field; the wilde Asses quench their thirst.* And again (*Psal.* 145. 15, 16.) *The eyes of all wait upon* (or look unto) *thee, and thou givest them their meat in due season: thou openest thy hand, and satisfiest the desire* (that is, the hunger and thirst) *of every living thing.* He that gives life to all, upholds the lives of all. As it shews the great power of God, that he hath made some living creatures (the Angels and souls of men) which need no meat, so it is a very great glory that he provides meat for all that need it. God hath a great household, and he keeps a plentiful house; the meanest of his household have food convenient for them.

Now, *Doth the Lord provide a table for the Ravens?* Remember Christs Inference from it; *Then much more will he provide a Table for his children who fear him, and trust upon him. Behold,* (saith Christ, *Mat.* 6. 26.) *the fowls of the air; for they sow not, neither do they reap, nor gather into barns, yet your heavenly father feedeth them: Are ye not much better than they?* And that which

Christ spake in general there concerning *the fowls of the air*, he in the 12th of *Luke* (*ver.* 24.) spake particularly of the Raven; *Consider the Ravens, for they neither sow nor reap, &c. and God feedeth them; how much more are ye better* (as if the Lord had said, *than the fowls?*) *Ye are much better than the best of fowls; then how much better than the worst, the Ravens? and be ye assured, that as much as ye are better than the Ravens, by so much is my care for you, greater than for the Ravens. As God is the Saviour of all, especially of those that believe* (1 *Tim.* 4. 10.) so he is a provider for all, but especially for those that believe. The Lord, who alike cares for all, doth not care for all alike; there would be much inequality in that equality. As creatures vary in their kinds and degrees, so the Lord (who is a God of judgement) varies both the kind and degree of his care towards the creature. Therefore we may conclude; *Doth God put forth any kind or degree of care for Ravens? doubtless then he will take care of his beloved children and faithful servants.*

There's no temptation with which the children of God are more oppress, than with this; *What they shall eat? and what they shall drink? and wherewithal shall they and theirs be cloathed?* nor doth any thing cast them upon more dangerous rocks than these distrustful queries; *How shall we live? and who shall provide for us, especially in a hard and dear year?* But may we not stand amazed to hear such queries proceed out of their mouths, who have heard of this word which once proceeded out of Christs mouth, That *God feedeth the Ravens?* who believing that, can but believe that God will feed him! Nor doth the Lord provide for and feed the old Raven only, but his *young ones* also. As it follows,

When his young ones cry unto God.

The Raven in the former part of the verse, is the old one that hath young ones. How can that feed the young, that cannot feed himself, but by Gods providing? As if the Lord had said, *As it is not by thy providence, O Job, but by mine, that the old Ravens are fed; so that the young ones being early forsaken of the old, and wanting skill to shift for themselves, wandring here and there, have their cries (which nature hath taught them to put up to God in their necessity) heard and answered with supply of food.*

The Hebrew is, *When his children cry unto God*; children are properly the *young ones* of men, yet the *young ones* of any creature may be called children.

The word rendred *to cry*, notes a very strong cry for help for food. The young ones of the Raven being pinch't with hunger, make a loud confused cry for food; but to whom do they cry? the Text saith, *They cry*

Unto God.

יהוה *Est operis & salutem magenti vociferatione postulare. Clamor ob necessitatem emissus, petitionem imitatur.* Theodoret.

No creature can properly be said to cry unto God, but the rational creature; and there's none among the rational creatures that indeed cry unto God, but those that have faith: How then is it said, The Ravens young ones *cry unto God?*

Non novit omnino invocare Deum nisi anima rationalis. Augus. *in Psal.* 136.

I answer, First, They are said to cry to God, because man hears them not, or if he do, he regards them not; what man regards the cry of a young Raven? therefore they cry to God if to any, who alone takes notice of their cry.

Ego haud secus exauditos pasco, quam si ad me vociferentur. Bez.

Secondly, They cry to God, not properly, but equivalently; they cannot be imagined to make any formal or direct prayers to God in their necessities, but their necessities which force them to cry, have the force of a cry, or of a prayer unto God.

Thirdly, They may be said to cry unto God, because God takes or interprets their cry when hungry, as a prayer to himself: And God may be said to hear their cry, because he provides for them, and helps them, as he doth those who put up powerful prayers to him. There is in all creatures a desire of that which is needful for them, or proper to them, and when that is wanting they cry, that is, make some signification of their want. And as all young ones are apt to cry (that being all they can do) for food; so the Scripture, as here, so elsewhere represents young Ravens crying more than other creatures (*Psal.* 147. 9.) *He giveth to the beast his food, and to the young Ravens which cry.* The beasts are not said to cry for food when God gives it them, but the young Ravens are. Crying seems to be the property of young Ravens, as if the least lack of food made them cry.

But how come young Ravens to be in such want of food, that they should cry for it? and when they cry, why are they not said to cry to their parents (if I may so speak) or to the old ones, but to God for meat? In answer to these queries;

First, Some Naturalists say, the Raven is a forgetful creature,

and leaves her young ones altogether unprovided of food, and therefore (as the last resort of all helpless ones) they are supposed to cry unto God.

Chrysostomi *sententia est non ob ullam arboris speciem, sed ex ipsa, parentum crudelitate pullos adhuc implumes negligi & deseri. Illis naturæ author dignam vicem rependi imperat; nam filii genitores suos in senectute minime alunt. Ut* Ælianus *dixit* κακοῦ κόρακος κακόνοιον.

Secondly, Say others, the Raven is not only a forgetful, but an unnatural creature. Ravens have not those bowels of natural compassion to their young ones, which other creatures have, who will presently bestir themselves to get food for their young ones; therefore some say, that their young ones, as it were, cry to God of the impiety and unnaturalness of the old ones, in not providing for them, and in a manner accuse them for it. The Apostle saith, *He that provides not for those of his own house, hath denyed the faith, and is worse than an infidel.* A beast will provide for his own, and most birds provide for their young, but the Raven provides not for his own young ones; and therefore his young ones are brought in, as crying or complaining to the Lord of their parents unnatural astorgy, or want of pity: And indeed parents, who do not provide for their own house, may justly be put among the Ravens. Remember (by the way) the power of God, who could make Ravens feed *Elias*, and be kind to him (1 *King.* 17. 16.) though naturally they are cruel to their own kind, and refuse to feed their young ones.

Dicitur, quod corvus pullos non pascit, donec suos deprehendens plumis nigrescere viderit, unde septem diebus iis cibos non ministrat, sed à Deo sustentantur per naturalem vim iis inditam. Aquin. *Sed apud authores historiæ naturalis hujus rei testimonium vix invenitur.* Hieronimus *ad illud* Lege Arist. l. 9 Hist. Animal. c. 31. Plin. l. 10 c. 12. Ælian. l. 15. c. 39 (Psal. 147. 9.) *ex Philosophorum sententia ait, è cœli rore vivere corvorum pullos derelictos.*

Thirdly, There's another reason given by Naturalists, why Ravens feed not their young ones: For when the Raven hath hatcht her young, they look whitish, which the old ones cannot abide, being themselves black, and therefore the Raven forbears to feed his young ones for *seven dayes* (saith my Author) that is, till their feathers begin to grow black, whereby he knows them to be his own, being loth to bring up a spurious brood; so that all this time of their estrangement and forbearance, the Lord feeds their young ones, some say, with a dew from heaven, or with little flies (say others) bred out of their dung. But I shall not stay upon these things, especially considering that they who professedly write of the nature and manners, both of beasts & birds, are very silent, as to any such observations concerning the Raven; yet because so grave an Author as is noted in the Margin insists upon this latter reason, take this Note from it.

Every

Every one loves its like.

A Raven doth not love her young, till she perceives them in her own likeness. It is said also of the Eagle, that when her young are first hatcht, she will not own them for hers, till having held them up to the Sun, she finds they out-face it; & here 'tis said, the Raven will not own her young till they are black. Now, if it be thus in nature, if it be a truth, that the Raven is not delighted in her young till they grow black, 'tis doubtless true in spirituals, *like to like.* God loves none with delight, but holy and pure ones, and the more holy and pure any are, the more he loves them; the reason is, because himself is altogether infinitely pure and holy. Where God sees most of his own image, which is purity and holiness, there he loves most, and for such he will certainly provide, such he will surely feed.

But, which way soever the young ones of the Raven come to want food, whether it be through the forgetfulness, or the unnaturalness of the old Raven, or because they are hatchr white, upon what account soever (I say) it is, that they come to want food, the Text saith they are in such want, that they *cry to God*, yea, that

They wander for lack of meat.

This is a further evidence of their distress, they cry when they are in their nest, and there God provides for them; and when *they wander* (from their nest) *for lack of meat*, God feeds them too. Some restrain this wandring to a narrow compass, and say, 'tis only in their nest, where they struggle and are unquiet for want of meat; but this their wandering for want of meat, may be conceived to be out of the nest, rather than in it; for a nest being a strait place, it cannot be congruously said, that the young ones wander while they are in it. And therefore, which clears the matter sufficiently, Naturalists tell us, That when the Raven hath fed his young in the nest, till they are well fledged and able to flie abroad, then he thrusts them out of the nest, and will not let them abide there, but puts them to get their own living. Now when these young ones are upon their first flight from their nest, and are little acquainted with means how to help themselves with food, then the Lord provides food for them. 'Tis said by credible

dible Authorities, that the Raven is marvellous ſtrict and ſevere in this; for as ſoon as his young ones are able to provide for themſelves, he will not fetch any more food for them; yea, ſome affirm, the old ones will not ſuffer them to ſtay in the ſame Country where they were bred; and if ſo, then they muſt needs wander. We ſay proverbially, *Need makes the old wife trot*; we may ſay, and *The young ones too.* It hath been, and poſſibly is, the practiſe of ſome parents towards their children, who as ſoon as they can ſhift for themſelves, and are fit in any competency to get their bread, they turn them out of doors, as the Raven doth his young ones out of the neſt. Now ſaith the Lord in the Text, When the young ones of the Raven are at this pinch, that they are turned off, and wander for lack of meat, who then provides for them? do not I the Lord? do not I who provide for the old Raven, provide for his young ones, both while they abide in the neſt, and when they wander for lack of meat?

Locis aſſiduis ubi non ſatis cibi pluribus ſit, duo tantum incolunt; & ſuos pullos cum jam poteſtas volandi eſt primum nido ejiciunt deinde regione tota expellunt. Ariſt. l. 9. de Hiſtor. animal. c. 31.

Hence note firſt, (which was in part toucht before.)

The providence of God extends it ſelf to all, even the meaneſt of his creatures.

As ſome deny providence, ſo others reſtrain it to greater matters, or more eminent creatures, as if it were true of *Jehovah*, which Heathens ſaid of their Idol *Jupiter*; *He is not at leiſure to mind little things.* But the Lord *Jehovah* diſdains not to look after the leaſt things, he *looks into birds neſts*, to ſee they want nothing, or to ſupply their wants. Young Ravens are inconſiderable creatures, yet the Lord remembers and conſiders them. And if God take care of young Ravens, then I may again infer, he will much more take care of their young ones or children, who are themſelves heirs of the promiſe, the ſpiritual ſeed of *Abraham.*

Secondly, in that young Ravens are here ſaid to cry unto God,

Obſerve;

Extream want or neceſſity will put meer nature upon praying or crying to God.

The worſt of men, yea, the very beaſts will pray in their kind, or after their manner, when they are pinched with extremities, either [of want or] fear. [The Heathen Mariners in *Jonah*, being

being greatly diſtreſſed, *cryed every one to his god.* There may be a cry of prayer to God in the mouth; where there is no grace in the heart. The Apoſtle ſaith, *Rom.* 10. *Whoſoever calleth upon the name of the Lord ſhall be ſaved*; but then it muſt be in faith, for ſo it follows there, *How ſhall they call on him on whom they have not believed?* Many call upon God, that ſhall not be ſaved (*Pſal.* 18. 41.) *They cryed, but their was none to ſave them, even to the Lord, but he anſwered them not.* The cry of graceleſs men is ſeldomer heard than the cry of reaſonleſs beaſts or birds. Hence,

Thirdly, Note;

The Lord hears the cry of nature when 'tis in want.

He hears the cry of beaſts, and he hears the cry of Ravens. Though wicked men ſtop their ears, and will not hear his commands, yet he ſometimes hears their cryes in outward troubles, and doth them good many wayes.

Hence alſo we may infer;

If the Lord hears the cry of nature in beaſts, and birds, and bad men, how much more will he hear the cry of grace, and of the ſpirit of Adoption, crying Abba father, in his children?

If he hears the croking cry of young Ravens, who have no intention to pray to him, how much more will he hear the believing cry, the deep groans and ſighs of Saints, who *ſet their faces* purpoſely to pray unto him, and ſeek his face. *This poor man cryed* (a man rich in grace doubtleſs he was) *and the Lord heard him, and ſaved him out of all his troubles.*

Fourthly, Note;

If you would have ſupply in your wants, you muſt ask it of God.

When you are in want, whitherſoever you go, if you go not to God, you go to a wrong door: The Ravens tell you whither to go when you are in want; it is not to this or that creature, to this or that means, to this friend or that, but you muſt go to God for help; and if we have help any where elſe, and not in God, our help is worſe than our diſtreſs. Wants are an evil of affliction,

affliction, but the help we get out of wants in any way, with neglect of God, is an evil of sin, therefore cry to God. The Lions are said to seek their meat from God, and here the Ravens are said to cry unto God; the young Lions and the Ravens, will condemn those, who in their distresses do not cry to God the fountain, but run to broken cisterns. It was the sin of that good King *Asa*, that *in his disease he sought not to God, but to the Physicians* (2 *Chron.* 16. 12.) not that *Asa* had cast off prayer to God, or did not at all seek unto him (it cannot be that so good a man as the Scripture reports him, should so much at once forget God and himself) but the meaning is, he was very cold and negligent in calling upon God for help, and over confident of help by his Physicians.

Lastly, consider, God provides for the young Ravens, when the old ones leave them, or put them out of their nest.

Hence note;

When neerest Relations in nature leave us, God will not.

When they whose duty it is to take care of us, prove unnatural, like the Raven to his young ones, then God will take care of us. *When my father and mother forsook me* (saith *David*, *Psal.* 27. 9, 10.) *then the Lord took me up.* The Lord who feeds out-cast Ravens, will give entertainment to his out-cast servants. (*Psal.* 68. 5.) *A father of the fatherless, and a judge of the widows, is God in his holy habitation.* They that are fatherless by their parents deserting of them, or fatherless by the decease of their parents, God (they committing themselves to him) will be a father unto them, he will do the office of a father to them, that is, provide for them. Thus much of the Lion, chief among the beasts of the earth, and of the Raven, one of the worst among the fowls of the Air. The wisdom of God hath chosen out these creatures, that in testifying his care of them, he might convince *Job*, that he had not cast off the care of him, but would provide for him, possibly in unknown wayes of providence, as he did for the Lions and the Ravens.

JOB,

JOB, Chap. 39. Vers. 1, 2, 3, 4.

1. *Knowest thou the time when the wild Goats of the rock bring forth, or canst thou mark when the hinds do Calve?*
2. *Canst thou number the months that they fulfill? or knowest thou the time when they bring forth?*
3. *They bow themselves, they bring forth their young ones, they cast out their sorrows.*
4. *Their young ones are in good liking, they grow up with corn: they go forth, and return not unto them.*

IN the former context, which was the close of the 38th *Chap.* The Lord gave *Job* an account of his care in providing food for the Lion, and the young Lions; for the Raven and his young ones. In this context and *Chapter* the Lord proceeds to shew his care and providence concerning both the production and sustentation of several other creatures, of whom men take no care nor make any provision for at all. *The wild Goats and the Hind, the wild Asse and the Unicorn.*

There are some creatures which live under mans inspection, and are provided for by him, being tame and serviceable; there are others which have no commerce (as I may say) with man, but are savage, living at large in the fields and forests, upon hills and mountains, yet these are preserved in their generations and increase, as well as those which are the under the eye and daily care of man. The wild Goats are preserved as well as the sheep, and the Hinds of the Forrest as well as the Calves of the Stall. In and by all these examples the Lord would have *Job* take special notice, that his providence extendeth both to the feeding or nourishing of all kinds of creatures, as also to their births and bringing forth, for the preservation of their several kinds.

So then, the providence of God is here magnified in continuing and multiplying several sorts of four footed beasts of the earth and winged fowls of the air; some of which being tame are kept by the care of man; others being wild and avoiding the presence of man (he scarce knowing the nature of them, nor having any service by them) are perpetuated in their kinds by the only care of God.

In these four *verses* there are two things in general, about which the Lord holds forth his care of these savage creatures. First, About the bringing forth of their young ones. Secondly, About the bringing up of their young ones. The bringing forth of their young ones, we have in the three first *verses* of this *Chapter*; the bringing up of their young ones, we have in the 4th *verse*.

About the bringing forth of their young ones the Text speaks two things. First, The season of it; and secondly, The painful manner of it.

The season of it in the two first *Verses*. *Knowest thou the time when the wild Goats of the rock bring forth?* (*verse* 1.) and then of the hinds (*ver.* 2.) *Canst thou number the months that they fulfill?*

The painful manner of bringing forth their young is expressed at the 3d verse, *They bow down themselves, they bring forth their young ones, they cast out their sorrows.*

The bringing up and growth of their young ones is given (*ver.* 4.) *Their young ones are in good liking, they grow up with corn*, &c. Thus we have the general scope and parts of this context. I shall now deal with the particulars.

Vers. 1. *Knowest thou the time when the wild Goats of the rock bring forth?*

Hæc & sequentia verba per Synecdochen intelligenda sunt, pro eo quod est totam administrationem earum obtinere, Jun.

The first question concerns the wild Goats, and the season of their bringing forth.

Knowest thou the time, &c.

These words intend more than a bare naked knowledge of the time, they take in the knowledge of the whole disposal or administration of God, concerning the wild Goats in their bringing forth.

Knowest thou the time? The word rendred time, signifies the

the opportune time, the fit time, the appointed time; *knowest thou the time* or *that time*, עת *tempus opportunum seu idoneum.*

When the wild Goats of the rock bring forth?

What these Goats here called *wild Goats*, and *wild Goats of the rock*, are, is commonly known. The word which we render *wild Goats*, signifies in the Hebrew *ascending or clambering*, because Goats are clambering creatures, getting up the steepest rocks, and ascending the height of hills and mountains, which they do many times exceeding dangerously, seeming rather to hang by their feet than to go upon them. Thus the old Poet fancied them, when he said, *You may see the wild Goat hanging upon the rock, you may hope she will tumble down presently; But she deceives the hunter and his hounds*; though she seems to hang uncertainly, yet she keeps her footing steddily. The Latines have a word signifying *wild Goats*, which criticks say, comes from another latine word signifying *a bird* or flying fowl, because Goats may be said rather to fly than go upon those craggy places, or rather to use wings than feet. Such are the creatures here called *wild Goats*, and that with an addition, *wild Goats* יעלה *vapi-capra* עלה *scandit, ascendit, quòd montes & rupes ascendit.*

Pendentem summis capream de rupe videbis. Cæsuram speres decipit illa canes. Martial. *Ibices quasi avices, eò quòd instar avium ardua & excelsa teneant.*

Of the rocks,

Because they specially delight in rocky places, or because they breed and bring forth in rocks. It is said (1 *Sam.* 24. 2.) that *Saul* in his pursuit of *David*, came with a select army of three thousand men, to seek him and his men *upon the rocks of the wild goats*; which Scripture fitly answers this which calls them *wild Goats of the rock*. *Saul* did not seek *David* only in the plains and valleys, where flocks of sheep feed; but upon the craggy rocks and precipices, where wild Goats take up their quarters or use to feed. This shewed his implacable rage, and revengeful spirit against an innocent person, that rather than not take him and have his will on him, he would undertake an expedition, not only tedious but very hazardous to himself and his army. *Wrathful men will not only not spare others, but not themselves.* But to the Text, *Knowest thou the time when the wild Goats of the rock*

Bring forth, that is, their young ones.

חול *a* חולל *verbum ipſum quod dolere ſignificat ſumitur pro parturire.* Merc.

The word tranſlated *bring forth* ſignifies pain and ſorrow. There is ſo much pain in bringing forth, that bringing forth and pain may well be ſignified by one word. The pains of the wild Goats in bringing forth here implyed, are expreſſely ſpoken of at the third *Verſe*.

But why did the Lord enquire of *Job* here, whether he knew the time, the exact time of their bringing forth? is that a ſecret? I anſwer, doubtleſs it is a ſecret, and ſuch a ſecret as few are acquainted with. Wild Goats come little under the eye or ſight of men in that work; they bringing forth upon inacceſſable places, craggy rocks and mountains, men cannot without much difficulty reach that piece of knowledge. And therefore the Lord might well ask of *Job*, *Knoweſt thou the time when the wild Goats of the rock bring forth?* I may ſay alſo, the Lord puts this familiar queſtion to *Job*, that he might the more awaken him into the conſideration of his own weakneſs, and utter inability to find out the ſecret of his other works. As if the Lord had ſaid, *thou canſt not diſcover ſo much as the birth of the wild Goats, how then canſt thou find out the births of my wonderful providences? My providences bring forth wonderful births, and much more unknowable by thee than the birth and bringing forth of the wild Goats.* Thus the Lord would check his curioſity; he who was unable to give him an account concerning the ſtate of thoſe poor creatures, muſt not think himſelf able to pry into the great and unſearchable works of God, in the amazing products of his providence towards the children of men.

Before I paſs from theſe words it will not be unprofitable to mind the Reader, how (as one of the Antients hath hinted) we may moralize or ſpiritualize this Text, there being much of the diſpoſition or condition of a godly man, eſpecially of a faithful Teacher, typed or fairly repreſented in the nature and qualities of theſe wild Goats.

Gregor *l.* 30. *mor. c.* 16.

Firſt, As theſe wild Goats ſeek both their food and reſt, their repaſt and refuge in rocks; So the godly abide and dwell in the rock, that is, in the *Lord Jeſus Chriſt*, they look to him alone both for refuge and refreſhing, both for comfort and ſafety while they are in this world. Chriſt is the rock upon which the Church is built,

built (*Mat.* 16. 18.) And as the ſtate of the true Church in general, ſo of every true believer, is built upon this immovable rock the Lord Jeſus Chriſt.

Secondly, As the rocks, ſo the mountains are much deſired by the wild Goats (*Pſal.* 104. 18.) *The high hills are a refuge for the wild Goats.* Thus *David* was eying the hills for help (*Pſal.* 121. 1.) *I will lift up mine eyes to the hills, from whence cometh my help.* What were theſe hills? Surely, neither the material nor metaphorical hills of this world, of which latter the people of God ſpake (*Jerem.* 3. 23.) diſclamingly, *Truly in vain is ſalvation hoped for from the hills, and from the multitude of mountains*, that is, from the greateſt power of man or men. What the hills were to which *David* lifted up his eyes for help, himſelf tells us at the ſecond *verſe* of that *Pſalm*, *My help cometh from the Lord, which made heaven and earth.* As the affections of a godly man are ſet upon the things above, not upon things below (*Col.* 3. 2.) ſo his confidences are ſet upon God who is above, not upon men here below.

Thirdly, Theſe wild Goats are very agil & active creatures, much in motion, full of life, full of ſpirits; and ſo they reſemble a godly man, he is a man of motion, of ſpiritual motion; and he deſires his motions and ſpeed may be more and more ſpeedy in the ways of God. As *David* reſolved *to run the ways of Gods commandments*, when God ſhould pleaſe to enlarge his heart; ſo doubtleſs he prayed, that God would enlarge his heart to run thoſe ways. And how often did he pray for quickning grace and livelineſs, that being delivered from a ſlow, dull, ſlegmatique ſpirit, he might be active and full of holy fire about the things, and for the things of God.

Fourthly, Wild Goats of the rocks, in thoſe countries where they abound, are much purſued and diſquieted by hunt-men, as that paſſage which I before quoted from a Heathen Poet intimates; ſo good men, the beſt of men are often hunted and diſturbed in this world, there are hunters of men, as well as hunters of beaſts. *Nimrod* was a mighty hunter (*Gen.* 10. 9.) he was a hunter of men. *Saul* hunted *David* even as a wild Goat on the rocks, or as a Partridg on the mountains.

Fifthly, They who hunt the wild Goats are at a very dangerous pleaſure, they often fall upon the rocks, and ſometimes fall from the

the rocks. Is it not ſo with thoſe who without cauſe purſue good men? have they not a dangerous ſervice of it? get they not many a fall? *The wicked* (ſaith *David*, *Pſal.* 37. 12, 13.) *plotteth*, or (as the Margin hath it) *practiſeth againſt the righteous, he gnaſheth upon him with his teeth.* But ſhall it go well with him who doth this evil? The next words anſwer, *The Lord ſhall laugh at him, for he ſeeth that his day is coming.* What day? ſurely a black day, even the day of his deſtruction; which is yet further confirmed in the 14. and 15. *verſes* of the ſame Pſalm. *The wicked have drawn out the ſword, and have bent their bow to caſt down the poor and needy, and to ſlay ſuch as be of upright converſation, or the upright of way.* But ſhall this end well with them? or ſhall it be well with them in the end? The next words tell us what their end ſhall be, even this, which is a dreadful end, *Their ſword ſhall enter into their own heart, and their bows ſhall be broken.*

Sixthly, 'Tis obſerved of theſe wild Goats, that when they ſeem to be very near falling from the rock and high places, yet they fall not, and that though they fall they take little or no hurt at all. Some ſay they have a naturall art to ſave themſelves, they know how to fall upon their feet, and ſo eſcape without harm. This alſo is applicable to the caſe of godly men, they are often near falling, yet they do not fall, and when they fall, they take no hurt; they have a divine art to preſerve themſelves; and 'tis a truth, that though they do receive hurt in the fleſh, yet their ſpirit or better part takes no hurt. *Though a good man fall* (into affliction or temptation) *he ſhall not* (ſaith *David*, Pſal. 37. 24.) *be utterly caſt down, for the Lord upholdeth him with his hand.* Yea, though *he falleth* (ſaith *Solomon*, Prov. 24. 16.) *ſeven times* (that is, often, into affliction, 'tis true alſo of his falling into ſin) *yet he riſeth again*, out of affliction by deliverance, out of ſin by repentance. With reſpect to the former, the Church warned her inſulting enemy (*Mich.* 7. 8.) *Rejoyce not againſt me O mine enemy; when I fall, I ſhall ariſe. Babylon* ſhall fall and riſe no more; but though *Sion* may fall, yet ſhe ſhall aſſuredly riſe again.

Laſtly, It is ſaid of the wild Goats, that when they receive hurt, they, by a natural inſtinct, ſeek out the herb *Betany*, growing among the rocks and upon mountains, which gives a preſent and perfect cure to their bruiſes or hurts. Thus when good men

men receive hurt in and from the evil world, they have ſome herb or other, ſome comfort or other for their cure; they go to the Word of God, to the Scriptures, there they find Medicine for all their ſickneſſes, Betany for all their bruiſes, and a Salve for every ſore. Thus we may ſpiritualize our meditations upon theſe wild creatures the Goats of the rocks, in alluſion to the ſtate of godly men in this life. *Knoweſt thou the time when the wild Goats of the rock bring forth?*

Or canſt thou mark when the Hinds do calve?

Here's another ſort of wild ones, *the Hind. Canſt thou mark?* the word imports the moſt ſtrict and heedful *marking*; 'Tis uſed by *Jacob* (*Gen.* 37. 11.) when *Joſeph* had told his dream, his Brethren envied him, *but his Father obſerved the ſaying*, that is, he marked what his Son had ſaid. The word is often uſed to note our dutiful keeping or heeding the commands of God, which ſhould be done with the greateſt ſtrictneſs, care and obſervation. Now ſaith the Lord to *Job*, *canſt thou mark* (or obſerve) *when the Hinds do calve?* as if the Lord had ſaid, *doſt thou keep their reckoning exactly?* art thou able to tell the day and hour when they will calve? The word rendred *Hind* comes from a root ſignifying *ſtrength*. Hinds are ſtrong, though timorous and fearful creatures; and for their fearfulneſs they have a help beſides their ſtrength, that is, their ſpeed or ſwiftneſs; and though their ſtrength doth not ſerve them ſufficiently to ſtand and make head againſt their purſuers, yet it ſerves them (as we may ſay) to ſhew their purſuers a fair pair of heels, or to run from them and eſcape their danger. *Canſt thou mark when the Hinds*

שמר *ſolicitudinem & diligentiam connotat.*

אילה *cerva*

Do calve?

It is the ſame word in the Original, which in the former part of the *verſe* is tranſlated *to bring forth*; but becauſe that ſpecial word *calving* is more proper to Hinds, therefore we wave the general ſenſe *bringing forth*, which is applicable to any kind of beaſts; and take this, not rendring as before, *when the Hinds bring forth*, but *when they calve.* The Hind is a wild beaſt often ſpoken of in Scripture, and well known in nature; the male we commonly call a *Stagg or Hart*, of which naturaliſts obſerve two things.

Mas cum pinguerit, longè ſecedit, ut qui pondere ſuæ corpulentiæ capi ſe poſſe facile ſentiat. Ariſt. *l.* 9. *c.* 5. *de natura animalium.*

First,

First, That perceiving himself to grow fat in the latter end of summer, and being conscious of his own inability to help himself by flight, he retires naturally to covert in secret places, that so he may be free from the pursute of hunters.

Cum sua amiserit arma, cavit ne inermis reperiatur. Arist. *ubi supra.*

Secondly, (Say they) when he hath cast his horn, then also he retires and gets into the thicket, as far from sight as he can, being sensible he hath lost his armes, his defence, and is therefore unwilling to come abroad where danger is, till his head be grown again, and he furnished with weapons for his own defence.

The *Hind* in the Text is the female, and the Scripture speaks of the Hind in a twofold allusion. First, In allusion to Christ. Secondly, In allusion to those that are Christs.

Jesus Christ himself is often alluded to under this name, and that in a three-fold respect.

1. For his swiftness and speediness in coming to the relief and help of his Church (*Cant.* 28. 9.) *Behold, he cometh leaping upon the mountains. and skipping upon the hills; my beloved is like a Roe, or young Hart*, or Hind, 'tis the same word. *His leaping and skipping* notes 1. His chearfulness. 2. His speediness in coming. The mountains and hills upon which he leaps and skips, note the great obstacles and difficulties, which stand in his way when he comes to help his Church, his beloved Spouse. Again (*Cant.* 8. 13.) *Be thou like the young Roe, or young Hart upon the mountains of spices:* The Church describes the gracious hast which she desires Jesus Christ would make to help, comfort, and relieve her, by the speedy running of the young Hart.

2. Jesus Christ is so compared with respect to his lovingness; that's the Epithete which *Solomon* gives the Hind (*Prov.* 5. 19.) *Let her* (thy Wife) *be as the loving Hind and pleasant Roe.* Now as the Wife should be tendered by her Husband as a loving Hind, so Jesus Christ is like the Hind for his exceeding lovingness to his Spouse or Wife. Christ is so full of love, that he is called love it self. One of the Antients speaking of Christ dying, said *My Love was crucified.*

3. Jesus Christ is shadowed by the Hind, with respect to his sufferings, for he was hunted as a Hind with Hounds, with blood-hounds, with the hell-hounds of this world, the worst of wicked men. Therefore it is remarkable, that in the 22. *Psalme*, which is throughout a prophecy of Christ (the first words being the last he

he spake in this world, *My God, my God, why hast thou forsaken me?*) The title of that Psalm is, *To the chief musician, upon Aijeleh Sahar*; and if you would know what that signifies, look into the Margin of your larger Bibles, there you shall find, *The Hind of the morning.* Hunters use to single out that special Deer, Hart or Hind, early in the morning, which they purpose for game that day; signifying that Jesus Christ, who is so much spoke of in that Psalm, was a Hind, not only sorely and fiercely, but early hunted by wicked men to death.

Again, The Scripture speaks of the Hind, with respect unto godly men.

First, As to the freeness and cheerfulness of their spirits, in the wayes and things of God. The Prophet (*Isa.* 35. 6.) shews how it shall be with those that receive the Gospel, though they have been lame, impotent cripples before, not able to take one step God-ward, yet, saith he, *The lame shall leap as a Hart*, or as a Hind; that is, they shall exceedingly rejoyce at the receiving of the Gospel, and be very active in the obedience of it.

Secondly, As to that exceeding thirst, strong appetite or desire, which true believers have to and after Jesus Christ, who is the living water, the water of life. Thus *David* spake of himself (*Psal.* 42. 1.) *As the Hart panteth after the water-brooks, so panteth my soul after thee, O God.* Some render, as the *she Hart*, that is, the Hind, *panteth after the water brooks*, &c. When *David* would express the exceeding ardency of his souls thirst after Christ, he compares it to the thirst of a hunted Hart or Hind.

Thirdly, The Hind is very swift of foot; so are believers: as they have strong desires, so speedy pursuits after Jesus Christ. *David* had a holy confidence, that God would make him swift in spirit, when he said (*Psal.* 18. 33.) *The Lord shall make my feet like Hinds feet*; that is, he will make me very active, agile, and nimble, not only for the avoiding of corporal evils, but also in following of spiritual good things.

Fourthly, The Hind loves high places, or to be and breath in the free air. Thus the Prophet *Habakkuk* speaks of himself (*Hab.* 3. 19.) *The Lord will make my feet like Hinds feet, he will make me walk upon my high places.* He means not the high places of worldly preferment or power, but of peace and safety; nor either of them, so much as those truly high places of a holy life and

 joy,

joy, in spiritual meditation and conversation, to which we resort by the wings of faith in, and love unto God. *Upon these high places thou wilt make me to walk.* As if the Prophet had said, I shall go lightly and sweetly on in my journey to heaven, having my soul supplied and suppled (as it were) with the oyl of spiritual joy and gladness. As it is said of *Jacob* (*Gen.* 29. 1.) after that he had that blessed vision at *Bethel*, in the close of the 28th Chapter) *He went on his journey*; or (as we put in the margin) *He lift up his feet*; his feet were like Hinds feet, lithe and nimble for his journey, going on in faith towards God, and in the light of his countenance.

Fifthly, It is observed by Naturalists, that Hinds are very charitable and helpful one to another; and they give that special instance, when swimming over any River or deep water, the second is supported by the first, and the third by the second, and so to the last they help one another over; which doth excellently shadow the usefulness that should be among Christians, and their helpfulness mutual; they should be as Harts and Hinds always in this respect, and then most when they come into the Rivers and deep waters of sorrow and trouble, then they should support and bear up each one his brother. The Apostles word is (*Gal.* 6. 2.) *Bear one anothers burdens, and so fulfil the Law of Christ.* The burdens which he there intends, are not only the infirmities which are in us, but the afflictions and troubles which possibly we may at any time be in. And again (*Phil.* 2. 4.) *Let not every man mind his own things, but let him mind the things which are anothers*; that is, let him be helpful to others in outward things, much more let him be helpful to others in spiritual things. Thus the Scripture speaks, both of Jesus Christ, and of those that are his, under the similitude of the Hind.

From both parts of the verse, in that the Lord puts the question here to *Job*, *Knowest thou the time when the wilde Goats of the rocks bring forth? or canst thou mark the time when the Hinds do calve?*

Note, First;

The Lord himself takes special care of the wildest creatures, even of those which are most remote from the help and care of man.

The

The care and tenderness of God toward beasts, turns to his praise, as well as the care which he hath of, and the tenderness which he shews to believers. And as it doth exceedingly advance the glory of God, that he takes care of wilde beasts, so it may exceedingly strengthen the faith of man, that he will take care of him. Doth the Lord take care of wilde Goats and of Hinds, then certainly he takes care of those that particularly belong to him; as hath been already shewed or inferred from such like instances as we have here in the Text.

Secondly, From the particular Point, upon which the care of God is here intimated, with respect to the wilde Goats and Hinds; namely, their bringing forth and calving, we learn, that

There is a special providence of God towards these and such like creatures, for the production of their young.

He (if I may so speak with reverence) *shews his Midwifry, in helping these savage beasts when their pains come upon them.* As the Lord takes man (in an eminent manner) *out of the womb* (*Psal.* 22. 9.) so in a manner, he takes beasts out of the womb too (*Psal.* 29. 8, 9.) *The voice of the Lord shaketh the wilderness, it shaketh the wilderness of Kadesh.* So we translate it; but the word which we render *shaketh*, is the same with this in the Text, which signifieth *to bring forth*: And hence some very learned in the Hebrew tongue, do not render as we, *The voice of the Lord shaketh the wilderness*, but, *The voice of the Lord maketh the wilderness to bring forth*; *The Lord maketh the wilderness of* Kadesh *to bring forth*; which is not to be understood of the vegetative creatures (that's a truth, the Lord makes the Trees of the Forrest to bring forth both leaves and fruit) but it is meant of animals or living creatures there: And then, when he saith, *The voice of the Lord maketh the wilderness to bring forth*, the meaning is, The Lord makes the wilde beast of the wilderness to bring forth; which seems to be the clear sense of the place, by that which followeth; for the Psalmist having said this in general at the 8 h verse, *The voice of the Lord maketh the wilderness to bring forth*, he in the 9th verse, gives the special instance of the Hind, *The voice of the Lord maketh the Hinds to calve.*

So much concerning the wilde Goats bringing forth their young, and the Hinds calving. In the next verse the Lord enquires of

Job, the time how long they go with young before they bring forth and calve.

Vers. 2. *Canst thou number the months that they fulfil?*

As if the Lord had said, Canst thou tell how long they, that is, the wilde Goats or the Hinds, bear their natural burdens? Canst thou number their months? the Hebrew is, *their Moons*. The *Jews* reckoned their months by Moons; and we distinguish between *Lunary and Solary months*. Moon-months consist of twenty eight dayes, Sun-months of thirty. *Canst thou reckon the Moons or months that they fulfil?* To this the Prophet alludes (*Jer.* 2. 24.) speaking of *the wilde Ass that snuffs up the wind at her pleasure*; that is, who takes pleasure, or (as the Margin reads it) *The desire of whose heart is to snuff up the wind; in her occasion* (saith he) *who can turn her away?* He compares wanton vain persons, idolatrous and superstitious persons especially, who of all others are the wantonnest and vainest persons, to an Ass, when she is in the heat of her lust and pleasure; *all they that seek her, will not weary themselves*, that is, they will not weary themselves to seek her, while she is in that condition, but *in her month they shall find her*, that is, when she is burdened with young, when her sorrows and pains are neer coming upon her, then she may be dealt with. Thus the Lord would shew his people, that however being so lusty, so wanton, there was no dealing with them, yet a month of sorrow was coming upon them, even as upon one with young, wherein they should feel, and be under such sad pains, as would burden them to purpose (as we say) and then they would be found, and might be spoken with. Wilde Asses have their months, their months of bearing, and their month of bringing forth; about those and this the Lord enquires of *Job*, *Canst thou number the months that they fulfil?* The question is not so to be understood, as if the number of the months which they fulfil were so many that they could not be numbred; but the Lord speaks thus, because of the uncertainty of the time (as to man) when those months are fulfilled. *David* prayed (*Psal.* 39. 4.) *Lord, shew me the number of my dayes*; not as if the number of his dayes were so many, that he could hardly find out the number of them Arithmetically, but being so uncertain, he needed the Lords instruction to teach him how to count the number of them spiritually. So here, *Canst thou number the months that they fulfil*; that's as great a secret as the number of any mans dayes in this world are.

Menses qui hic ירחים *vocantur à Luna; menses enim Hebræorum Lunares erant.*

Yet it may be objected; surely it is no such hard matter to number the months which Hinds and wilde Goats fulfil: For if the question be, what time of their age Goats first conceive, and how long they continue bearing, *Pliny* answers? Sometimes they conceive at a year old, alwayes at two years old; and (saith he) they continue bearing eight years. Secondly, If the question be, about what time of the year they conceive and bring forth? the same Author answers, They conceive in *November*, and bring forth in *March*, so that they go burdened five months. Again, if the question be about the Hinds, he thus resolves it; They conceive about the latter end of *September*, and bring forth about the middle of *April*, the whole time they go, being about eight months; so that there seems no such difficulty in numbring the months, which either wilde Goats or Hinds fulfil, that is, how long they go with young.

Aliquando anniculæ semper binæ & pariunt octonis annis. Plin. l. 8. c. 50.

Octonis mensibus ferunt partus. Plin. l. 8. c. 32.

I answer; Though the general time which they fulfil may be known, or is known and set down by Writers, yet the precise particular time, the day of the month, or hour of the day, or (which is the thing enquired) when their months come out and are fulfilled, that's a secret. Though it be commonly known, that a woman goes nine months with child, yet who knows, or can a woman her self know exactly to a day, or an hour, when her pains and travel will come upon her? Many women have been under great mistakes in that case, and rarely do any hit the time right, but reckon a day two or three over or under the just account. So then, though the general time is known, yet the exact particular time is not known. I may say in this case, as our Lord Jesus Christ said about the end of the world, *Of that day and hour knows no man*; we may know the general time, we may know it will not be long before the world shall end. The time which the world shall go with its great birth, is commonly said to be six thousand years; but the day and hour of its travel, and of the consummation of all things according to the decree of God, no man, no nor Angel, knows. Here the Lord questions *Job* about the exact particular time, which himself keeps, as he doth all special seasons, in his own hand *or power*, under his own lock and key, as Christ told his Disciples, (*Act.* 1. 7.) *Canst thou number the months that they fulfil?* dost thou keep their reckoning?

Or

Or knowest thou the time when they bring forth?

'Tis the same in effect that was spoken before, therefore I shall not stay upon it.

From the whole verse observe:

The Lord only can give timely succour to all creatures.

The reason is implyed in the Text, *Because he only knows the certain time of their extremity.* None can give exact and timely help to the necessity of another, but he that knows the exact time of his extremity. The Lord can and will give deliverance to his people, in the very nick of time, when the months of their sorrow and burdens are fulfilled, for he knows the number of them. The children of *Israel* had long and sore bondage in *Egypt*, but no longer than the months which were appointed; for as soon as they were fulfilled, their bondage was ended, and they delivered; mark how the Spirit of God records it to a day (*Exod.* 12. 41.) *And it came to pass at the end of the four hundred and thirty years, even the self-same day it came to pass, that all the hosts of the Lord went out from the Land of Egypt.* Nor doth the sacred Record leave it thus, but adds (*vers.* 42.) *It is a night to be much observed*; or (according to the letter of the Hebrew) *A night of observations unto the Lord, for bringing them out from the Land of Egypt: This is that night of the Lord, to be observed of all the children of Israel in their generations.* But *Moses* said in the former verse, *It was the self-same day.* Why doth he say here, *It is a night, &c?* *And this is that night of the Lord, &c.* The reason I conceive was this; The word *day* may be taken largely, for a natural day consisting of twenty four hours; now because the four hundred and thirty years were fulfilled and ended at the beginning of that day, (the Jewish account of dayes begioning at evening) therefore their deliverance began then, and did not stay till the morning. Thus exact is the Lord, keeping his word not only to a day, but to a piece, yea, to the very hour of a day. And as the Lord gave that people deliverance just when those years were fulfilled, according to that ancient prophecy; so doubtless when the forty two months, or (which is the same) the thousand two hundred and threescore dayes for his witnesses prophecying in sack-cloth (*Rev.* 11. 2, 3.) shall be fulfilled, then they also shall

shall come out of their bondage from under mystical *Egypt* and *Babylon*. Men have been long guessing at the fulfilling of those forty two months, but may we not say to them concerning the birth of that prophecy, in the same sense that the Lord doth here to *Job*, concerning the particular time when the wilde Goats of the rock, and the Hinds bring forth, *Canst thou number the months that they fulfil?* As the particular time of the Hinds fulfilling her months, so of *Sions* fulfilling her months of sorrow in this world, is a secret which the Lord hath reserved to himself, and keeps fast lockt up in the Cabinet of his eternal counsels. *Knowest thou the time when they bring forth?*

The Lord having thus questioned *Job* about the time of the bringing forth of these two creatures, in these two verses, proceeds to question him about the manner of their bringing forth, or the painfulness of it.

Vers. 3. *They bow themselves,* &c.

These words are a description of the hard travel of the Hinds, not of the Goats, as Interpreters generally agree. Bowing of the body is the posture of any creature in travel to bring forth. As if the Lord had said, *Is it thou, O* Job, *that hast, or I, that have given them an instinct in nature to put their bodies (as wilde as they are) considerately, into such a posture (when their pains come upon them) as may be most easeful for themselves, and least hurtful to their off-spring, by bowing their bodies to dilate the passages of nature, and so by a natural Midwifry to deliver themselves of their burdens?* as followeth,

They bring forth their young ones.

The word rendred *bring forth*, signifies *to cleave asunder*, implying their extream pain in bringing forth; or that it is to them as grievous as the rending and cleaving of their bodies could be. So the word is translated (Chap. 16. 13.) where *Job* making a lamentable complaint about his sufferings under the hand of God, expresseth it thus; *His archers compass me round about, he cleaveth my reins asunder.* Such torture have these poor creatures in bringing forth their young; which is more plainly set down in the close of the verse,

בלח *proprie findo, diffindo, trajicio.*

They

They cast out their sorrows.

Which may be understood two ways; First, bowing to free themselves of their young ones, their sorrows end, or there is an end of their sorrows, they are cast out. Secondly, Thus they cast out their sorrows; that is, their young ones are cast out which have put them to much sorrow & grievous throws, & so may well be called their sorrows; as *Rachel* called that child with which she had such hard travel, *Ben-oni*, *The son of her sorrows* (*Gen.* 35. 18.)

The word which we render *sorrows*, signifies *cords and bonds*, implying, that these creatures are girded and bound about with extream pain, until (by the power of God in nature) they receive deliverance. Some are bound and girded with troubles, in and from the world, who yet are not sorrowful; we through faith may even *glory in tribulation* (*Rom.* 5. 3.) but they who are sorrowful, are alwayes bound; and therefore the same word signifieth bonds and sorrows. *They cast out their sorrows.*

Hence note;

First, *Even wilde and savage creatures bring forth with pain.*

This is part of that vanity brought by mans sin upon the creature, of which the Apostle speaks (*Rom.* 8. 22.) *We know that the whole creation* (or *every creature*) *groaneth and travelleth in pain together until now.* The creatures *groan*, as being laden with a heavy burden, and they travel in pain, as a woman with child, to be eased and delivered of her burden, even those creatures which in proper sense, neither travel nor bring forth, yet are said to groan and travel in pain, by reason of the sin of man; and therefore the Apostle saith, *They groan and travel in pain together*; that is, all the creatures joyn in this. They do not some groan, & others sing, some travel in pain, and others travel in or take their pleasure, but they are all (as it were) sensible of their sad change, and bewail it sadly; and (saith the Apostle) they groan and travel *until now*, or *unto this now*; not as if their groaning did then cease when this was said, but to shew that it had continued without ceasing, until that *instant now*; and so it will continue until the *manifestation of the sons of God*, spoken of (*vers.* 19.) As soon as man sinned, the Lord laid that affliction on the woman, *In sorrow shalt thou bring forth* (*Gen.* 3. 16.) Now that which was first de-

ἀχρι τοῦ νυν.

declared an affliction, with respect to the woman, is fallen upon all creatures in their degree; they all are more or less pained in travel, or travel in pain. The sin of man hath brought sorrow upon the whole world, even upon sinless creatures; & therefore man should pity poor creatures in their sorrows, his sin having brought those sorrows upon them. How vile then are they, who meerly to satisfie their lusts, encrease the sorrows of the creature, and cause them to travel more than needs, in pain every day?

Secondly, The Lord instanceth here in the Hinds for hard travel; and Naturalists observe, the Hind hath the forest travel in bringing forth of any creature, woman excepted. And, that the Hinds have very sore travel in bringing forth, beside what Naturalists speak, may be collected from those expressions in the Text, *They bow themselves, they bring forth their young ones, they cast out their sorrows.* That Scripture also intimates as much (*Psal.* 29. 9.) when among other wonderful effects of thunder, *The breaking of Cedars*, &c. This is added, *The voice of the Lord maketh the Hinds to calve*; as if it did require the special help of God, to give the Hinds ease and deliverance in the time of their travel, *The voice* of God doth it; that is, either the thunder, or some extraordinary power, sent out for that purpose, doth it.

Tunc officis ut cervæ quæ alioquin ægerrimè essent parituræ commodius pareant? dum ante partum purgantur herba quadam quæ Seselis dicitur faciliore ita utentes utero Jun. Plin. l. 8. c. 32. Arist. l. 9 *de Histor. animal.* c. 5. Cicero l. 2 *de nat. Deorum.*

And here we may consider the goodness of God, even to this wilde beast, in ordering her natural helps, to ease her the more speedily of her grievous pains in bringing forth her young ones.

The natural Historian tells us concerning the Hind, that she by common instinct, a litle before she calves, feeling her pains coming upon her, seeks out a certain herb called *Seselis*, feeding upon which doth exceedingly facilitate her pains in bringing forth. Women, who have understanding and reason, as also the assistance of friends about them, have many means for their ease in that hour of extremity; but the Lord hath made this poor creature, both Physician and Midwife to her self. Further, 'tis reported of them, that when they have brought forth, they use the same and other herb to help themselves against their after-pains. Once more, Naturalists observe, that they usually bring forth at that time of the year when there is much thunder, according to that before mentioned (*Psal.* 29.) *The voice of the Lord*, (*or thunder*) *maketh the Hinds to calve.* For the Hind being of a fearful nature, that

A partu duas habent herbas quæ Aros & Seselis appellantur. Plin. l. 8. c. 32.

that dreadful noise doth so astonish her, that it either makes her put out all her strength to bring forth, or makes her less sensible of her pains in bringing forth. That's the second thing here considerable in Hinds, their painful bringing forth. *They bow themselves, they bring forth their young ones, they cast out their sorrows.*

Hence take this inference, with respect to women who come under the like pains. This should be a staff of consolation to them, in the time of their travel. If the Lord directs these creatures to the best posture, and most proper means for their help and ease in that condition, how much more will he take care of them, especially of them who call upon him, and trust in him? We may well make that interpretation of the Apostles words (1 *Tim.* 2. 15.) *She shall be saved in child-bearing, if they continue in faith, and charity, and holiness, with sobriety.* This early care of God for mankind, is described (*Psal.* 22. 9, 10.) *Thou art he that took me out of the womb; I was cast upon thee from the womb; thou art my God from my mothers belly.* And again (*Psal.* 71. 6.) *By thee have I been holden up from the womb; thou art he that took me out of my mothers bowels; my praise shall be continually of thee.*

St. *Augustine* applies this matter of the Hinds bringing forth, to the spiritual birth; First, Because the time is unknown, or known only to God, when any soul comes to the new birth. Secondly, Because every soul which travelleth with this new birth, boweth and humbleth himself greatly under the sense of sin before the Lord. Thirdly, Because this new birth is usually accompanied with great and grievous pangs, alwayes with the truth of godly sorrow.

The Lord having spoken thus of the Hindes bringing forth their young ones, speaks next, as I may say, of the education and bringing up of their young ones.

Vers. 4. *Their young ones are in good liking, they grow up with Corn, they go forth and return not unto them.*

This Verse holds out three things:

First, The good plight of their young ones, *They are in good liking.* As if it had been said, Though the Hinds have much pain in bringing them forth, yet they are *slick and fat*, as soon as, or soon after they are brought forth. The word which we render *in good*

good liking, notes a growing into health and strength, which we call *recovering* (*Isa.* 38. 9, 16.) *The writing of* Hezekiah *King of* Judah, *when he had been sick and was recovered*, &c. And 'tis said of *Naaman* (2 *Kings* 5. 14.) *his flesh came to him*, or *he recovered his flesh, as the flesh of a little Child.* The same word is used (*Psal.* 126. 1.) *When the Lord turned the Captivity of* Sion, *we were like to them that dream*; which others translate thus, and conceive it nearer the Original Text, *When the Lord turned the Captivity of* Sion, *then we were like them that are* fed and grow fat at the dugg, and so are chearely or in a comfortable condition. Thus the Hinds young ones grow fat, lusty, and strong; As the Lord takes care for their bringing forth, so of their bringing up; he that maketh the Hinds to calve, makes their calves of good liking too; as he makes the Babe thrive at the Mothers breast, so the Calf at the Hinds dugg. And when they have a while grown fat at the dam's dugg, then

חלם *Significat aliquando valere & incolumem esse. Licet maires difficilem habent partum, filii tamen salvi & incolumes sunt, benè; valent, alii pinguescunt.* Drus. *Fatti sumus sicut consolati, melius quam ab aliis somniantes, &c.* Bold. כרא *ager unde* חית כרא *fera agrestis. Sed hic est* כר *quod in lingua Chaldæorum extra denotat; unde Barbarus geminatis syllabis.* Drus. *Mira est providentia Dei in subulonum & hinnulorum nutritatione, qui nullo custode, nullo opilione reguntur sicut vituli hædi vel agni, tamen pinguescunt.* Codrec.

Secondly, *They grow up with Corn.*

They come to harder meat, they soon leave sucking and feed upon corn. Some read, they grow up in the fields, or by the field, that is, by that which groweth in the field. Thus it is with our Children, they are fed first at the breast & spoon, afterwards with flesh or any wholesom food. According to every degree of life, God provides sutable food; the Infant shall have milk, and when a little grown, stronger meat. As it is in spirituals, when we are new born babes in Jesus Christ, we are fed with milk, that is, with plain and easie truths, called by the Apostle, *The first principles of the doctrine of Christ*; afterwards we *go on* (as the Apostle there speaks) *to perfection*, and then we can digest and profit by the deeper Mysteries of the Gospel. Thus 'tis said of the young Hinds, or of the Hinds young ones in the Text,

They grow up with corn.

The word signifies to grow apace, to thrive much in strength and stature, and being thus thriven and grown, their Dam's bear no more of them. For as it followeth

Thirdly, *They go forth and return not unto them.*

In hunc finem hæc allata sunt ut ostenderetur, hæc ex sola Dei providentia fieri, non ulla humano industria. Marc.

First, they had the duggs of the Dam to nourish them, soon after they fed upon corn, at length *they go forth and return not unto them*; they trouble the old ones no further, they shift for themselves. One of the Naturalists commending the qualities of the Hind, notes this chiefly; They are very diligent to instruct their young ones, how to get, or where to seek food for themselves, before they put them out of their own care.

Hence note, First;

The Lord hath taught the bruit creatures to provide for their young ones, till they are able to help themselves.

This intimates the duty of Parents, to take care of their Children till they are able to get their living.

Secondly, Forasmuch as those young ones go forth, and return not again when once they can live of themselves,

Note,

It is the duty of Children, when Parents have bestowed cost in bringing them up, to go forth, and not return to be chargeable to their Parents.

Arist. l. 9. de Hist. Animal. c. 5. *Quod pulcher erat & nemine indigeret vocatur cervus emissus. Editos partus exercent cursu, & fugam meditari docent, ad præcipitia ducunt saltumque docent.* Plin. l 8 c. 32.

Children must not think to burthen their Parents always, but stick to their own labour; the very bruit beasts will condemn those children who do not: When the Hind hath sufficiently instructed her young ones by her example, where and how to get food, having also breathed them well, and taught them how to hasten away when in danger; having, lastly, led them to precipices, & taught them to leap or jump, then they go forth & return no more. The Patriark *Nephthali* was called (*Gen.* 49. 21.) *a Hind let loose*, because strong and able to live alone. Thus we have here both the care of the Hind, to provide for her young ones as long as they need, which layeth a great obligation upon Parents to take care of their Children. He that provides not for his own, especially, for those of his houshold, for his own Children and Servants, *is worse than an Infidel*, yea, he is worse than a hind. But then, let Children, when they have been well provided for, and taught how to get a living in the world, take heed of lasiness and idleness, as if they were to live upon their Parents pains or provision always. Let them

them go forth and not return, but to shew kindness and thankfulness to their Parents, for their care and cost bestowed on them in their tender years, and while under their inspection; yea, let them learn (as the Apostle gives them in charge 1 *Tim.* 5. 4.) *To shew piety or kindness at home, and requite their Parents*; helping their Parents (if need be) in their old age, as their Parents helped and brought them up when they were young. Which dutifulness of Children the Greeks express by a word alluding to Storks, who are so much noted for their tender care towards their aged Parents, that their name signifies the thing, not only in that famous language, but in the Sacred Language, namely, piety and pity.

Ἀντιπελαργεῖν. חסדה

JOB, Chap. 39. Vers. 5, 6, 7, 8.

5. *Who hath sent out the wild Ass free? or who hath loosed the bands of the wild Ass?*
6. *Whose house I have made the wilderness, and the barren land his dwellings.*
7. *He scorneth the multitude of the City, neither regardeth he the cry of the driver.*
8. *The rang of the mountains is his pasture, and he searcheth after every green thing.*

THe Lord continues his speech with *Job*, to shew his provident care of, yea, and bounty towards the wildest creatures.

The question put in these four *Verses* concerns the wild Ass, and there are three things considerable in the description given him in these four *Verses*.

First, His liberty and freedom (*v.* 5.) *Who hath sent ont the wild Ass free*, &c.

Secondly, His dwelling and habitation (*v.* 6.) *whose house I have made the wilderness, and the barren land his dwelling.* *He scorneth*, &c.

Thirdly,

Thirdly, His food or manner of feeding (*ver.* 8.) *the range of the mountains is his pasture, and he searcheth out every green thing.* Thus the Lord proposeth to *Job* the example of these wild and untamed creatures, for whom no man provides nor bestows a thought upon towards their livelihood, yet God provides for them, and feeds them, and houseth them, and preserveth them in as good a condition, as those which are tame, and under the daily care and inspection of man.

Vers. 5. *Who hath set the wild Ass free?*

The wild Ass is at liberty, he is free; love of liberty is the property of the wild Ass; and here it is questioned, whence he hath his liberty, or who made him *free?* that is, so stout, that he will not be taught subjection to the command of man, nor do him any work, as not only other creatures, but other Asses do; who hath made him thus free? Surely, not any man, not any company, society, or brotherhood of men; the wild Ass hath not his manumission by them, but by God, he hath bestowed that priviledge (such as it is) upon the wild Ass, God hath set him free. Some beasts are, as it were, Apprentiz'd or bound to the service of men, and men have special services, uses, and employments to which they appoint them; there are other creatures, as it were, manumitted from mans service, man hath no command of them, nor work done by them, they are free, and amongst these *the wild Ass* is eminent for freedom.

Liberum sc. ab hominibus, ita ut in eorum potestate non sit. Drus.

The *Hebrew* text which we render *the wild Ass*, is but one word; and from thence some derive the Latine word which signifies *wild beasts* in general; conceiving also that the *Hebrew* word comes from a root signifying *to multiply and increase*, because wild beasts (usually) multiply and increase more than tame. Thus they understand this former part of the verse, not as we of that special sort of wild beasts *the wild Ass*, but in common of all sorts of wild beasts; and then (say they) in the latter part of the verse, the wild Ass is especially spoken of under another *tearm*; for though we have the *wild Ass*, according to our translation, in both parts of the Text, yet under different appellations, by which some understand two sorts of wild Asses, but others take the first only in general for wild beasts of any sort, and the latter for this particular sort of wild beasts *the wild Ass*. But I conceive

פרא unde ferus & ferae. פרא a פרא multiplicare, augere, fructificare, quòd fecundiores solent esse ferae, quam domesticae animantes.

עירד

conceive, we need not be so curious, for though we take both the former and the latter word for the same, the sense is clear, and the same: *Who hath sent out the wild Ass free?*

Or who hath loosed the bands of the wilde Ass?

But was the *wilde Ass*, here spoken of, at any time in bonds, and now set free? I answer, The Lord speaks thus figuratively, not that the wilde Ass was ever in bonds, but that because he is so untractable, and will by no means be mannag'd, he seems to be as one loosed from bonds, even as Oxen and Horses which serve man, and are under his power, seem bound to his service. So then, as the former, so this latter part of the verse is not to be expounded, as if the wilde Ass had ever been under restraint, and afterwards was sent forth free and loosed from his bonds, but both expressions intend only, that as his disposition is for freedom, so in his condition he is, and alwayes hath been, free from bondage; for not only is he free from bondage, who having been in bondage is delivered, as slaves and captives oftentimes are; but he may be said to be free from bondage, or to have his bonds loosed, who was never in bonds, who was either born free, or who by his wit, skill and policy, or the help of others, hath been preserved from bondage. A man may be said to be free from sickness, that never was sick, as well as he that is restored from sickness to health; and so a man that never was in bonds, may be said to be free from bonds, as well as he that is delivered from bondage. Thus the wilde Ass in the Text is said to have his bonds loosed, though he never was in bonds. As the Lord hath made all creatures, so he hath made some free, others servile; he hath set some at liberty, but holds others at hard labour all their dayes, in drawing, travelling, or bearing heavy burdens. The words are plain; the sum and scope of them may be thus conceived: As if the Lord had asked *Job*, by whom this natural inclination was given to the wilde Ass, that he should so earnestly desire liberty; as also, who gave him that force and stoutness, that he shouldbe able to live without Law, to follow his own lust, not at all submitting to, nor guided by the will of others. *Who hath sent out the wilde Ass free?*

עירד Quod proinde videtur aliud animal ab Onagro, non tamen multum differens Grot. *Aliqui vertunt Onagrum & Alcen, quae sunt equorum & asinorum agrestium genera. Distinguit inter Onagrum & Alcen.* Plinius lib. 8. c. 15.

Hence

Hence observe,

First, *That some creatures are free from, and others bound to service, is of Gods own appointment.*

It would be both a vanity and a high presumption, to ask the reason why the Lord hath appointed some creatures to spend the whole time of their lives in liberty, and that others should be continually groaning under bondage, labouring and sweating, tyring and wearying themselves out in the service of men, seeing we cannot change the orders of God. And as we must not busie our selves with enquiring, why he hath not subjected the wilde Ass to the same bonds and burdens as he hath tame Asses? So we must not say unto God, why hast thou made some men to serve, others to rule? no, nor why he handles some men more gently, others more grievously? We must resolve all these questions into the will, dominion and soveraignty of God; and we may well conceive, that the Lord would in this question about the wilde Asses, intimate unto us, as well as unto *Job*, that he hath a power in himself, which no man ought to question, to free some men from the bonds of service, and to bind others, to free some men from the bonds of affliction, sorrow and trouble in this world, while others are hamper'd and held fast in them all their dayes. What *Job* spake in reference to the various dispensation of bodily health (*Chap.* 21. 23, 24, 25.) *One dyeth in his full strength, being wholly at ease and quiet, his breasts are full of milk, and his bones moistned with marrow; and another dyeth in the bitterness of his soul, and never eateth with pleasure*; the same may be said about the dealings of God with men, as to bodily liberty; one dyeth free, he girded himself all the dayes of his life (as Christ said to *Peter* of his younger dayes, *Joh.* 21.) and went whither he pleased, no man asking, whither goest thou? or why stayest thou here? another is laid by the heels, or girded by others, and never enjoyeth the freedom of his own person or motions, he (poor man) *is bound in fetters, and holden in the cords of affliction*, as *Elihu* spake in the 36th Chapter of this book. This was *Jobs* case; he was in the bonds and cords of affliction, while others enjoyed peace and liberty. Now man ought no more to question the Lord, why one man is afflicted and another free, then why the wilde Ass is free, and the tame a servant. As the whole crea-

creation (which was occasionally shewed at the third verse) is subject unto bondage, by reason of the sin of man, and groaneth till it be delivered; so the soveraignty of God hath laid this bondage heavier upon some parts of the creation, or upon some creatures, than upon others. And as we should daily and deeply bewail it, that our sin hath brought bondage upon the creature, so we should humbly submit to whatsoever bondage or hard travel the soveraignty of God hath designed us in one kind or other, while we are in this world.

Secondly, Consider to whom 'tis granted to be free, and to have their bonds loosed; it is to wilde Asses.

Then observe;

To be free from labour and service, is but a very low priviledge.

It is but the priviledge of an Ass; and as it is but a low priviledge to be free from service, so it is a great sin to cast off service. Some under pretence of liberty, cast off obedience, and will not bear the yoak of duty or good government; this is indeed to be free as the wilde Ass is free. Such are spoken of (*Psal.* 2. 2, 3.) *Come let us break their bonds, and cast their cords from us.* They that would break the bonds and cords there spoken of, desire only, and look after a sinful liberty, a meaner liberty than that of the wilde Ass. The Prophet going to the great men (*Jer.* 5. 5.) said, *These have altogether broken the yoak, and burst the bonds*; that is, the yoak of duty which God hath laid upon them. They have no cause of boasting, that are free from the bonds of service; but they who cast off the bonds of duty, have great cause to be ashamed. Thus the Prophet reproves that people, as one man (*Hos.* 8. 9.) *They are gone up to* Assyria, *a wilde Ass alone by himself.* As if the Prophet had said, They look not up to the high God for help, but to *Assyria*; the high God was not so high in their eyes as *Assyria*: doing thus, they were like a wilde Ass (saith the Prophet) and so they were in two things; First, They were extream stubborn, resolved to have their will, and satisfie their lusts. *Ephraim* was as violent in his way as a wilde Ass. Secondly, They were like a wilde Ass, they would be alone; *A wilde Ass alone by himself*; that is, they would be at liberty, free from all command, to do what they list; they had rather be

in a barren wilderneſs where none could controul them, than in good paſtures under any thing that looked like a reſtraint, or a rule. This is a very unworthy ſpirit; this is liberty in a way of licenciouſneſs, this *liberty is libertiniſm*. They who ſubmit to no rule but that of their unruly head-ſtrong paſſions and affections, nor will be reclaimed nor tamed by any, whether fair or foul means, theſe in Scripture are compared to the wilde Aſs for their folly and vanity. *Zophar* offered this rebuke to *Job*, in the 11th Chapter of this book, verſ. 12. and poſſibly he could not altogether free himſelf from it, *Vain man would be wiſe, though he be born like a wilde Aſſes colt*; that is, though this be all his wiſdom to be free from that ſubjection which he oweth to God and man. The Prophet (*Jer.* 2. 24.) compares the whole people of *Iſrael*, when they caſt off the ſervice of God, to a *wilde Aſs* (which Scripture was touch't at the ſecond verſe upon another occaſion) *that ſnuffeth up the wind at her pleaſure; in her occaſion who can turn her away? all they that ſeek her, will not weary themſelves, in her month they ſhall find her*: There is no bringing ſuch into compaſs, till they are compaſſed with pains. We may call all ſuch *nominal Iſraelites real Iſhmaelites*, it being ſaid of *Iſhmael* (*Gen.* 16. 12.) that he was (*pere Adam*) *a wilde man*, having more of the wilde Aſs than of the man in them. Thus it is with vain and unbridled ſpirits, they cannot bear the yoak of ſervice; and therefore remember, though this be ſpoken of as a priviledge, yet it is a low priviledge to be free from any honeſt ſervice; and to be be free from all ſervice, is worſe than the worſt of outward ſervitudes. 'Tis a mercy to be free from ſlavery to man, but to be free from ſervice to man, is to be unmanly; every man ſhould be a ſervant in one kind or another, and therefore the Law ſaith, *To call a man a ſervant*, diſtinguiſheth no man, ſeeing every man is ſuppoſed in the way of his life a ſervant. The Apoſtle ſpeaking to thoſe whoſe very calling is to ſerve, and are therefore in ſtrict ſenſe called *ſervants* (1 *Cor.* 7. 21, 22.) ſaith, *Art thou called, being a ſervant, care not for it* (that is, be not troubled that thou art a ſervant (ſervice to man is not inconſiſtent with the ſervice of God) *but if thou maiſt be made free, uſe it rather; for he that is called in the Lord, being a ſervant, is the Lords free man. Let every man* (v. 24.) *wherein he is called, therein abide with God*; that is, let him continue to ſerve man in all things, according to the will of God.

To

To be wholly free from the ſervice of man, is no better than the freedom of the worſer ſort of beaſts, the wilde Aſs. Chriſt (*Mat.* 11. 29, 30.) calls his to the yoak; and Chriſts yoak implyeth all manner of dutiful ſervice, even ſervice to man as well as to God: *Come unto me all ye that labour and are heavy laden, and I will give you reſt; take my yoak upon you, and learn of me, &c. for my yoak is eaſie, and my burden is light.* If we refuſe Chriſts eaſie yoak, we may quickly get a heavy one, yea, an iron one, as the Prophet told him who broke the wooden one (*Jer.* 28. 13.) There are ſome yoaks, which to bear is our honour; 'tis ſurely ſo, to bear the yoak of Chriſt; to be under Chriſts bonds, is a favour; woe to thoſe that ſeek to be looſed from them. The Prophet *Jeremiah* tells us (*Lam.* 3. 37.) *It is good for a man to bear the yoak in his youth.*

There is a threefold bond or yoak, from which it is a favour to be wholly freed, and that freedom we ſhould ſeek after; but neither of the three is a freedom from duty and ſervice, or from due ſervice.

Firſt, To be free from the yoak of ſin, and to have the bonds of our iniquities looſed, that is a bleſſed priviledge (*John* 8. 36.) *If the Son make you free, you ſhall be free indeed.* The chief part of a Sons freedom, which we have by *Chriſt, the Son*, is freedom from ſin. Freedom from the condemning power of ſin, and freedom from the ruling power of ſin, is our ſpiritual or Goſpel freedom. *Peter* ſaid to *Simon Magus* (*Acts* 8. 23.) *I perceive thou art in the gall of bitterneſs, and in the bond of iniquity*; thou art ſtill a priſoner, a ſlave to ſin, the guilt of ſin holds thee faſt; nor art thou delivered from the filth of it. To have our ſin-bonds looſed, is to be free like Saints; to looſe our ſelves from duty-bonds, whether to God or man, is to be free like wilde Aſſes.

Secondly, There is a great mercy in being looſed and made free from the curſe of the Law. Thus alſo the Son makes us free (*Gal.* 3. 13. *Chriſt hath redeemed us from the curſe of the Law, being made a curſe for us*; that is, enduring the curſe for us, or dying a curſed death for us, that we might have, and for ever enjoy a bleſſed life: This is a glorious liberty.

Thirdly, To be freed from the old legal ceremonies, is the priviledge of all believers under the Goſpel; and 'tis ſuch a priviledge as the Apoſtle exhorted the *Galatians*, and us with them,

to maintain with all our might (*Gal.* 5. 1.) *Stand fast therefore in the liberty wherewith Christ hath made us free, and be not intangled again with the yoak of bondage*; that is, with the bondage of the ceremonial Law, from which Christ hath made us free (*Gal.* 4. 26.) *Jerusalem which is above is free, which is the mother of us all*; free, First, from the slavery of sin; free, Secondly, from the curse of the Law; free, Thirdly, from the yoak of legal ceremonies. All believers are made thus free by Christ, but Christ hath not made so much as one believer free from service. Christ makes us free to serve, not free from serving. *To be be free to serve, is infinitely better than to be free from service*; nothing is more ingenuous, nothing shews a more noble spirit in man, than to be free to serve, as all are, being once freed from spiritual or sin-slavery (*Rom.* 6. 19.) *As ye have yielded your members servants to uncleanness, and to iniquity unto iniquity, even so now yield your selves servants to righteousness unto holiness; for* (as it follows) *when ye were the servants of sin, ye were free from righteousness*, or (as it is in the margin) *free to righteousness*; not free to do righteousness, but free not to do it. Righteousness had then no command (yielded to) no power (submitted to) over you; whereas over a gracious heart, righteousness hath the greatest command. A godly man is at the beck of God, in all the wayes of righteousness: and, as he is free to serve Masters, so he is free to be subject to Magistrates, or higher powers, according to that rule of the Apostle (*Rom.* 13. 1.) And that all in their places may be mindful of this duty, they are upon all occasions to be put in mind of it, as the same Apostle directed *Titus* in his Epistle to him (*Chap.* 3. 1.) The Lord having spoken of the freedom of the Ass, proceeds to described his dwelling.

Vers. 6. *Whose house I have made the wilderness, and the barren land his dwellings.*

These words contain the second part of the care and providence of God towards the wild Ass; he hath not only made them free, and loosed their bonds, but he hath provided a dwelling for them; and where? in the wilderness; a wild place, and therefore fit for wild beasts. The wilderness; strictly taken, is the dwelling of beasts, not of men; we read (I grant) in Scripture not only of Houses, but of Cities in the wilderness, yet

yet take the wilderness strictly, and 'tis a place un-inhabited by man; and that's the place where the Lord hath appointed the wild Ass to dwell; 'tis his house, there he abideth as men do in their houses. The wilderness is a place undressed, untilled, uncared for by man, yet by the care and goodness of God it affords sufficient provision for the support of these creatures, whom no man provides for.

Whose house I have made the wilderness.

The wild Ass hath a large and open house, some conceive the wilderness here intended was the wilderness of *Arabia*, which as (Historians tell us) was much stockt or abounded with wild Asses. The word *Arabia* signifies *a wilderness*; the whole country being so like a wilderness, is so called after its own likeness. The *Chaldee* Paraphrast reads it, *whose house I have made a plain*, as if these *wild Asses* were in this opposed to the *wild Goats*, (*ver.* 1.) who live on high hills and craggy rocks. The word is translated *a plain* (*Deut.* 1. 1.) yet rather, as we, *the wilderness*.

And the barren land his dwellings; the *Hebrew* is, *and the salt place his dwellings.*

A barren place, and a salt place, are the same (*Judg.* 9. 45.) *When* Abimeleck *took that City, he sowed it with salt*, in token that an everlasting curse of barrenness should come upon it, according to that (*Psal.* 107. 34.) *A fruitful land turned he into barrenness*, the margin saith *into saltness*. Once more (*Jer.* 17. 5, 6.) *Cursed be the man that trusteth in man, and maketh flesh his arm, he shall be like the heath in the desert, and shall not see when good cometh, but shall inhabit the parched places in the wilderness, in a salt land and not inhabited*, that is, in a barren land, unfit for any to inhabit. There is a reason in nature why salt land is barren; salt being hot and dry, draweth up the strength and moisture of the land that should make it fruitful: This salt or barren land, which yeilds little grass or herbage, the Lord hath appointed for the wild Ass to dwell in.

Hence note, First;

God provides a place of dwelling for the meanest creatures.

Where the wild Ass shall dwell or inhabit, comes under a Divine appointment. How much more hath God appointed dwelling

ling places for the children of men. The Apoſtle tells us (*Acts* 12. 26.) That he hath not only made *men to dwell on all the face of the earth*, but *he hath alſo determined the bounds of their habitation*, that is, God hath not only made the whole earth habitable for man-kind, but he hath by his providence diſpoſed every man to his ſpecial habitation in this or that part of the earth.]

Secondly;

The dwelling which God appoints to any creature is ſutable to its nature.

This wild creature dwells in a wild place, in a wilderneſs. This barren creature (as to any benefit he brings to man) God appoints to dwel in a barren land. It is ſaid of *Nebuchadnezzar* (*Dan.* 5. 21.) when for his pride he was put from his dominion, that he had his dwelling with *wild Aſſes*; he himſelf carried it like a beaſt, and he had a dwelling ſutable to his beaſtial diſpoſition among the beaſts; he was proud, and would not bare the Lords yoke, he caſt off the bonds which God laid upon him, and thought it enough for him to lay bonds upon men, therefore the Lord (to humble him) thruſt him among the beaſts. As like will to like mоſtly in way of election, ſo ſometimes like ſhall to like, though they like it not, in way of compulſion; and uſually like are put to like perſons or places, in way of gracious ordination. God himſelf appoints wild beaſts to the barren wilderneſſes, tame beaſts to the fruitful encloſed paſtures; he placeth men in well built Houſes, Towns or Cities; and he hath appointed faithful men and women his Church to dwell in, which is therefore called (though in a wilderneſs) *the houſe of God*, (1 *Tim.* 3. 15.) *David* found that houſe more pleaſing to him than any of his Royal Pallaces, and therefore made it his great requeſt, *The one thing of his deſires* (*Pſal.* 27. 7.) *That he might dwel in the houſe of the Lord for ever*: Even as he bitterly complained (*Pſalm* 120. 5.) *Wo is me, that I ſojourn in* Meſech, *that I dwell in the tents of* Kedar. And as the Lord hath provided ſutable habitations for beaſts, wild and tame; for men, good and bad here on earth; ſo he hath provided ſutable habitations for all men, when they leave this earth. He hath provided hell for their houſe and dwelling place for ever, who are diſobedient and unbelieving: and he hath provided heaven for their houſe and dwelling place for ever, who believe and obey. As now all godly men dwell in God by faith (*Pſal.* 90. 1.) ſo they ſhall hereafter dwell always with him by fruition. He that gives the wilderneſs for a houſe, and the barren land for a dwelling to the wild Aſs, will provide a *Paradiſe* for the houſe, and a *Spring-garden* of everlaſting joys and ſweetneſſes for his faithful ſervants.

Thirdly, From theſe words (*the barren land his dwelling*) Note;

As ſome lands are barren by a Divine Malediction, ſo ſome by Common Conſtitution.

Some lands become barren by a curſe from God; Thus he *turns a fruitful land into barrenneſs, for the wickedneſs of thoſe that dwell therein* (*Pſal.* 107. 34.) Now as ſome lands are made barren (beſides the general curſe which befel all lands upon the fall of man into ſin) by ſome ſpecial curſe, for ſpecial cauſes, ſo, 'tis meerly an act of Divine Soveraignty, that ſome lands, as to their very ſoil and conſtitution are barren, while others are fruitful.

Fourthly, Conſider where do theſe Aſſes dwell? 'tis *in a barren land.*

Hence note;

They that do little work deſerve but little reward, a barren land may ſerve them who refuſe ſervice.

As every land, the beſt land is barren and unprofitable to them who will not take pains to improve it; ſo 'tis pity they ſhould dwell in a fruitful land, who will not take pains in it.

Fifthly, Note;

There is no place ſo bad or barren, but it hath its uſe.

God hath uſe for barren wilderneſſes, as well as for the richeſt paſtures.

Sixthly, The wilde Aſs living according to nature, is ſatisfied with a barren Land.

Hence note;

Nature is content with a little.

They have always enough, who deſire no more. A cottage is as good

good as a Palace, and a barren Land as good as a fruitful one, to a contented mind. Yet I cannot approve either their principle or practice, who have a kind of ambition (possibly they call it self-denial, and reckon it a high piece of their Religion) to dwell, as the wilde Ass, in the wilderness; such are those popish votaries, called *Hermites*, from the wilderness where they dwell: These in devotion (such as it is) make the wilderness their house, and the barren Land their dwelling, that they may be free from the cares and temptations of this world; these retire themselves utterly from converse with man, that they may more freely converse with God (an excellent end, but that way to it is no where commanded by God) Let such remember, that God hath not appointed the wilderness and desert places for mans dwelling, but for the dwelling of wilde beasts: Let them also remember, that they who have the wilderness for their house, may yet have the City in their hearts. It was said by one of the Ancients, concerning such retirements, *What doth it advantage us to have a solitary place for our bodies, whilst our souls are in the thickest throngs of the world.*

Quid prodest solitudo corporis, si deserit solitudo cordis. Greg. lib. 30. cap. 23.

There are only two cases wherein men should desire such solitary places.

First, In case of persecution, to get out of the hands and reach of cruel men. Thus *David* desired the wilderness (*Psal.* 55. 3, 4, 5, 6.) *Because of the voice of the enemy, because of the oppression of the wicked; for they cast iniquity upon me, and in wrath they hate me; my heart is sore pained within me, and the terrors of death are fallen upon me*, &c. And what followeth? *O that I had wings like a dove, for then would I flie away and be at rest; Lo, then would I wander afar off, and remain in the wilderness.* It is better to be in the wilderness among savage beasts, than to live among beastly savage men. The Apostle (*Heb.* 11. 38.) tells us the reason why many worthy ones of the Jewish Church (of whom the world was not worthy) inhabited the wilderness; *They were stoned and sawn asunder, and were slain with the sword*, &c. And what then? then they who remained alive, to avoid those extremities, avoided the society of men, and wandred *in deserts, and in mountains, and in dens, and caves of the earth.* In such a hot day we may chuse the shadow of a desolate wilderness, rather than a City to dwell in. And thus it is said (*Rev.* 12. 13, 14.) *When*

When the Dragon (that is, Heathenish *Rome*) *persecuted the woman* (that is, the Church) *which brought forth the man-child; then to the woman were given two wings of a great Eagle* (that is, sufficient means, strength and opportunity to make her escape) *that she might flee into the wilderness*; which as it hath been often verified in a metaphorical sense, Professors then lying close and retired in their several places, so it hath been true in the letter, the Church hath fled into the wilderness for safety, and hath there been preserved *from the face of the Serpent.*

Secondly, We may desire such retirements to, and a dwelling in solitary places, in case of the extream wickedness of those among whom we dwell; though they break not out into open persecution, yet their evil conversation makes their society intolerable. This caused the Prophet *Jeremiah* to cry out (*Chap.* 9. 2.) *O that I had a place in the wilderness, that I might leave my people and go from them* (why?) *for they be all adulterers, an assembly of treacherous men.* For, as *it is better to dwell in the corner of the house top, than with a brawling woman in a wilde house* (*Prov.* 21. 9.) so it is better to get into a corner, or into a wilderness, than to live in a City, or in the fairest Palaces among men of wicked and ungodly spirits, such as vexed *Lot* in *Sodom* (2 *Pet.* 2. 8.)

In these two cases we may imitate the wilde Ass, and dwell in the wilderness; but for any to make it their choice, let them consider where they have a rule for it. Man is a sociable creature, and ought to be helpful and useful to others, and not wholly to confine himself to himself, as they do, who are and are called *Anchorets* and *Hermites.* To serve our Country, and to observe the Law of Nations for the common good of mankind, is better than upon any pretence of devotion, or converse with God, to seclude our selves totally from the company and converse of men. And seeing God hath made us for the good of humane society, it is inhumane, voluntarily and electively to disjoyn and exempt our selves from the Laws of society. *Aristotle* said, concerning decliners of society, *He that affects solitude, is either a God, or a beast*; he either lives above man as God doth, or below man as beasts do. The Reader will easily pardon me this short diversion against unnecessitated solitude, thus occasioned by the solitary dwelling of the wilde Ass in the wilderness

Deus sit aut bellua oportet, qui possit in solitudine vivere. Aristot.

and barren Land. And I have the rather touch it, because I find the wits of some running somewhat wild in the Allegory of the wild Ass in the Text, as if he were a very fitting resemblance of a contemplative man.

I grant a godly man should be, and the more godly any man is, the more he will be, I am sure, the more he would or desires to be free from the thoughts, and loosed from the bands both of love to, and cares about the things of this life, that he may be the more in the meditation of, and preparation for, a better life. In those meditations he retires from the throng of worldly desires, as much as a man living alone in a wilderness withdraws from worldly businesses; he is weaned from, and mortified to the plenty and pleasures which a City life courts him with; nor is he afraid of the threatnings of any who would drive him from his duty. His soul searcheth after, and he feeds upon the green things which every where grow upon the mountains of the holy Scriptures, both for his instruction and consolation. All this I grant, as was said before, is true of a godly man raised to any high degree of spiritualness, and walking much in the Spirit. He is in the world, yet sits loose and free from the bands and baits of it. Howbeit, this warrants no man to loose himself from all bands of service in the world, much less to be so gross, as literally to make that his house, which God hath made the house of the wilde Ass, *The wilderness, or to take the barren Land for his dwelling.*

As this verse hath shewed us the house and dwelling of the wilde Ass, so the next shews us how he carries it in the wilderness.

Vers. 7. *He scorneth the multitude of the City, neither regardeth he the crying of the driver.*

Insignis metaphora ad notandum indomitam naturam.

He scorneth; the Hebrew is, *He laugheth at*, or *slighteth*, &c. The Lord speaks of this wilde Ass after the manner of men, who laugh at those things which they contemn, despise or scorn, as much below them or contrary to them: The word is rendred *by laughing* (*Psal.* 2. 4. *Job* 5. 22.) It is said also of the good woman (*Prov.* 31. 25.) *She shal rejoyce in time to come*; which others render thus, *She laughed at time to come*; that is, she having so well and wisely provided for time to come, is not at all burdened with

with cares about it. There may be a double reason, why this wild Ass *scorns, or laughs at the multitude of the City.*

First, Because it is no way pleasing to his nature, he hath no desire to a City, to a sociable life.

Secondly, He may be said *to scorn the multitude of the City*, because though a multitude should come out of a City to take him, yea, as great a multitude as a City can make, yet he is not afraid, for he knows he can shew them a fair pair of heels, and by his swiftness of foot keep out of their hands, and maintain his liberty.

Farther, The words translated, *The multitude of the City*, may be rendred, *The abundance or plenty of the City.* If there be abundance any where, it is in Cities; and therefore heaven is called a *City*, because of the great abundance of all good there, and all in God. Thus the word is rendred (*Psal.* 37. 16.) *A little that a righteous man hath, is better than the riches of many wicked*; that is, than all their large sums of money, of gold and silver, as also, than their large inheritances of houses and Lands. The word may bear that sense in the Text, and 'tis a good sense; the wild Ass *scorns the abundance of the City*, he can content himself with the *barren Land*; he cares not though he fare hard, so he may live free from hard labour; he scorneth, both *the multitude and plenty of the City*;

המוד *Copia, i. e. opes & divitiæ, q. d. nihil appetit ex abundantia exuperantiavè civium. Malit in sterilibus locis raram & malam herbam quærere, quam in urbe servire pro victu copioso. Gerit ergo paupertatis imaginem*, cap. 24. 5.

Neither regardeth he the crying of the driver. נגש

The word is, *He heareth not*, that is, *he obeyeth not the crying of the driver.* This is spoken in opposition to tame beasts, for such must *regard the crying of the driver*, else they must smart for it; if the driver speaks, they understand his language, they must mend their pace, and follow their work more closely, or feel the drivers lash. Here then is a farther description of the liberty of the wild Ass; he is not brought to work by any thing that the driver can say or do, he is not afraid either of his words or blows.

The word which we translate *Driver*, signifies an Oppressor; so 'tis rendred (*Job* 3. 18.) It signifies also an *Exactor*. The seventy translate, *He regardeth not the hasty call or citation of the gatherer of Taxes or of Tribute.* There are two sorts of Exactors;

μέμψις ἐπιτρολόγου. *Querelam ejus qui tributum colligit.* Sept.

Vocatur autem Exactor, non modo qui tributa exigit, ſed qui prorſus urget. Druſ.

actors; Firſt, thoſe that exact Tribute; Secondly, thoſe who exact Labour. Now he that drives cattel, urgeth them to work both by hand and tongue, and ſo exacts labour of them. Hence the word is uſed to expreſs the *Task-maſters* of the *Iſraelites* in *Egypt* (*Exod.* 5. 6.) who indeed exacted labour of them, and made them ſerve with rigor. From theſe Oppreſſors, with the Exactors of labour, the wild Aſs is free; he is at ſuch liberty, that he *regards not the cry of the driver*, Exactor or Oppreſſor; nor will he be brought to work by fair means nor by foul. As that was a proverbial ſpeech to ſhew the tranquility of thoſe times (*Iſa.* 14. 8.) *Since thou art laid down, no feller is come up againſt us*; So this ſeems to be a proverbial ſpeech, ſhewing the liberty of the wild Aſs at all times, *He regardeth not the crying of the Driver.*

From the former part of the verſe,

When 'tis ſaid, *He laughs at, or ſcorns the multitude of the City.* Taking the word *City*, as oppoſed to the *wilderneſs or barren Land*,

Note;

Cities as they are full of company, ſo they are accompanied with all manner of outward plenty and fulneſs.

If good things are to be had any where for love or money, it is in Cities; and therefore they who dwell in great Cities, where there is ſuch a multitude of people, and abundance of all things, ſhould remember their priviledge; 'tis a mercy they are not in a wilderneſs, or in a barren Land.

Secondly, In that it is ſaid, *He ſcorns the multitude of the City*,

Note;

No ſociety, no company pleaſeth, but that which is ſutable.

What cares the wild Aſs for the company of men? he had rather be among the wild Aſſes, than among the beſt and wiſeſt men. Bad men, who are like wild beaſts, ſcorn the company of good men; and it is as true of good men, that they have no joy in the company of bad men, yea, they are often burdened with their

their company. The content of our lives doth very much conſiſt in our harmony with, and congeniality to thoſe whom we are engaged to converſe with.

Thirdly, Take the word in the other ſenſe, as noting the abundance or plenty that is in the City, the wild Aſs had rather be in his barren Land than there.

Hence we learn;

Liberty is more pleaſing than plenty, and a wilderneſs with poor fare, than a City where there is oppreſſion.

Better be ſometimes in a ſtarving condition, than alwayes in a fearing condition, alwayes hearing *the cry of the Driver*. The wild Aſs is content to fare hard, ſo he may be free: how much more then is he below a man, who parts with his true liberty, as *Eſau* did with his Birth-right, for a morſel of meat, or a meſs of broth?

Fourthly, Note;

To be driven and forced, is grievous to beaſts, much more to men.

The wild Aſs regards not the crying of the Driver, becauſe he knows the Driver cannot reach him with his cry, much leſs with his whip. The tame Aſs muſt regard and attend the cry of the Driver (though he hath no will to it) whether he will or no. It was ſaid by the Moraliſts, *Man would be led, not driven*; perſwaded, not compelled. The diſputes have been great what man may do, and how far he may go to that matter; but I ſhall not meddle with it any further, than to ſay, that when Chriſt in the Parable ſaid (*Luke* 14. 23.) *Compel them to come in*, The compulſion there intended, is only that of argumentation, exhortation and perſwaſion by his Miniſters, whoſe divine Rhetorick in beſeeching ſinners to come in, and to be reconciled unto God, hath ſuch a power in it, as amounts unto, and may be called a compulſion. I grant, many uſe their liberty, or rather abuſe it, as an occaſion to the fleſh; and turn it into wantonneſs, theſe are indeed no better than *wild Aſſes*; and though they are ſuch as regard not the cry of the Driver, yet they need it.

Thus the Lord hath ſhewed *Job* the houſe and dwelling, as alſo the liberties and priviledges of the wild Aſs; in the next verſe

verſe the Lord ſhews him the food or diet of the wilde Aſs.

Verſ. 8. *The range of the mountains is his paſture, and he ſearcheth after every green thing.*

Inveſtigatio montium (eſt) paſcuum ejus, i.e. quicquid in montibus inveſtigari poteſt, id ei pabuli loco eſt. Bez.

This verſe tells us where the Lord hath made proviſion for the *wild Aſs. The Range* (or as ſome render, *the ſearch*) *of the mountains is his paſture*; that is, whatſoever he ſearcheth and findeth out upon the mountains, *is his paſture. Job* ſpeaketh of wicked men (Chap. 24. 5.) after the manner of theſe wild Aſſes, finding food in the wilderneſs for themſelves, and for their children.

The range of the mountains is his paſture.

Some interpret it *choice things*, that is, the beſt things, or thoſe things that are moſt ſavoury to the pallat of that beaſt, thoſe he picks up for his food. Mr. *Broughton* tranſlates, *Choſen places in the mountains are for his paſture*: As if it had been ſaid, *Though he be wilde, yet he is prudent, he takes not what comes next*, but he chuſeth what is beſt for him; for as it followeth,

He ſearcheth after every green thing.

The word notes a very diligent ſearch, *after every green thing.* Green things are his delicacies, he lives upon them, and delights in them; he ſearcheth after all, and feeds upon that which is beſt for him; he looks not that man ſhould fodder him in winter, as they do tame and working cattel, he looks out his own living, and picks up ſome green thing or other all the year long.

Hence note;

Where God gives dwelling, he gives feeding.

God hath made the *wilderneſs and barren places* for the wild Aſs to dwell in, yet there is ſomething for him to feed on.

Secondly, *His food is every green thing.*

(Whence learn;

God gives food to all creatures convenient to their nature.)

He gives green things, graſs to the beaſts of the field; but he doth not feed man with graſs, he feedeth man with the fineſt of the wheat, and with honey out of the rock (*Pſal.* 81. 16.) And as the Lord provides ſutable food for the bodies of men, ſo for

for their ſouls he hath ſpiritual green paſtures for them (*Iſal.* 23. 1, 2.) *The Lord is my Shepherd, I ſhall not want; he maketh me to lye down in green paſtures*; that is, in his Word and Ordinances. They are green paſtures for his people; he makes them lie down in the Promiſes and in the Commandments, in the holy Prophecies and Hiſtories of the written word; all which are written for our *inſtruction or learning, that we through patience and comfort of the Scriptures, might have hope* (*Rom.* 15. 4.) that is, that our faith having the truth of the Word (eſpecially in the promiſes) to feed upon, our hope may be ſaid to wait for the good of the Word patiently. The holy Scriptures (I ſay) are the green paſtures which the Lord hath provided for the ſouls of men to feed in, and grow fat upon. The Scriptures are a bare common, a dry heath to unbelievers, they find nothing there which is food for them; but to believers they are fat paſtures, and full of ſuch green things as are moſt ſutable to their taſte, and nouriſhing to their ſouls. Thus ſpake the Prophet (*Iſa.* 49. 9, 10.) *Their paſtures ſhall be in all high places; they ſhall not hunger nor thirſt, neither ſhall the heat nor the Sun ſmite them*; that is, they ſhall have ſafe paſſage, and ſufficient food, both for ſoul and body, for their ſouls eſpecially, when delivered out of their ſoul-priſons, or ſpiritual captivity, there ſpoken or prophecyed of, under the Goſpel.

Thirdly, Wild Aſſes ſearch *after every green thing*, they take pains for their living; if it be not neer, they will travel for it, and ſeek after it.

Hence note;

Hunger makes irrational creatures, every living creature, induſtrious.

They who love not labour, will yet take ſome pains, at leaſt ſo much as ſerves them to get food, and keep them alive. Thoſe beaſts which are moſt at liberty, are in a kind of bondage to their bellies. *The wild Aſſes* (ſaith the Prophet, (*Jer.* 14. 6.) *did ſtand in the high places, they ſnuffed up the wind like Dragons, becauſe there was no graſs.* How will they ſearch after graſs, who are thus afflicted for want of graſs! And will not ſpiritual hunger make us as induſtrious as natural hunger doth? Hungry ſouls will be ſeeking after every green thing, after every divine precept,

after

after every precious promise; these are the green things which the soul searcheth for, and is satisfied with. Naturalists say of the wild Ass, that he utterly refuseth to feed upon those things that are dry and dead, he must have green. That's true of every believer, he cannot feed upon dead and dry things, upon what is chaffy and husky, he must have green, sappy, juicy, lively food; such hath God provided for him, and he will be satisfied with none but such.

JOB, Chap. 39. Vers. 9, 10, 11, 12.

9. *Will the Unicorn be willing to serve thee? or abide by thy crib?*
10. *Canst thou bind the Unicorn with his bands in the furrow? or will he harrow the valleys after thee?*
11. *Wilt thou trust him, because his strength is great? or wilt thou leave thy labour with him?*
12. *Wilt thou believe him that he will bring home thy seed, and gather it into thy barn?*

THe Lord still enquires after *Jobs* skill and knowledge in the book of the creatures. In the former context, *Job* was interrogated about the wild Ass, whose freedom was there set out, in opposition to the servitude of the home-bred, or tame Ass. Here the Lord puts the question about the Unicorn, and sets forth his liberty, in opposition to the servile labour of the Ox.

Vers. 9. *Will the Unicorn be willing to serve thee? or abide by thy crib?*

The Unicorns liberty is here described, first, more generally, in two things.

First, He will do no work for man.

Secondly, He will receive no reward from man.

That he hath no mind to work for man, is shewed in the first words of the verse: *Will he be willing to serve thee?* Will he be imployed in thy service? And

And that he cares not to be fed or provided for by man, that he looks for no reward from man, is set down in the latter part of the verse; *Will he abide by thy crib?*

Secondly, The stubborn liberty of the Unicorn is described in this context, more particularly, by his refusal of that special labour which is necessary in husbandry, or for the tillage of the ground, in the whole compass of it; and here are three parts of that labour set down, all refused by the Unicorn.

First, The ploughing of the ground in the 10th verse; *Canst thou bind the Unicorn with his band in the furrow?* He will not go to plough.

The second labour with which beasts are wrought in husbandry, is harrowing the ground; the Unicorn will not touch that, as 'tis said in the close of the 10th verse, *Will he harrow the valleys after thee?* No, he will neither plough nor harrow, he will do none of these works though he have strength enough to do them, as appears (*vers.* 11.) *Wilt thou trust him, because his strength is great? or wilt thou leave thy labour to him?*

The third part of husbandry, about which beasts are used, is the bringing of the Corn in, or the home-bringing of it; the Unicorn will lend no help to that work neither, as is shewed in the 12th verse, *Wilt thou believe him that he will bring home thy seed, and gather it into thy barn?*

Thus the Unicorn will neither serve in general, nor do any of these particular services; he will neither plough nor harrow, nor bring home the seed. The Unicorn is a beast unsubject to, and unsubduable by man, yet subject to God, and by him easily subduable; for (as the Apostle spake in another case, *Phil.* 3. 21.) *He is able to subdue all things to himself.*

We may conceive, the scope and intendment of the Lord in putting these questions to *Job* about the Unicorn, was to shew, that if he could not tame or reduce such a creature as the Unicorn to his Plow and Harrow, then he must not think of bringing God to his bow, who made both the Unicorn and man too. Surely God will be at his liberty, to do with man what he pleaseth, do man what he can, seeing the Unicorn will take liberty to do what he pleaseth, notwithstanding all that man can do. God will not be bound up to, nor tyed by any mans dictates, but remains soveraignly free for ever, in all his dispensations. Thus of the

whole matter in general : I shall now open the particulars mentioned about this unserviceable creature the Unicorn.

Vers. 9. *Will the Unicorn be willing to serve thee?*

ראם & רים *dicitur à* רום *quod altum esse significat. Monoceros unicum habet cornu, sed altum, unde appellatio ejus.*

The Original word translated *Unicorn*, denotes an animal, high and stately. It comes from a root which signifies to be exalted or lifted up ; and hence *David* (*Psal.* 92. 10.) testifying his assurance that God would lift him up out of his troubles, and deliver him from his pressures, compares his hoped for exaltation to that of the Unicorn : *My horn shalt thou exalt like the horn of an Unicorn, I shall be anointed with fresh oil* ; that is, I shall have new and sufficient supplies of grace, and gifts, of joy and consolation.

μονόκερως. 70. *Unicornis.* Lat.

This word (*Reem*) which in the Hebrew bears only that general signification *Highness*, is rendred by the Seventy in Greek *Monoceros*, and by the Latines *Unicornis*, both which answer our English term *Unicorn* ; the notation of all these words in the Greek, Latine, and English imports a beast with one horn, whereas (I say) the Hebrew word imports only the highness or nobleness of that animal or beast intended under it.

Arist. *l.* 2. *de Hist. Animal. c.* 1. Plin. *l.* 8. *c.* 21. *l.* 11. *c.* 37.

Natural Historians, in their descriptions of, and discourses about the beasts of the earth, make report of an *Indian Ass* with one horn, as also of *Indian Oxen* with one horn, which may therefore, according to the sense of the word, be called *Unicorns*. Our late Annotators seem to incline, that by the word *Reem* here rendred *Unicorn*, is meant the wild Bull rather than the Unicorn, because as the wild Ass is here oppos'd to the tame, so the wild Bull seems to be oppos'd to the Oxe, which is a tame creature and fitted for the service of man.

Numquid volet Rhinoceros servire tibi? Vulg. ῥινόκερως. Aquil.

The Vulgar Latine translation reads it, the *Rhinoceros*, and so doth one of the Greek interpreters; and in our English translation (*Isa.* 34. 7.) we put the word *Unicorns* in the Text, and *Rhinocerots* in the Margin. The notation of which word (Rhinocerot) imports a beast with a horn on his nose or snout. The Rhinoceros is a large beast, near in bigness (say some) to the Elephant, only shorter in his legs. And the description or character which one of the Ancients gives of the Rhinoceros, is very sutable to, and doth fully correspond with that which the Lord gives here in this Text of that savage beast (*Reem*) by us rendred the

Basil. *in* Psal. 29. 6.

the *Unicorn* : For (saith my Author) *The Rhinoceros is a proud imperious animal such as will not not be subject to man, nor be brought to obedience, living perpetually in desart places, and securing himself from danger by his horn.*

Further, It is said of this Rhinoceros.

Cornu ad saxa limato, præparat e pugnæ. Plin. *l.* 8. *c.* 20.

First, That he is a mortal enemy to the Elephant, whom he assaults fiercely ; and having sharpen'd, or as it were whetted his horn at a ragged rock, that his weapon may be fit for the bloody battle, he wounds him under the belly, where he knows the Elephant is most in danger, that being his softest part.

Namque gravem gemino cornu sic extulit ursum, Jactat ut impositas taurus in astra pilas. Mart in suo Amphitheatro Epigram. 22.

Secondly, Some to carry the sense of the word *Unicorn* to this other creature, say, the Rhinoceros hath but one horn; whereas others affirm confidently, that the Rhinoceros hath two horns, one upon his Nose, and another upon his Brow, though not so big as that other. One of the old Poets speaking of the Roman sports, describes a Rhinoceros thus, *He tossed the bear that was brought before him with his double horn.* *Sanctius* (in his Comment upon this verse) saith he saw a Rhinoceros which was brought into *Spain*, in whom he observed all things answering the description given of him by the Ancients.

Asperrimam feram. Plin. *l.* 8. *c.* 21. Ælian. *l.* 7. *c.* 3. Scal. *Exercit.* 205. Gesner.

What the shape or form of the *Unicorn* is, as ordinarily painted and set up with the Lion, as a *supporter of the Royal Arms*, and as a sign at many common mens doors, every one knows. Some Historians speaking of the Unicorn, paint him out thus in their books and writings. *Pliny* in his eighth Book, at the one and twentieth Chapter saith, the Monocerote or Unicorn (whom he there calls a most fierce savage beast) is in *the general make or bulk of his body like a Horse, and in the shape of his head like a Hart or Stag, that in the fashion of his feet he is much like an Elephant, his tail resembling the tail of a Boar, that he hath a black horn in the midst of his fore-head two cubits in length,* which say others, *is not smooth, but wreathed, and somewhat ragged, and at the very top or point exceeding sharp.* He is of so fierce a nature, that he will not be taken alive, as the same Author affirms from hear-say.

Hanc feram vivam negant capi. Id ubi supra.

Yet there want not those who make doubt whether there be, ye who deny that there is any such beast in the compass of nature, as is commonly called an *Unicorn*, having such a medicinal horn as is asserted ; and therefore all those Scriptures, wherein this

word (*Reem*) in the Text tranſlated *Vnicorn*, is uſed, They who are of that opinion, tranſlate *Rhinocerote*, as not being ſatisfied that there is ſuch a creature as that other in the world. One of the *Rabbines* collects an objection againſt him from that of *Moſes* (*Deut.* 33. 17.) where ſpeaking of this beaſt (*Reem*) he ſeems to ſay that he hath more horns than one, therefore no Unicorn; for there deſcribing the flouriſhing and powerful eſtate of the Tribe of *Joſeph*, he ſaith, *his horns are like the horns of an Vnicorn*; as if that beaſt (whatſoever it is which is ſignified by that Hebrew word) had more horns than one. We indeed tranſlate both words plurally, not *the horns of an Vnicorn*, but *the horns of Vnicorns*, yet the Hebrew is ſingular. However I conceive this objection is of no weight, to the denial of any ſuch creature as the Unicorn, it being frequent in Scripture to put the ſingular number for the plural, as there Unicorn for Unicorns; and therefore that Text hath little or no force in it to invalidate their opinion, who aſſert that there is ſuch an one-horned animal.

Singularis numerus, ibi poſitus eſt pro numero multitudinis, ut ſit unicornis pro unicornium; ſic arbor ponitur pro arboribus, rana pro ranis, &c. Druſ.

Confuſio numerorum in hac lingua frequens eſt. Merc. Cæſar Scaliger, *dicit ſe vidiſſe monocerotis cornu, & quidem diverſi coloris, unum ſuffulvum unum ſubluteum*, &c.

Now as to the Text in hand, it may ſuffice my purpoſe (leaving farther ſearch of theſe things to Naturaliſts) to ſay, that the Hebrew word *Reem* ſignifies a wild beaſt, very fierce and furious, uſually called an Unicorn, or expreſſed by a word ſignifying a beaſt having but one horn in Greek, Latine, and Engliſh.

But though I ſhall not deliver any opinion of my own to the contrary, yet I ſuppoſe it will not be unpleaſing to the ingenuous and learned Reader, if before I proceed with my own meditations, upon what is ſaid in this *Chapter*, about this creature, I here inſert the diſcourſe and opinion of that learned Phyſitian, and Divine Critick, *Doctor Arnoldus Bootius*, in the third Book of his Sacred Animadverſions upon the Hebrew Text of the Old Teſtament, and the firſt *Chapter* of that Book: The ſubſtance of which I have gathered, and in moſt places tranſlated word for word, as followeth

'That the word *Reem* (ſaith he) is the name of ſome certain 'Animal all Writers agree; but what this Animal is, is not 'agreed. *Hierome* renders it ſometimes a Rhinocerote, ſome-'times an Unicorn; and ſo do ſome others in tranſlating the Bi-'ble. *Pagnine* tranſlates it only once a *Rhinocerote*, in all other 'places where it occurs, an *Vnicorn*; yet in his Dictionary he 'ſeems to incline, that the word ſignifyeth a *Rhinocerote*, rather 'than

'than an *Vnicorn*. But the Greeks generally are more conſtant 'in rendring it an *Vnicorn*, than a *Rhinocerote*; and in this al-'moſt all interpreters, both they who tranſlate the Scriptures in-'to the Latine tongue, and they who tranſlate them into their 'Mother tongue, follow them, and do ſo too; the *Rabbins* alſo 'go the ſame way. And therefore one of them writing upon 'thoſe words of *Moſes* concerning *Joſeph* (*Deut.* 33. 17.) '*His horns are like the horns of* (Reem) *an Vnicorn* (which 'ſeems to oppoſe this opinion which makes Reem to be the Uni-'corn, a beaſt of one horn; he I ſay, to avoid this difficulty) 'ſaith that place is to be underſtood by an Enallage or change of 'the number, the word *Reem* Unicorn, being put for *Reemim*, 'Unicorns; with which anſwer ſeveral others wipe off that ob-'jection.

'Nor doth it a little help this interpretation that moſt of thoſe 'marks, which the Scripture takes notice of in that beaſt called '*Reem*, namely, his extream fierceneſs, great ſtrength, and the 'extraordinary magnitude of his horn, are all aſcribed by Au-'thors to the Unicorn.

'Yet to me this interpretation ſeems the leſs probable, be-'cauſe Unicorns are found only in *India*, ſay they, who have writ-'ten of them. Now it is not likely, that *Moſes*, *David*, and the 'Prophets ſhould ſpeak ſo often of, and take ſimilitudes from, and 'that God himſelf ſhould ſpend ſo much time in a diſcourſe with '*Job* about a creature unknown in their Countries. And it 'muſt needs be, that he was there (and to them) unknown, if 'no Country nearer than *India* produced the Unicorn; for the 'world was not ſo diſcovered in thoſe times, by mutual com-'merce, that living creatures, and things proper to Nations, 'ſhould be familiarly or much known, in Nations far remote. Of 'this we have a clear inſtance in the Elephant, of which famous 'animal, ſo uſeful to man for various ſervices, and ſo abounding 'in many parts of *Africa* and *Aſia*, the *Iſraelites* ſeem to have 'had little or no knowledge at all; which we may well conje-'cture by that deep ſilence in Scripture concerning him, there 'being no mention made of the Elephant any where but in the 'book of *Job*: And *Job* was not an *Iſraelite*, nor an inhabitant of '*Canaan*, but of *Arabia*; whoſe neighbours on the other ſide of 'the Red-ſea, the *Æthiopians* and *Troglodites* abounded with 'Elephants.

'Elephants. And this is the more to be marvelled at, because 'Ivory, which is nothing else but an Elephants tooth, was so well 'known and common in *India*. Now, if the Elephant, of whose 'teeth they had plenty, and which were bred in great numbers 'in Countries much nearer than *Judea*, was so little known to the '*Jews*, who can believe that the Unicorn, which was proper to '*India*, should be known to them?

'But we have another, and that a stronger argument, against 'this interpretation; namely, that we account the report of this 'Unicorn to be a meer fable, and that no such animal, as this is 'described and commonly believed to be, is at present in the 'the world, or ever was. For *Clesias*, a most vain man, and who, 'moved only with a love to lying, hath brought in very many, and 'those most monstrous figments in his books of the *Indians*, is the 'father of this story, from whom *Pliny*, *Ælian*, and all who have 'written of the Unicorn, received and took it up.

'And that *Clesias* lied, as in many other things, so in this also, 'we may hence conjecture, because this animal was never seen at '*Rome*; in whose shews, all the rarest animals which this half 'part of the world, containing *Asia*, with *Europe* and *Africa*, 'ever produced, were wont to be presented to publick view, and 'those not only fetcht from within the bounds of the *Romane* 'power, but from the Empire of the *Parthians*, and from the 'furthest parts of *India* and *Æthiopia*. For to omit many 'other wild beasts, Tigers, *&c.* (none of which were bred in the '*Romane* Territories) *Rome* often saw Rhinocerotes, which are 'bred only in *India*. So that *Aristides* spake but the truth in his 'Encomium of *Rome*, when he said, *All things meet here, 'whatsoever is bred or made; and whatsoever is not seen here, is 'to be reckoned among those things which are not, nor ever were.* 'Seing then, in those many ages, wherein that custome continued, 'of shewing the strangest beasts that could be found all the world 'over at *Rome*, the Unicorn, among all the strange beasts, was 'never seen there, it gives a ground of strong suspition, that there 'is no such animal in the whole compass of nature.

'Moreover, in these times, wherein no corner of the world 'hath been unsearcht, and all things in them as well known to us, 'as those which are bred at our own homes; there is no man will 'say, that he ever saw this animal, except *Ludovicus Vartomannus*, 'who

'who writes that he had seen two. But it weakens his credit in 'this report, both that he is found in other matters to tell fables 'for truths, as also, because what he saith of the Unicorn, dif- 'fers so much from what hath been said by others. Certain it is, 'that *Garcias ab Horto*, in those many years which he spent in '*India*, as Physician to the Kings Vicegerent (in all which time, 'he had great acquaintance with very many learned men of that 'Country, and had the favour of their Kings, and was himself a 'most diligent searcher after such like matters, He, I say) did 'not only not see any Unicorn there, but could not get any cer- 'tain information concerning him; only he met with some per- 'sons, who told him, that in the furthest parts of *Africa* they had 'seen a beast having but one horn. Yet, suppose these men told 'him the truth, it makes nothing as to the Unicorn so much 'spoken of, with which that, according to their observation, hath 'little agreement; that being an *Amphibion*, and having a horn 'not passing two handfuls in length. My own Country-man also, '*Johannes Hugonis Linschotius*, who was an industrious inquirer 'after Natural things, having resided twelve whole years in the 'City *Goa*, one of the most famous among all the Cities of *In- 'dia*, and to which is brought whatsoever is rare and of esteem 'in those Countries, did never see an Unicorn, nor yet hear by 'any worthy of credit, that there was any such animal in all those 'parts, and therefore accounts the report of an Unicorn to be 'meerly fabulous; as may appear by what he writes in the 47*th* '*Chapter* of his *Itinerary*; where speaking of the *Rhinocerote* 'he saith, that is taken by many for the *Monocerote* or *Vnicorn*: 'Forasmuch as no other *Vnicorn* is found or known, but only in 'reports and pictures.

'We have shewed what moveth us not to assent to them, 'who say, that by the word *Reem*, we are to understand the *Uni- 'corn*. And they who render it the *Rhinocerote*, may with no less 'ease be refuted. And the first argument brought against the 'former exposition, may serve here; seeing the *Rhinocerote* is 'only bred in those remotest parts of the East, *Bengala*, *Patane* 'and *Cambaya*, all which lye beyond the River *Ganges*, in the ut- 'most *India*.

'But besides this, there are two other unanswerable arguments 'against that interpretation.

First,

'First, From their horns. Those animals called *Reem* have 'very large horns, but the *Rhinocerotes* have very small ones: 'And though *Martial* the Poet seems to say the contrary, while 'speaking of the *Rhinocerote*, he saith, *How powerful was he with 'his horn, who could toss a Bull with it like a Ball*! And though '*Nicolaus Contius* in his *Itinerary*, reports it as long as a mans 'arm, yet experience and eye-sight have confuted them; to 'which it appears, that the horn of the *Rhinocerote* is very thick 'and strong at the root, yet very short: For *Gesner* tells us, that 'his horn planted upon his Nose, riseth no higher than his Ears, 'and therefore it cannot be long. *Bucer* makes use of this argu-'ment, in his Commentary upon the 2d *Psalm*, affirming that the 'hight of the horn, ascribed to that animal the *Reem*, will not 'agree with the *Rhinoceros*.

'The Second argument is grounded upon the unconquerable 'fierceness of that animal called *Reem*; whereas the *Rhinocerote*, 'though with some difficulty, may be in some measure tamed, 'as hath been seen in those at several times brought into *Por-'tugal*.

'Thus laying aside (for the reasons forementioned) that in-'terpretation, which makes this *Reem* to be either the Unicorn 'or the Rhinocerote, we are now to consider what animal this '*Reem* should be: And surely it cannot but be some beast (*Bu-'bulo generi affinis*) of the race of Bulls or Bullocks; seeing in 'many places of Scripture, mention is made of the *Reemim* and 'Bullocks together, as intimating that they are animals of a near 'cognation or likeness, *Deut.* 33. 19. *Psal.* 27. 6. *Isa.* 34. '6, 7. In this last place the Prophet having named three living 'Creatures of one kind (*ver.* 6.) to wit, *Lambs, and Goats, and 'Rams*; Reason may perswade our belief, that in the 7th or fol-'lowing *verse* (which seems to run parallel with the former) the 'Prophet observes the same rule of speaking; and to those two '*Bullocks and Bulls*, joyns this third called *Reemim*, being beasts 'belonging, at least, to the same kind with them.

'I find the same confirmed *Psal.* 22. by comparing those 'words of the 12. *verse*, *Many Bulls have compassed me; strong 'Bulls of* Bashan *have beset me round*; with those of the 21. '(which answer them) *Save me from the Lions mouth, hear me* '(we read, *thou hast heard me*) *from the horns of the Reemims*

'(we

'(we rendred Unicorns) as if the Psalmist intended under the 'word *Reemim*, a sort of beasts much like in kind, if not of the 'same kind, with the Bullocks and strong Bulls of *Bashan*, spo-'ken of before (as the learned Author endeavours there to make 'out more largely and distinctly) to whom I refer the Reader.

'By what hath been said, I suppose we have made it appear 'plainly, that the beast meant by this word *Reem*, is an animal 'neer in kind to the Bull or Bullock, which can be no other than a 'wild Bull or Bulleck, which is to other Bulls or Bullocks, as 'wild Swine, Bears or Sows, are to those which are tame, or live 'and feed about our houses. But seeing there are several sorts of 'these wild Bulls or Bullocks, we do not conceive the word '*Reem*, to be a common appellation which may be given to them 'all, but that it signifies some one certain sort among them. To 'find out which, will not be hard to those who consider what 'the Scripture holds out concerning the beast there called '*Reem*; namely, the eminent greatness of his horns, and 'the eminent greatness of his strength; both which 'are ascribed to him, not only *Deuteronomy* 33. 17. and '*Psal.* 22. but *Psal.* 92. 10. *My horn shalt thou exalt, like to 'the horn of a Reem*; *i. e.* Thou shalt exalt it greatly and strong-'ly, even like the horn of a *Reem*. This makes it evident, that 'this *Reem* cannot be that beast which *Aristotle* calls *Bonasus*, nor 'that which later Writers call *Bubalus* or *Bufalus* (we in English, 'a *Buffe*) which is so far from being better fitted by his horns, 'for fight and force, than our Bulls, that his horns are indeed al-'together unfit for either; as *Aristotle* shews (*lib.* 3. *de part. 'Anim. cap.* 2.) his horns being turned inward, and one against 'the other, and therefore (as he saith, *lib.* 9. *Hist. Animal. cap.* '45.) are unuseful for his own defence. The horns indeed of 'some of those beasts, are of another fashion, as *Gesner* describes 'them, and also *Scaliger*, *Exerc.* 206. *Sect.* 3. but all concludes 'them unfit to fight with, because they all are either turned one 'against another, or point downward.

'Now though this beast which *Aristotle* calls *Bonasus*, others '*Bubalus* or *Bufalus*, be of such great strength, as also of such 'fierceness and untractableness, as may well suit the description 'which the Scripture gives of the *Reem*; yet the form and fashi-'on of his horns will by no means comply with it, notwithstand-

'ing it muſt be granted, that they who have expounded *Reem* 'by that beaſt, have ſpoken more probably, and have come much 'neerer the truth, than they who underſtand by it, either the 'Unicorn or the *Rhinocerote*.

'There remains two ſorts of wild Oxen, Bulls or Bullocks, 'the *Urus* and *Biſons*; which latter is ſo like the *Bonaſus*, that by 'ſome he is taken for the ſame; yet between the *Biſons*, pro- 'perly ſo called, and the *Bonaſus* or *Buſalus*, their horns make a 'very remarkable difference. What the form of the horns of the '*Buſalus* is, hath been ſhewed; but the *Biſons* have them a lit- 'tle bowing in the top or point, in which reſpect they are com- 'pared by *Oppianus* to brazen fiſh-hooks, but in the reſt or body 'of them they ſpread upward, or ſtand right up, and not ſo unfit to 'fight with, inſomuch that ſome have called them (*Lethiferos 'tauros*) deadly Bulls. And though we grant to *Geſner* (who de- 'nyeth the *Bonaſi* and *Biſontes* to differ *in ſpecie*) that the diffe- 'rence which is between the horns of theſe two beaſts, is not 'ſufficient to conſtitute a ſpecifical difference between them; 'yet when beſides the difference in their horns, there are other 'conſtant differences, as namely, that the beaſt called *Bonaſus* 'doth not fight with his head, but with his heels, and runs away 'as ſoon as wounded (as *Ariſtotle* reports of him, *lib. 9. Hiſt. 'cap.* 45.) whereas the beaſt called *Biſons*, uſeth his horns only 'in fight, and is not at all diſcouraged by being wounded, but 'like a Boar or a Lion, aſſaults his purſuers the more fiercely (as 'is ſet forth at large by *Sigiſmundus Liber, in Muſcovieticis*) there- 'fore we may well conclude, that there is a ſpecifical difference 'between theſe animals.

'Now though the beaſt called *Biſons*, conſidering the great- 'neſs and ſtrength of his horns, as alſo his fierceneſs, might be 'taken for the beaſt in *Job*, called *Reem*, yet he is not that beaſt, 'becauſe he may be tamed by the art of man, and made to put 'off his fierceneſs; as appears abundantly out of a good Author.

Pauſani as in Phocicis.

'But as for the beaſt called *Reem*, he never gives over the fierce- 'neſs of his nature, nor can he be tamed or brought to hand; 'as appears fully, by what God ſaith of him in this 39th Chapter 'of the book of *Job*. In which, when God had propoſed the 'more remarkable properties of ſeveral creatures to the conſide- 'ration of *Job*, he brings in this beaſt, called *Reem*, only to ſet 'forth

'forth this property, the unſubduable or untameable fierceneſs 'of his nature. So that all that God ſaith of him, may be redu- 'ced to this; That the *Reem* can neither by the skill nor power 'of man be brought to the yoak, nor made ſerviceable to man in 'any way, when as many other wild beaſts, no leſs eminent than 'he for ſtrength and fierceneſs, even Lions, Tygers, Elephants, 'Leopards, Bears, Rhinocerotes, have laid down their immani- 'ty, and become mild, and have ſuffered themſelves to be man- 'naged and governed by men, yea, and learn to acknowledge 'their Maſters, and ſerve them; whereas ſuch tractableneſs 'might rather be expected from the *Reem* (he being of the Bul- 'locks kind, and living upon graſs) than from any of them; all 'which, except the Elephant and Rhinocerote are ravenous, and 'delighting in blood and ſlaughter, live upon ſpoyl and prey.

'And that we may the more wonder at the unſubduable na- 'ture of the *Reem*, the Lord ſhews the ſame to be in the wild 'Aſs, a weak and harmleſs animal, and which hath neither ſtrength 'nor inclination to do hurt; than which nothing can be ſaid or 'imagined more wonderful, that wild Aſſes, whole flocks of 'which, even a ſingle boy will put to flight and chaſe, yet will 'by no means be tamed, whereas Tygers and Lions, one of which 'will ſtand a band of armed men, and ſometimes put them to 'flight, ſhould notwithſtanding be tamed, even to yield ſervile 'obedience. No other reaſon can be given of this, but only, be- 'cauſe it hath ſeemed good to God, the Author of nature, to 'order it ſo.

'Now in that God is pleaſed to diſcover the untameable na- 'ture of the *Reem* by theſe marks or ſigns, namely, that he ſcorns 'to plow the ground, or do any work that belongs to Husbandry. 'Hence it doth more clearly appear, which we have above con- 'firmed by many Scriptures, that the *Reem* is an animal of the 'ſame kind with Bullocks; foraſmuch as the ſenſe of the diſ- 'courſe of God about him, is as if he had ſaid, Seeing among 'thoſe beaſts which are prepared by men to help them in their 'work, and whoſe labour they eaſe in tilling and ſubduing the 'earth, *the Ox is chief*, as being mans moſt laborious helper in 'husbandry, and which in moſt Countreys is more uſed in it than 'any other beaſt, according to that (*Prov.* 14. 4.) *Much encreaſe 'is by the ſtrength of the Ox*. How comes it to paſs, that men do

'not make use of the *Reem* for those services, seeing he is of the 'same kind with Oxen, and so may seem to be made by nature 'for that purpose as much as other Oxen, and is by so much the 'fitter for that service, than any other Oxen or Bulls whatsoever, 'by how much his strength is greater than theirs, yet no man at- 'tempts to use him in it; or if any did, it were to no purpose, for- 'asmuch as I the Lord of nature have created this beast, as also 'the wild Ass before spoken of, altogether untameable. This 'seems to be the meaning of God in his discourse about the '*Reem*. And hence also it appears, that the *Reem* is not the *Bi- 'sons*, seeing he, as well as many other wild beasts, being skilfully 'handled, proves tame and gentle, and may be formed to the use 'and obedience of man.

'It remains therefore, that this *Reem* is the beast called *Vrus*, 'because this property of untameableness is ascribed to that 'beast. *Cæsar* in his 6th book of the *Gallican* war, saith, The '*Vri*, no not the young ones, will not be tamed by men, where- 'fore being caught in pits, they are killed. *Pliny* also saith as 'much of them, *Lib.* 8. *cap.* 21.

'And as in this particular, his untameable wildness, there is a 'full agreement between the *Vrus* and *Reem*, so those other 'things which the Scripture speaks of the *Reem* agree to him also, 'as those forreign Authors witness, who have written his Histo- 'ry. For *Cæsar* writes, that he is in bigness, little less than an 'Elephant, but of the kind, colour and figure, or shape of a Bull. 'And *Pliny* in two places (*lib.* 8. *cap.* 15. *lib.* 28. *cap.* 10.) 'names wild Oxen as the *Genus*, with respect both to the *Vri* and '*Bisontes*.

'The learned Doctor adds many more proofs out of ancient 'Authors, which the Reader may peruse, if he please, at his lei- 'sure. And from all he concludeth,

'It is not therefore to be doubted, but that the *Reems* are the '*Vri*; and indeed so much the less, because not only the Nor- 'thern Regions (in divers parts of which, it is said by Writers, 'that not only the *Bisontes*, but *Vri*, are found at this day) are the 'proper soyl where these Animals are bred, but the Eastern 'parts also bring them forth. *Pliny* writes, that the Indian woods 'are full of them, and so doth *Aristotle*, I collect also out of '*Diodorus* (*lib.* 3.) that the Country of the *Trogloditicks*, which is

'is seated at the bosom of the Red-Sea, opposite to *Africa*, 'hath these *Vri* in it.

'And though no Author doth affirm, that *Syria* and *Palestine* 'yield these wild Oxen, yet this doth not hinder, but that in old 'times, when the *Israelites* first inhabited those Countreys, they 'were there; since it is no new thing, that the whole kind of 'some wild creatures should be utterly extinct in these Coun- 'treys, where formerly they have abounded, of which *England* 'gives us a plain testimony in Wolves. *Dion* also reports the same 'of Lions, which sometimes were bred in some parts of *Europe*, 'but now for many ages have not appeared there. And the same 'witnesseth *Ammianus* (*lib.* 22.) concerning the *Hippopotami* in '*Egypt*, of which none are to be found now in that Country.

Thus far the learned Doctor, whose discourse may be of much advantage and profit to the Reader, for the better understanding of this place.

But I find he hath a great Antagonist, who though he agreeth with him in the negative part of his opinion and discourse, That the *Reem* here spoken of in *Job*, is neither the *Vnicorn* nor the *Rhinocerote*, nor the *Bufalus*, nor the *Bisons*; yet he doth not agree with him in the affirmative part of his opinion, that the *Reem* is that savage beast or wild Ox called *Vrus*; but first gives a large account why the *Reem* cannot be that beast called *Vrus*, nor any of that kind; and then concludes, that it is a kind of Goar, or of the Goatish kind, by name the *Oryx*, being an animal in colour pure white, in stature tall, in disposition fierce and untractable, in his gate stately, lifting up his head and horns on high. That this beast is the *Reem* here spoken of, he proves by various testimonies, taken especially out of the ancient *Arabian*, *Chaldean*, and *Hebrew* Writers, and endeavours to remove several objections arising from the seeming incompetency of any beast of the *Goatish* rank or kind, to answer the description given of that noble animal called *Reem*, both in the Text and in many other places of Scripture.

Bochartus parte poster. l. 3. c. 27.

Thus the learned are much divided in opinion about this creature, and upon which to determine is not easie.

Yet because the word *Reem* is every where in Scripture rendred by our Translators (as also by many others of great authority) *Vnicorn*; I shall leave that matter of difference to the Readers

Readers judgement, and do that reverence to our Tranſlation, as to open the Text diſtinctly, in all that is here ſaid by the Lord concerning the *Reem*, under that name or title, *Vnicorn*.

Will the Vnicorn be willing to ſerve thee?

In theſe words, the Lord preſents man, as it were, inviting, wooing, hiring the Unicorn to ſerve him. But when he hath uſed all his skill and cunning, when he hath done his beſt and worſt too, that is, uſed all manner of means, the Unicorn will not by any means be wrought upon, to come under mans yoak, or do his work. *Will the Vnicorn*

Be willing to ſerve thee?

To will, is an act of reaſon, and therefore to be willing, is not proper to irrational Animals; yet to will and to be willing, may alluſively be given to them: They have a kind of will, and an underſtanding befitting their kind. The Hebrew word ſignifies to will with much readineſs and propenſity of mind, it ſignifies willingneſs with delight; and thence comes the Hebrew word for *a Father*, becauſe a Father is willing and ready to take care of, and provide for his children, though it coſt him much travel and pains. But,

אבה *voluit propenſa anima fuit unde* אב *pater, à propenſa voluntate erga liberos.*

Will the Vnicorn be willing to ſerve thee? will he be a ready ſervant to thee? he will not. As if it had been ſaid, *The Vnicorn is an indocible, and an untractable animal; he will not be brought to hand, he will neither bear the yoak, nor wear the bridle, nor endure to be harneſſed like the Ox and Horſe; let man do what he will, what he can with him, he will neither go to Plow nor Cart, not he.*

Num acquieſcet aut conſentiet ex ſuapte natura, ut tibi ſubjectatur?

Hence note, Firſt;

Service ſhould be done with willingneſs, or with the will.

It is the commendation of a ſervant, when he doth his Maſters work with his will, more than with his hand. Man ſhould be as willing to ſerve, as he is to be ſerved, as willing to obey, as to rule; nor doth any man know truly how to command, but he that knows how to obey, and when called, is willing to obey in the ſervice of God; nothing is done to him, unleſs it be done with the will, and therefore the full effect of the work of the grace of God upon the heart of man, is comprehended in this one

one word (*Pſal.* 110. 3.) *Thy people ſhall be willing in the day of thy power.* They were once like the Unicorn in the Text, that will not ſerve; but *in the day of thy power*, when the word comes upon them in the power of the Spirit, they ſhall ſerve with all manner of dutiful readineſs and willingneſs. Some men are not at all wrought to the ſervice of God; others ſerve him but are not willing to ſerve, they do it *by conſtraint, not willingly*; for baſe fear of loſs, or for baſe hope *of filthy lucre, not of a ready mind*; upon which carnal terms the Apoſtle *Peter* warns the Miniſters of the Goſpel, to take heed they *feed not the flock of God* (1 Epiſt. 5. 2.) Nothing but a day of power conquering the will, renders us willing to ſerve Chriſt, willing to ſubmit to the yoak of Chriſt, to be bound in his furrow, and to harrow the valleys after him, that is, to do any work that he calls us to. Service ſhould be with the will, and 'tis ſo by grace. That's the firſt thing which the nature of the Unicorn is againſt, as to the ſervice of man; he hath no will to it.

Secondly, Note;

Some beaſts have a kind of willingneſs to ſerve man.

That ſome beaſts have ſuch a willingneſs, is more than implyed, while 'tis ſaid, that ſome have not. As the wild Aſs before was ſpoken of in oppoſition to the tame, ſo here the Unicorn is ſpoken of in oppoſition to the Ox or Horſe; who though they are not properly willing to ſerve, yet they will not alwayes refuſe ſervice, but freely at laſt, or after a while, take the yoak and receive the bridle. The Apoſtle ſaith (*Rom.* 8. 20.) *The creature is made ſubject to vanity, not willingly.* The creatures are not willing to ſerve the luſts of men, yet many of them are willing to ſerve the occaſions and neceſſities of men. 'Tis through the ſin of man that the creature is made ſubject to vanity; but it is through the appointment of God that the creature is made ſubject to duty, and that with a kind of willingneſs.

Thirdly, 'Tis ſaid here of the Unicorn, as of the wild Aſs before; Canſt thou make him willing? when thou haſt uſed fair means, foul means, one way or other, will he ſerve thee? he will not.

Hence

Hence note;

It is hard to change nature.

Naturam expellas furca licet usque recurret. Lupus pilum non animum mutat.

Beasts hold fast their natural qualities. The Horse, the Bullock, who are tame by nature, will come to hand; but the wild Ass and the Unicorn, whose nature is quite opposite to service, will never be broken nor brought to it: *Thrust out nature with a fork it will return again.* Till nature is quite altered and changed, acts will not change. 'Tis thus with man, considered in nature, who as he is compared to a wild Asses Colt (*Chap.* 11. 12.) so he may be compared to an Unicorn. Will man be willing to serve God? no, not by any moral perswasions; no, nor heartily, he may hypocritically, by any outward benefits, nor by any hard usages. *Though* (as *Solomon* saith, *Prov.* 27. 22.) *thou shouldst bray a fool in a morter among wheat, with a pestle, yet will not his foolishness depart from him.* A carnal man will never submit quietly to duty, till God hath changed his nature, and made him a new man, or, till his mind is renewed after the image of God. Conversion is first a change of our nature, and then of our way. This makes conversion so difficult a work. Good education and humane instructions, may change a mans way, but nothing less than the power of God can change his nature. Man is naturally as unwilling to serve God, as the wild beasts are to serve man: He is as stout and as stiff as the Unicorn, as cruel and fierce as the Lion, as crafty as a Fox, as crooked and cross as any creature; unless his heart be changed, he will never to purpose change his course. Man cannot change the course of the Unicorn, because he cannot change his nature; and could not God change mans nature, he could never really change his course.

Fourthly, Observe;

That any of the creatures, especially strong ones, are brought to hand, or to the service of man, must be ascribed to the power and goodness of God.

The Horse would no more serve man than the Unicorn, nor would the Ox serve man more than the wild Ass, unless the Lord had put another spirit or disposition into them, than he hath done into the Unicorn.

Fifthly, Observe;

That any of the creatures are unserviceable to man, is to be ascribed to the sin of man.

At

At first, all creatures were subject to man; not only the Horse, and the Ox, and all the now tame creatures, but the fiercest Lions, Tygers, Bears, Unicorns, were all in subjection to man, according to that soveraign power given man by God, in the day that God made him (*Gen.* 1. 27, 28.) *So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and said to them, be fruitful, and multiply, and replenish the earth, and subdue it, and have dominion over the fishes of the sea, and over the fowls of the air, and over every living thing that moveth upon the earth.* The original grand Charter of mans Soveraignty, was extended over the Unicorn and the Lion, *&c.* And therefore when creatures are not willing to serve man, especially when they rise up against man, let man remember his sin in not obeying the Soveraign command of God. Had not man been unwilling to submit to and serve God, no creature had been unwilling to serve man. We may see our own neglect or refusal to serve God, in the refusal of any creature to serve us; we may see our own rebellion against God, by the rebellion of the creatures against us. Unless man had departed from God by sin, none of the creatures had departed from their subjection to man. The sin of man loosed the creatures from that bond of service to man, in which, and to which they were created.

Quod non omnia animalia homini serviunt signum est & pœna peccati.

Will the Vnicorn be willing to serve thee?

Observe, Sixthly;

Those Creatures which will not do service unto man, but live meerly to themselves, are wild or fierce.

These clearly resemble the condition of those men who live only to themselves, or who serve none but themselves. Whatever some men do they serve themselves only, they respect no mans good, either spiritual or temporal, besides their own; were it not that they had a chief respect to their private ends and interests in serving, they would never serve. A gracious spirit is willing to serve his neighbour, to serve his brother, as well as or with himself. Christ tells us, his Disciples should be so far from serving themselves only, that they should not serve themselves at all; he that will be my Disciple (saith our Lord Jesus Christ, *Mat.* 16. 24.) *Let him deny himself*, that is, not serve nor seek himself, either contrary to the good of others, or with a neglect of their good. Therefore they who in all they do,

do

do all for themſelves, live upon no better terms, nor to any nobler ends, than the Unicorn or wild Aſs, who are not willing to ſerve any man. Let others ſink or ſwim (ſay ſuch) they care not, they will look to their own.

Seventhly and Laſtly, Though God hath made a ſort of creatures that (as the caſe ſtands) will not ſerve man, nor contribute any help to him; yet theſe creatures live not in vain to God, nor are they altogether unſerviceable to man, though they have no will to ſerve him. For,

Firſt, They declare the power and wiſdome of God, both in making and governing them, and in that they declare his praiſe. God would not give any creature a being, that did not one way or other, ſet forth his praiſe in the world; there's much of God ſhining in thoſe creatures, which man hath no ſervice by (*Pſal.* 148.) *Praiſe him ye Dragons, and all Deeps.* Dragons praiſe God, they raiſe up a revenue of glory to God, though man get no ſervice from them.

Secondly, Such creatures adorn the univerſe; the world is beautified with their variety.

Thirdly, Even ſuch creatures ſerve man when they are dead, though they will not while they live; ſome parts of them are Medicinal, and many uſeful to man. The Unicorn, who will ſerve no man living while he lives, yet his horn is accounted a great Antidote againſt Poyſon, and ſo is a means to prevent the death or prolong the life of many men. So then, there is no creature but is ſerviceable to God and man ſome way or other. And though it may be truly ſaid of ſome men, as of the Unicorn, with reſpect to man, *they will not ſerve God*, yet God hath ſervice by them. *Will the Vnicorn be willing to ſerve thee?*

Or abide by thy Crib?

A Crib is that in which an Oxe or an Aſs feeds, (*Iſa.* 1. 3.) *The Oxe knoweth his Owner, and the Aſs his Maſters Crib*; that is, the veſſel in which he uſeth to be fed. *Solomon* ſaith (*Prov.* 14. 4.) *Where no Oxen are, the Crib is clean*, that is, the Crib is not uſed, and ſo remains clean. If none come into a Room, the Room is clean. In one ſenſe, where Oxen are, the Crib is clean, that is, they eat up all the fodder put into it. But in *Solomons* ſenſe, where no Oxen are the Crib is clean, becauſe no fodder is put into it. The Lord having ſaid, the Unicorn will do no work, adds

adds alſo, *he will not abide by thy Crib.* As he will do thee no ſervice, ſo he will put thee to no charge; that's a piece of ingenuity in the Unicorn, as he does no work for man, ſo he looks for no wages nor reward from man: which may be a reproof to thoſe men, who are very unwilling to ſerve others, yet are very willing to abide by their Crib; they like it well to eat and drink upon you, as long as you will, and poſſibly whether you will or no, but will not do a ſtroke of work; Such a one we call proverbially a *Lurdane*, from the lazy *Danes*, who long ſince Lording it in this Kingdom, would eat and drink in a good well-ſtored houſe, but refuſed all labour. The Unicorn is to be commended above ſuch idle drones, who uſe their teeth more than their hands, as if they were born only to feed their bellies, or to live upon the ſweat of other mens brows; for he hath a kind of honeſty in him, as he doth you no work, ſo he will not trouble your Crib.

Hence note;

Some creatures will rather run the adventure of ſtarving, than work for their living.

They will rather indure hunger and thirſt, than be put upon labour. There is much of this alſo in ſome mens ſpirits; 'tis ſo with all thoſe whom *Solomon* calls ſluggards; they prefer hunger and eaſe (which ſome calls a dogs life) before plenty with induſtry, and a thred-bare back before a ſweating brow.

Secondly, From the connexion, in that the Text ſaith, *will he ſerve thee? will he abide by thy Crib?*

Note;

Whomſoever we call to our ſervice, we ſhould provide a Crib for him.

We ought to feed thoſe that do our work. If the Unicorn would labour, he ſhould not want a Crib, nor ſhould any labouring man want a Table; It were a moſt unrighteous thing in the ſight of God and Man if he ſhould. As the Apoſtle gives the rule (2 *Theſſ.* 3. 10.) *He that will not work, let him not eat*; ſo on the contrary, he that doth work, all the reaſon in the world he ſhould eat; therefore the Apoſtle *James* (*Chap.* 5. 4.) denounceth a wo againſt rich men, for detaining or keeping back, either in whole or in part, the hire of the labourers who had cut down their harveſt. Hire kept back, crieth; for what? for wrath and

vengeance upon them that detain or keep it back. The law of God given by *Moses* (*Deut.* 24. 15.) commanded that the labourers hire should be paid him presently; his hire was not to be kept from him, no not for a night. As if the Lord had said, he hath been willing to serve thee all the day, therefore let him carry his wages home at night, to comfort his Wife and Children. The Lord is very jealous in this thing; if a beast serve he must have a Crib; and shall not man?

Moratur ad præsepe Domini, qui verbo Dei audiendo indesinenter dat operam. August.

One of the Ancients applies this in a spiritual sense, to hearing the Word of God: The wicked will not serve God, nor will they abide by his Crib; they will not come where their souls may be fed to eternal life, where they may have clean Provender, as the Prophet speaks (*Isa.* 30. 24.) that is, sound and wholesome doctrine, directing them both what to believe, and how to live, that they may be saved and live for ever.

The Lord having in this 9th *verse* set forth the lawless life of the Unicorn; First, By his unwillingness to serve man; Secondly, By his independence upon man for his livelihood: Proceeds to confirm and illustrate the same thing, the stoutness or pride of the Unicorn, and so his utter unserviceableness unto man, by his refusal to be engaged in any of those labours which are necessary to husbandry. First, The Plowing, Secondly, The Harrowing of the ground. Thirdly, The Inning or Bringing home of the corn.

His refusal of the first of these services, we have in the former part of the next or tenth *verse*:

Vers. 10. *Canst thou bind the Vnicorn with his band in the furrow?* Thou canst not.

Beasts use to be bound with cords to their work, they will hardly else abide by their work. Neither reason nor religion binds beasts to their work, therefore cords must. The word here rendred *to bind*, signifieth very fast and strong binding, and such is binding with cords. *Moses* useth the word (*Deut.* 11. 18.) with respect to the Divine Law, which God commanded the people of *Israel*, *to bind as frontlets between their eyes*, and so to hold them fast for ever. The word is used also (*Neh.* 4. 6.) to note the fixing of stones in a Building or Wall, by Lime, Cement, or Morter, *And all the Wall was joyned together unto the half thereof*; that is, the Wall was fastened and cemented half high

קשר

high. Now saith the Lord, *Canst thou bind the Vnicorn?* Canst thou make him fast with *his bands*: The word signifieth a thick and strong band, which will hold pulling and not break; *A threefold cord* (saith *Solomon* Eccles. 4. 12.) *is not easily broken. Canst thou bind the Vnicorn in his band?* Some make the Pronoune *his* in the *Hebrew* to be only *Paragogical*, without any necessary signification in the construction; but I conceive there is somewhat peculiar in it, when he saith, canst thou bind the Unicorn with *his band*. Every beast hath his special band or way of fastning to his work; so that, when 'tis said, *Canst thou bind the Vnicorn with his band?* it seems to sound as if it had been said, hast thou a proper band for the Unicorn, as I know thou hast for other beasts, the Horse, Oxe, and Ass? hast thou a band which will hold him to his work? I know among all thy tackling, thou hast none will do it; he will break thy bands, and cast thy cords from him, as stubborn and proud men are said to do the bands and cords, that is, the laws and commands of God (*Psal.* 2. 2.) Many beasts have their bands, the Unicorn will have none, he will not be bound; or if he be, he breaks his bands, and refuseth to obey; either he will not come to hand, nor admit bands or cords to be put upon him, or he strives against them and casts them off. In a word, 'tis as if the Lord had said; *Thou canst not get the Vnicorn into his gears* (as the Husband man speaks) *thou canst not harness him as thou dost a horse, nor yoke him as thou dost an Oxe, to Plow or Cart*; he will not touch thy work. *Canst thou bind the Vnicorn with his band,*

עבת *propriè funis densus, & crassus cujusmodi est lorum quo boves aut equi ad aratrum ligantur.* Drus. *Fune suo forte vau in* עבתו *paragogicum est, quale in* ברו *filius, aut fune suo dicit, quia tunc ipsius erit, cum eo Vincietur.* Drus.

In the Furrow, or *for the Furrow*, or *to the Furrow*.

The Plough makes Furrows, and Furrows laid together make Ridges: Both are expressed (*Psal.* 65. 10.) *Thou waterest the Ridges thereof abundantly, thou setlest the Furrows thereof. Canst thou bind the Vnicorn with his band in the Furrow?*

תלם *porca, terra inter duos sulcos elata porcam appellant, vel quòd frumenta porrigat, vel quòd aquam porro arceat.* Drus. *Sulcus, porca, & lira, sunt arationis partes.*

Or will he Harrow the Valleys after thee?

When the Plough hath laid the Furrows, harrowing followeth. The Plow leaveth the clods too gross for the reception and growth of the seed; therefore the Harrow is imployed to break the Plowed ground yet more, and to crumble the clods yet finer. We find both these parts of Husbandry set down (*Isa.* 28.

28. 24.) *Doth the Plow-man Plow all day to Sow? doth he open and break the clods of the ground? when he hath made plain the face thereof? doth he not cast abroad the fitches,* &c? Here's a description of this work of the husbandman Plowing and Harrowing, or making plain the face of the ground, all in an allegory, intending a very spiritual work of God, in breaking and harrowing the heart of man by affliction, and making it thereby fit to receive the seed of the Word. Thus also spake the Prophet (*Hos.* 10. 11.) Judah *shall plow, and* Jacob *shall break his clods*, that is, *Jacob* shall Harrow. The Prophets meaning is, that the Lord would bring them into a labouring state of life, even into captivity, where they must Plow, because they had Plowed iniquity, and had not Plowed up the Fallow ground of their hearts by repenting of their iniquity. *Will the Vnicorn Harrow*

The Vallies after thee?

Some render the word, *Furrows*, which lye like Valleys between the Ridges. But the word more properly signifieth *Vallies*; and they are most commonly Plowed and Sowed with Corn, as Hills are reserved for Pasture. *Will he Harrow the Vallies*

After thee?

That is, will the Unicorn be led by thee? The Harrower goeth before the Horse, or that which draweth the Harrow, and the beast followeth; or thus, will he Harrow the Valleys

After thee? That is, after thou hast Ploughed them. As if the Lord had said, will he either be driven or led? thou canst not make him Harrow? thou canst not lead him on in that work. Thus we have the Unicorns refusal of those labours, in which other beasts, the Oxe and the Horse especially, are very commonly used.

Now for as much as the Husband-mans work is described, by *Plowing and Harrowing*.

Note, First;

We cannot get our ordinary food without much labour.

The Husband-mans life, is a painful life; Plowing and Harrowing are hard labours; and what is all this for? but to bring forth the necessaries of mans life, bread to strengthen mans heart, and by

by consequence what ever else is food for man. *Adam* was commanded *to dress the Garden, and to keep it*, (*Gen.* 2. 15.) *Adam* was not put into that pleasant Garden, only to take his pleasure and to eat the fruit of it; but he was put into the Garden to dress it, and to keep it. Even *Adam* was to eat upon his labour, though not such labour as man now eateth upon; that came in by sin after the fall; labour was imposed upon man, not only as a duty, but as a penalty. It was imposed upon man before the fall as a duty, but it was imposed upon man after the fall as a penalty, (*Gen.* 3. 17, 18, 19.) *Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life, In the sweat of thy face shalt thou eat bread, till thou return unto the ground.* Our ordinary bread is not easily come by; remember the Husbandmans labour. Hence the Apostle, when he would shew what pains God taketh, either immediately by the work of his Spirit, or mediately by the labour of his Ministers, to convert and build up souls in the faith, he tells us (1 *Cor.* 3. 9.) That *we are Gods husbandry, and Gods building*. As if he had said, great pains hath been or must be bestowed upon you, that your souls may be saved, and that ye may bring forth fruits of righteousness unto eternal life. The Lord hath his spiritual Plow-men, his Labourers, his Oxen; by these the faithful and industrious Ministers of the Gospel are emblem'd, and set forth in the holy Scriptures, (1 *Cor.* 9. 10. *Rev.* 4. 7.)

Note, Secondly;

There is no Sowing without Plowing.

You must stir up and break the ground, before you cast the seed into it; 'tis not else fit to receive the seed, and improve it for a harvest. The Scripture speaks first of Plowing, then of Sowing (*Isa.* 28. 24, *&c.*) The Plow-man opens the earth, and breaks the clods before he casts in his seed, the cumin, the fitches, and the principal wheat. He doth not Plow for Plowing sake, but for Sowing; and when he hath Plowed he leaveth not his work, till he hath Sowed what he Plowed. This method doth the Lord use in his spiritual husbandry; the Plow of repentance must break up the Fallow ground of the heart, and the Harrow must smooth the face of the soul, before it be fit to bring forth. The Spirit makes frequent use of these Metaphors (*Jer.* 4. 6.)

Plow

Plow up the Fallow ground of your hearts; read alſo (*Hoſea* 10. 12.)

Further, Harrowing comes after Plowing, and either before or immediatly after ſowing (there is ſome variety as to husbandry in this point) that the ſeed ſown may be preſerved from being devoured by the Fowls of the air, it muſt (unleſs ſowed under Furrows) be Harrowed. Harrowing helps the ſeed to ſpring more freely, and grow more thrivingly. And thus it is alſo in ſpiritual husbandry; *When the ſeed of the Word is Sown, the heart muſt be Harrowed*, elſe the Seed will miſcarry. In that Parable of the Sower (*Mat.* 13.) ſome ſeed fell upon the high-way, which was neither Plowed nor Harrowed. This High-way ground, ſignifieth thoſe careleſs hearers who receive the Word in a formality only; the Fowls of the air (evil ſpirits) quickly picked up that, becauſe it was not covered by Harrowing. Now there are two Harrows, by which the Seed of the Word caſt into the Vallies and Furrows of our Hearts, is covered and ſecured, that it may bring forth fruit to perfection; theſe are meditation and prayer. By meditation we hide the word in our hearts, and by prayer we obtain a bleſſing upon it from God, both for the ſecuring of it, and our fruit-bearing according to it. There are two reſemblances in Scripture, ſetting forth the uſe of meditation and prayer about the word received; The one, is *chewing of the cud*; the other, is *Harrowing*. Clean beaſts under the Law chewed the cud; and wiſe men, both under Law and Goſpel, Harrow their land; a godly man doth both in a ſpiritual way, while he meditates in the Word, and prays for a bleſſing upon it. Thus husbandry for our daily bread, teacheth us what courſe the Lord expects we ſhould take for our ſouls, that we may bring forth fruit, and anſwer the end of receiving his Word. The Unicorn will not be brought to either of theſe parts of the Husband-mans labour, and his refuſal is aggravated in the next *Verſe*, by the abiſity which he hath for both.

Verſ. 11. *Wilt thou truſt in him becauſe his ſtrength is great? or wilt thou leave thy labour unto him?*

The Unicorn hath ſtrength ſufficient; he is a beaſt ſtronger (ſay Naturaliſts) than either the Ox or the Horſe; but, *Wilt thou truſt him becauſe his ſtrength is great?* The word notes truſting with much confidence, and reſt of the mind; as 'tis ſaid (*Iſa.* 12. 2.) *I will truſt, and not be afraid.* Confidence, upon a good ground, leads us into a full, as well as a good ſecurity; *I will truſt, and not be afraid, for the Lord Jehovah is my ſtrength*, ſaith the believing ſoul in that place. But ſaith the Lord here to *Job*, Wilt thou truſt this ſtrong beaſt without fear or jealouſie? *Wilt thou truſt him,*

Becauſe his ſtrength is great?

The ſtrength or force of his body is great, very great, but the force or ſtubbornneſs of his will, that is, his wilfulneſs is far greater, even ſo great, that it will not ſuffer him to lay out the ſtrength of his body for the ſervice of man. We find ſtrength often attributed to the Unicorn in Scripture (*Numb.* 23. 22.) *He*, (that is, God, or *Iſrael*, through the preſence of God with him, as was ſhewed before) *hath as it were the ſtrength of an Unicorn.* 'Tis not ſaid, he hath as it were the ſtrength of an Horſe, or of an Ox, which are very ſtrong creatures, but of an *Unicorn*; thereby implying, that the Unicorn is a creature of ſuch great ſtrength, that he knew not where to find a ſtronger. The Unicorn hath ſtrength enough for his work, but he hath no mind to his work; and therefore *wilt thou truſt him becauſe his ſtrength is great?*

רוּם *Propriè ſignificat vigorem illum corporis animalis, qui conſiſtit in humido radicali.*

Hence note, Firſt;

Great ſtrength is required for great work.

There are ſome works that are done, not ſo much by ſtrength as by art, or as it were, by ſlight of hand; ſuch a work a feeble weak man may do: but there are other works which require great ſtrength; all the wit, and skill, and learning, & cunning of men, cannot do them, unleſs they have a ſutable, that is, a great portion of ſtrength for the doing of them. *David* (*Pſal.* 144. 14.) deſcribing the temporal felicity of his people, makes this requeſt for them, *That our Oxen be ſtrong to labour.* The labour of the Ox is great, and therefore he needs great ſtrength to do his work, and go through with his labour.

Note, Secondly;

They who have great ſtrength, may do great works.

Great ſtrength is a great advantage for ſervice. If the Unicorn would

would imploy and put out his strength, he might do much. Strength of body is a talent, much may be done by that; strength of mind is an excellent talent, much more, very much more may be done by that. But when a man hath much strength of body and mind together, what may not he do! Let those who have much strength, consider how they use it. For a man to have the strength of an Unicorn, much bodily strength, and make no use of it, is to become more beastly than the Unicorn. *A strong man rejoyceth to run a race* (*Psal.* 19. 5.) He that hath great strength, may run a great race. A race requireth great strength, and he that hath strength, or is a strong man, should rejoyce to run it. A strong man, if he have an heart and a will to his work, delighteth in his work more than in his reward.

Note, Thirdly;

Some have strength enough to do much work, to do great and good things, yet are not at all to be trusted with the doing of any thing that is great or good.

Strength is not alwayes to be trusted. There is a twofold trust in strength; First, There is a trust in strength as to confidence in it for success; and thus we are not to trust any strength in the world, neither our own nor others. *Cursed is the man that trusteth in man, and maketh flesh his arm* (*Jer.* 17. 5.) The arm of flesh is too weak to be trusted in, though never so strong; though it have the strength of the Unicorn, it must not be trusted; no creatures strength is to be trusted in, as to dependance upon it. Secondly, There is a trusting of strength as to the using and imploying of it; thus strength may be trusted. We may trust the strong that they will use their strength for us, only we must not rest in their strength. They who (like the Unicorn in the Text) have great strength, and yet are not to be trusted that they will use it, are in a much worse condition than they who have no strength to use, or to make them any way useful. There are three sorts of men to be considered, in respect of strength.

First, Some have a will to do more than they have strength to do; they have a will to do more in ordinary work, than they have strength to do, and they have a will to do more in extraordinary work & duty, than they have strength and ability to do. The Apostle speaking of the labour of love or charity, in the ministration of the good things of this life, to those that stand in need

need, thus commendeth the *Macedonians* (2 *Cor.* 8. 5.) *For to their power, I bear them record, and beyond their power, they were willing, &c.* He meaneth, not the power of their bodies, but of their purses and estates. Some are willing beyond the power of their estates, to relieve the necessities of others; and some are willing beyond the power of their bodies, to labour not only for the supply of their own necessities, but in any publick service. To have a will to labour according to our strength for labour, sheweth an honest heart; but to have a will to labour beyond our strength for labour, sheweth an Heroick heart. But

Secondly, Most have strength to do more than they have a will to do; they are like the Unicorn, and that upon a double ground: First, Some are so lazy and idle, that they will not do what they have strength to do. Thus *Solomon* describeth the sluggard (*Prov.* 21. 5.) *His hands refuse to labour.* He hath strength enough in his hand, but for idleness he will do nothing. Secondly, Others are so proud, that though they have strength enough to labour, yet they will not; they are so stout, so stubborn, so high-minded, that they scorn to work or do service; they think themselves too good to take pains: I shall say too little, if I say, these are in a very bad frame. They are right Unicorns, who are so stout that they will not serve, nor be bound to attend any service.

There is a third sort, who have strength to do service, and they have also will to do it; they have will, and they have strength, but they want an opportunity to do service. This may be the case of a good man, who is like the labouring Ox; A good man hath alwayes a will to work, and may have strength for his work too, yet many times wants work. As they in the Parable (*Mat.* 20. 6, 7.) answered when questioned, *Why stand ye all the day idle?* It was not (so they excused themselves) because they had no will to work, or had no strength to work; but (say they) *No man hath hired us*; we have not been called to work, we know not where to have a dayes work. Such there are, who have will and strength, while they want a call. Thus the Apostle spake concerning the *Philippians* (Chap. 4. 10.) *Ye were careful, but ye lacked opportunity.* The dore was not open, and so ye could not do what ye desired, and had both a mind and an ability to do. The point in hand leadeth us to the middle sort of persons (truly shaddowed by the Unicorn) who though they have much strength to do service,

yet they have no mind to serve, but hide their Talent in a Napkin, and put their Candle under a Bushel: These are not to be trusted, though they are well furnished. I may say to any man concerning such men, as the Lord to *Job*, concerning the Unicorn; *Wilt thou trust them, because their strength is great?* because their strength of mind, their strength of body, their strength of estate is great? Can we trust all rich men that they will do works of charity, because their estate is great? Can we trust all healthy men, who have sound and able limbes, that they will take pains, because their bodily strength is great? Can we trust all knowing men, who have quick parts, and excellent gifts, much knowledge, that they will go through with their work, because the strength of their minds is great? We can hardly find any to trust, what strength soever they have, but those who have received strength of grace from God, and so have strength of faith in God, strength of love, strength of affections to God, strength of zeal for God. And even they who have strength of grace, may fail their trust very much (*Job* 4. 18.) *Behold he put no trust in his Servants, and his Angels he charged with folly.* The Lord could not be confident of Angels, who are mighty, in strength. If God should leave Angels to themselves, they would soon fail; it is because Angels are confirmed by grace (Christ being the head of Angels) that they stand fast to their work, and abide by their duty, else the Lord could not trust Angels with all their created strength; much less then could the Lord trust the best of Saints with all the spiritual strength he hath planted in them, did he not continually confirm them, and quicken them (to the work which he hath called them to) by his holy Spirit. No further than any man trusteth in Christ for strength, or maketh Christ his strength as well as his righteousness, is he to be trusted with the doing of any work, any more than the Unicorn, how much soever his strength is? Many are set a work, and do work, because their strength is great, but none (in a due sense) can be trusted, but they who make Christ their strength, and look daily to him for it. *Wilt thou trust him, because his strength is great?*

Or wilt thou leave thy labour to him?

This latter part of the *Verse* is of the same importance with the former, yet I shall touch a little upon it. *Wilt thou leave thy*

thy labour to him? Labour is taken in Scripture two ways;

First, For the very act of labour. *Jacob* said (*Gen.* 31. 42.) *God hath seen mine affliction, and the labour of my hands.* God knows (said he to *Laban*) what pains I have taken, what hard work I have been at in thy service; and how hard he had been at work, he told *Laban* (ver. 40.) *Thus I was in the day, the drought consumed me; and the frost by night, and my sleep departed from me.* To such hard work in spirituals the Apostle exhorts; *Be stedfast; and unmoveable, always abounding in the work of the Lord, for as much as you know that your labour is not in vain in the Lord* (1 *Cor.* 15. 58.) The word in the Text which we render *labour*, signifieth a labouring to weariness, or a labour which causeth weariness. *Strong labour*, diligent labour wearieth a strong man; and though an industrious person is not weary of his labour, yet he may be wearied with his labour; yea, the more industrious he is in labouring, the sooner he may be wearied with his labour.

יגיע *Labor, à radice* יגע *laboravit, defatigatus fuit.*

Secondly, Labour is taken sometimes for the fruit of labour, or for that which is got by labour; the reward, and wages given and received for work and service done, is called labour (*Psal.* 128. 2.) *Thou shalt eat the labour of thy hands.* No man can eat the acts of his labour, but every man should eat the fruit of his labour; labour brings in bread, and that bread is sweetest which comes in by labour. The Lord threateneth his people (*Deut.* 28. 33.) *strangers shall eat thy labour*, that is, the encrease that comes in or hath been gotten by thy labour, even that which thou hast laboured for. And it was a mercy bestowed by the Lord upon his *Israel* (*Psal.* 105. 44.) *that they inherited the labour of the people*, that is, they dwelt in the houses, which they had built; and enjoyed the gardens, which they had planted; & reaped the fields, which they, the Heathen, had sowed; In a word, they had the fruit of all their labours. Some understand the word here in this latter sence, *Wilt thou leave thy labour unto him?* that is, wilt thou allow him any of the fruit of thy ground, seeing he refuseth to work in thy ground? surely, thou wilt not. Labouring cattel have somewhat for their labour, they share in those good things which are the product of their labour (1 *Cor.* 9. 9.) *Thou shalt not muzzel the Oxe that treadeth out the corn.* But though it is a truth, that labouring cattel eat of, and are fed with the fruit of their labour; yet here, by labour, I understand the very act of labour,

Fruges tuas labore tuo partas. Pisc.

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labour, not the fruit of it. *Wilt thou leave thy labour to him?* that is, wilt thou leave thy business with him? wilt thou trust him with thy Plow or with thy Harrow? And (consider the dependance) if thou dareſt not trust him, then thou wilt not leave thy labour unto him.

Note hence, First;

It is not Wisdom to leave our work to such as we cannot trust.

Our work will be ill done, or half done, or not done at all by those that we cannot trust. We trust those much, to whom we leave our business; and there are three things requisite in those to whom we leave it.

First, That they have strength and ability for it; there is a necessity of that: No wise man will trust or leave his business with him that hath no strength to do it, no ability for it.

Secondly, That they be subject and obedient to us. No wise man will leave his business in the hand of those who acknowledge no obedience nor subjection to him, how much strength soever they have. An unsubmitting strength will work against us rather than for us.

Thirdly, That they be faithful. No man will leave his business to a person of strength and in subjection to him, if he be not honest to him. *Solomon* hath sufficiently caution'd us against trusting such, while he saith, (*Prov.* 25. 19.) *Confidence in an unfaithful man in time of trouble* ('tis true also in time of peace) *is like a broken tooth, and a foot out of joynt.* A broken tooth cannot chew our meat, and a foot out of joynt can worse go a journey; an unfaithful man will prove a worser servant to us, than the worst of these. And as it is thus among men, they will not leave their business with an Unicorn, with one that hath strength, but yeilds no subjection, nor ever shewed any faithfulness; so God will not leave his labour, his work and service to such as are like the Unicorn; he will not leave it in such hands, as have great ability to carry it through, yet want obedience to his will, and faithfulness in his work. There must be a concurrence of these three, strength, subjection, and faithfulness, in all those to whom the Lord God, the God only wise, will leave his labour, or commit the doing of any service for him. But where these three meet and center in any person,

person, strength of body and mind, submission of will, and faithfulness to a work; how great things may they do in the service whether of God or Man?

Secondly, Observe;

A will, a mind to work, or a willing mind to work is better than great strength.

As the Unicorn with his great strength, so they who are like the Unicorn in strength may do little or nothing. But they that have only a little strength, and a mind to be doing, have done, and may do much. Little strength is a kind of weakness, yet where there is a willing mind, weakness will do more than great strength without a willing mind. We have a common saying; *John is a good servant when Will is at home.* Willingness to work, works better than bare strength: We have this conclusion (*Neh.* 4. 6.) *So built we the wall* (*Nehemiah* spake there of the Jews return'd from *Babylon*) *And all the wall was joyned together unto the half thereof. For the people had a mind* (or as the *Hebrew* is, *an heart*) *to work.* The wall of a great City being soon raised half up, the reason given was, *because they had a mind to work.* The Jews at that time, were a people under so much weakness, that the enemies jear'd them with it (*ver.* 2.) *What will these feeble Jews do? will they fortifie themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of rubbish?* &c. Will they work miracles? remove mountains? But how feeble soever they were, the work went on amain, *For the people had a mind, a heart to work.* Though they were no Unicorns, no people of great strength; though they were feeble Jews, yet they attained to half their work quickly: *Strong hearts and feeble hands, will dispatch a business better and sooner, than strong hands and feeble hearts.* 'Tis thus, as in corporal so in spiritual labour, where there is a mind to the work, though we have but a little strength, we shall do great things. This was the high commendation of the Church of *Philadelphia* (*Rev.* 3. 8.) *Thou hast a little strength and hast kept my word, and hast not denied my name. He doth a great deal of work for God, who keeps the Word of God.* But how unfit the Unicorn is, or any strong one like the Unicorn, to be trusted, or have labour left with them, appears further in the next *verse.*

Vers.

Vers. 12. *Wilt thou believe him that he will bring home thy seed, and gather it into thy barn.*

אמן *in Hiphil* האכין *credidit fisus est. Credere in Deum, & credere Deo, synonyma sunt, reperitur etiam credere in Deo.* Drus.

Here is another piece of service which the Unicorn might not be trusted with; *Wilt thou believe him*, &c. The root-word signifieth that act of faith which we put forth upon God, for our free justification and eternal salvation, as also for our sustentation under, and deliverance from any trouble inward or outward, of soul or body; in and for all which the just live by faith. There is believing God, and believing in God, both which are expressions sometimes of a like importance; *Wilt thou belisve him, or in him*, saith God of the Unicorn? As if he had said, Suppose thou couldst get a promise from the Unicorn, that he *will bring home*, or *return thy seed* (so the Hebrew strictly) that he will make thy seed to return; or (as we render fully) bring it home; *Wilt thou take his word, or believe him* that he will keep his word, *that he will indeed return or bring home*

ישב *quod reddat*, Mont *relaturum esse.* Jun.

Thy seed?

Seed may be taken two wayes.

Credesne quod relaturus sit semen tuum ad terras tuas? Vatab.

First, For that which is to be sowed; it is ordinary with the Husband-man, to call that *seed-corn* which he reserveth for sowing. The grain or corn intended to be sowed on the earth, is properly *seed-corn*; in allusion whereunto the Psalmist saith (*Psal.* 126.6.) *He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoycing, bringing his sheaves with him.* The people of God mourning and praying, sow precious seed. Believing prayers and repenting tears never failed, nor shall ever fail, of a merciful, of a plentiful Harvest, or of a plentiful Harvest of mercy. Some understand this Text thus; *Wilt thou believe that he will return thy seed?* will he do this service for thee? will he carry thy seed, which is to be sown, into the field? But though that be a piece of service to carry the seed-corn into the field, yet the scope of the place doth not well comply with it here; and therefore leaving that interpretation, I shall rather

Secondly, Take seed for ripe corn, or for that which is reaped; as in *Haggai* (Chap. 2. 19.) *Is the seed yet in the Barn?* That is, is the Harvest yet come in? No, the seed is not in the Barn.

Barn. So, in this place, *seed* is that which hath been sown and grown up, and ready to be gathered into the Barn. And that may be taken two wayes;

First, Thus: Will the Unicorn by plowing and harrowing the ground, procure that thy seed shall return again to thee? or that the seed which is sown, shall come home to thy Barn, yielding a good crop, so returning what was sowed with advantage and increase? *Wilt thou believe him that he will cause thy seed thus to return home to thee?* Surely no; do not believe that he will do thee any such service, for he will deceive thy credulity if thou dost.

Num credes ei, quod dum humum tuam ei arandam committis, ita aptè eam arare possit ut tandem reddat tuam sementem, vel ut ex ejus labore proveniat & crescat seges ut tandem demetatur & in aream deportatur ad triturandum. Merc.

Secondly, Thus: Wilt thou believe that he will draw the cart, and so help thee home with thy corn at Harvest? This Exposition is most favoured, not only by our Translation, but by the words following in the latter part of the verse, both which intimate, that the seed here spoken of, is the seed reaped, rather than that to be sowed. *Will he bring home thy seed,*

Sperandum non est ut ager à Monocerote subactus sementem acceptam cum usura reddat. Sanct.

And gather it into thy barn?

Seed to be sowed, is carried into the field, not into the barn; seed or corn reaped, is carried into the barn, not into the field. As if it had been said, The Unicorn will do thee no service: As he would not go to plow, so neither will he go to cart, for the gathering of thy seed into thy barn. Sowing, reaping, and gathering into the barn, are the three principal parts of the Husband-mans labour; and therefore our Lord Jesus Christ shewing how the fowls of the air live purely upon the providence of God without labour, saith (*Mat.* 6. 26.) *They sow not, neither do they reap, nor gather into barns, yet your heavenly father feedeth them.*

The word which we translate *Barn*, is used (*Numb.* 18. 27. 2 *Sam.* 6. 6.) and in both places it is rendred, *Threshing-floor*. The threshing-floor is usually in the barn, and therefore the same word may well signifie both. *Wilt thou believe him that he will bring home thy seed, and gather it into thy barn?*

Hence note, First;
The labour of beasts is very profitable to man.

The Ox and Horse bring the seed home formally when 'tis

reaped, and they bring it home or make it to return vertually when they labour and take pains about or for the ſowing of it. The Pſalmiſt having prayed (*Pſal.* 144. *verſ.* 13.) *That our garners may be full, affording all manner of ſtore*, preſently adds (*verſ.* 14.) *That our Oxen may be ſtrong to labour*; for (*Prov.* 14. 4.) *where no Oxen are, the crib is clean.* Not only, Firſt, Becauſe there is no need to fill the crib, where no oxen are to eat up the fodder, as was ſhewed a little before: But, Secondly, Becauſe where no Oxen are, there is nothing to fill it. The crib muſt needs be empty, when the barn is empty; food faileth both for man and beaſt, where there are no Oxen. Barns and garners are full, when the Ox is ſtrong to labour, or becauſe the ſtrong Ox hath been in labour: For (as it followeth) *Much increaſe cometh by the ſtrength of the Ox.* Why doth *Solomon* impute increaſe to the ſtrength of the Ox? Surely, becauſe the Ox being ſtrong is alſo willing to labour and lay out his ſtrength, and ſo, much increaſe cometh by the ſtrength and labour of the Ox, though that alone will not do it. For that there may be an increaſe, theſe five things muſt concur.

Firſt, The skill and induſtry of the Husband-man.

Secondly, The ſtrength and labour of the Ox or Horſe.

Thirdly, The vertue and fatneſs of the earth.

Fourthly, The ſhowers and influences of heaven.

Fifthly, And above all, the bleſſing of God. Old *Iſaac* ſaid of his Son *Jacob* (*Gen.* 27. 27.) *See, the ſmell of my Son is as the ſmell of a field, which the Lord hath bleſſed.* As there is no increaſe without the bleſſing of God, how much ſoever men or oxen labour, ſo there is great increaſe (the Lord adding his bleſſing) by the labour of men and oxen. Labour and increaſe uſually go together; and where no labour is, there (except by miracle) is no increaſe: Where no labour is, the barn is empty, the crib is empty, the belly is empty, the purſe is empty. *Of doing nothing comes nothing, but want and miſery.* 'Tis ſaid, when the Ox is wearieſt, he treads ſureſt: To be ſure, they who are moſt wearied by honeſt pains-taking, tread ſureſt upon honeſt profit.

Secondly, obſerve;

Seed ſown is not loſt, but returns and comes home again.

That which was ſcattered abroad in the field, is gathered into the barn. Some may think when they ſee the Husbandman caſt his ſeed into the ground, that he caſts it away; but by the labour of the Ox, by the skill of the Husbandman, and the bleſſing of God upon all, the ſeed cometh home again. Thus the Apoſtle ſpake in a ſpiritual ſenſe; *He that ploweth, ſhould plow in hope; and he that threſheth in hope, ſhould be partaker of his hope* (1 *Cor.* 9. 10.) It ſhould be ſo according to the ordination of God, as to the faithful Miniſters of God (of whoſe labour in plowing up ſouls by the word, and ſowing thoſe ſouls with the word, the Apoſtle there treats) And it is ſo through the benediction of God, as to laborious Husband-men and their cattel, in plowing and ſowing the ſoyl of the earth. Yea, thus it is in all we do, our actions (good or bad) are as ſeed ſown, which will certainly come again, they will not be loſt. Good done, will aſſuredly turn to good; and evil done (and not undone by repentance) will as ſurely turn to evil. The Apoſtle gives us this double aſſurance (*Gal.* 6. 7, 8.) *Whatſoever a man ſoweth, that* (not numerically, but ſpecifically) *ſhall he alſo reap*: For, *He that ſoweth to his fleſh, ſhall of the fleſh reap corruption; but he that ſoweth to the ſpirit, ſhall of the ſpirit reap life everlaſting.* And thus in ſpecial, works of charity, or our diſtributions to the neceſſities of others, are more ſignificantly called ſowing (*Pſal.* 112. 9.) *He hath diſperſed, he hath given to the poor* (That is, he hath ſowed his alms abundantly; what then? It followeth) *His righteouſneſs endureth for ever, his horn ſhall be exalted with honor.* To give to the poor, eſpecially to Gods poor, to the godly poor, or to thoſe that are made poor for Gods ſake, is ſowing good ſeed; and he that ſoweth thus, ſhall receive a fruitful crop. *Grain ſowed in the field, may yield a good increaſe; but that which is rightly ſowed in the bowels of the poor, ſhall certainly yield a better.* What we give, is like ſeed ſowed in the field, which increaſeth thirty, ſixty, an hundred fold: What we keep by us, is like corn ſtored up in the garner, which we bring forth and ſpend, and there's an end of it. Here's great encouragement to do good, yea to abound in doing good to others. What we ſo part with, is not loſt, but ſowed; it will come back to the barn, it will come home again, and that with a great increaſe. And doubtleſs where there hath been a plowing up of the heart by a work of grace, there will be a free ſowing in every good work. And though we are not to do good works, meerly eying a return,

or our personal advantage, yet we may have an eye to it, as *Moses* had in his holy sufferings and services, *to the recompence of reward*: yea, and take incouragement from the Lords bounty, to be more in duty, more in charity, even unto bounty. We may consider the harvest while we are diligent in sowing, yea, to make us more diligent in sowing.

Having thus opened the several properties of this creature, here called the *Unicorn*, properly taken, and given out some meditations upon them, it will not be (I conceive) either unuseful or unacceptable to the Reader, if for the conclusion of the whole matter in hand, I shew how the holy Scriptures, together with some of the Ancients, make use of this creature, tropically, or in a figure, to resemble and represent,

First, The state of the Church and people of God. Thus *Moses* reports *Balaam* shadowing the power and blessedness of *Israel*, when he came and was hired to curse them (*Numb.* 23. 22.) *God* (saith he) *brought them* (that is, the children of *Israel*) *out of Egypt; he hath, as it were, the strength of an Unicorn.* Most expound the word, *He*, collectively, concerning that whole people, as one body; *He*, that is, *Israel, hath as it were, the strength of an Unicorn*; that is, he is exceeding strong. Some expound it of God: *He*, that is, God, who brought them out of *Egypt*, the mighty God of *Jacob*, hath as it were, the strength of an Unicorn. God is indeed infinitely strong, stronger than the Unicorn. That which is most eminent in any creature, or for which any creature is most eminent, the Scripture often ascribes in a way of super-eminency unto God. The Lord hath strength like the strongest; and how strong soever he is, he is strong for his *Israel*, yea, he is the strength of his *Israel*. So that if we take the word in this latter sense, it reaches the same thing, setting forth the power and strength of *Israel*, by the strength of the Unicorn; for the Lord, who is their strength, will make them strong like Unicorns. *Balaam* spake thus again (*Numb.* 24. 8.) *God brought him* (all *Israel* as one man) *out of Egypt; he hath as it were, the strength of an Unicorn, he shall eat up the Nations his enemies, and shall break their bones, and pierce them through with his arrows.* Thus also *Moses* spake or prophecyed of the Tribe of *Joseph* (*Deut.* 33. 17.) *His glory is like the firstling of his Bullock, and his horns are like the horns of Unicorns, with them shall he push the people* (or peoples, the word is plural) *together, to the ends of the earth, and they are the ten thousands of* Ephraim, *and they are the thousands of* Manasseh. *Moses* sets out the fruitfulness of *Ephraim*, beyond that of *Manasseh*, ten for one; and in both, joyntly shews how powerful, how prevailing they shall be; even, as if they pusht their enemies with horns like those of Unicorns. In all these Scriptures, the Lord fore-shewed the wonderful force of the Jewish Church of old, his portion and peculiar people, by that of the Unicorn. *David* also (as was said before) expresseth his assurance of a prosperous condition and great success, in the same language (*Psal.* 92. 10.) *He shall exalt my horn, like the horn of an Unicorn.*

And we may affirm the *Israel* of God are like the Unicorn, chiefly upon this account; because their strength and defence, or their strong defence is in, and by their horn. And if any ask, what or who is that? I answer, *Jesus Christ*: Of whom, *Zacharias* filled with the Holy Ghost, prophesied, saying (*Luke* 1. 59.) *Blessed be the Lord God of* Israel, *for he hath visited and redeemed his people, and hath raised up an horn of salvation for us, in the house of his servant* David. Jesus Christ, is called an horn of salvation for his people,

First, Because he is the Strength and Defence of his people.

Secondly, Because he is the Glory and Honour of his people. Thus the *Seventy* translate that (*Num.* 23. 22.) he hath (as it were) *the glory of an Unicorn.* As *Jesus Christ is called a light to lighten the Gentiles*, so *the glory of his people Israel* (*Luke* 2. 32.)

Thirdly, Jesus Christ is *an horn of salvation* to his people, as he is (like the horn of an Unicorn, according to report, against bodily poyson) the most Soveraign, yea, the only antidote against the poison of sin, and the infection of the world (2 *Pet.* 1. 4.) *By him we escape the corruption that is in the world, through lust*, that is, believing in him, we are preserved from those poisonous lusts, which corrupt and infect this world.

Secondly, Some of the Ancients and Moderns too, make the Unicorns stoutness and stiffness of spirit against doing any work for man; an embleme of that gracious well-temper'd stoutness & resolvedness of spirit in the faithful servants of God, against doing any work at all for the Devil, as also in refusing to do.

Habes in Monocerote exemplum fidei robustæ & generosæ, omnem servitutem diaboli, & mundi aspernantis, & utrique impavidè resistentis. Coc.

Quod nullis hominum viribus in servitium redigi potest, significatur populus nemini servitutis, quamdiu unicum Deum colerent. Theodoret. quæst. 44 in numeros.

do any sinful work at the will or command of man: In which sense, it is both their wisdom and their duty not to serve nor please men (1 *Cor.* 7. 23. *Gal.* 1. 10.) Thus *Shadrach, Meshach,* and *Abednego* answered *Nebuchadnezzar* (*Dan.* 3. 18.) *We will not serve thy gods.* These were no willful men, though they said, *We will not*: Their understanding was in the answer as well as their will, and their conscience for God, as well as either. And in this sense the Apostle, who so often exhorts to faithfulness and diligence in the service of man, admonisheth us, *Not to be the servants of men,* (1 *Cor.* 7. 23.) And in this sense, (though he had said, *I please all men, in all things for their profit, that they might be saved* (1 *Cor.* 10. 33.) and counselleth every man, *to please his neighbour for his good to edification* (*Rom.* 15. 2.) yet) concludeth of himself, *If I yet pleased men, I should not be the servant of Christ* (*Gal.* 1. 10.)

Thirdly, The Unicorn is spoken of in Scripture, as an Hieroglyphick of those evil men, who are enemies to the Church of God (*Isa.* 34. 7.) *And the Unicorns* (we put in the Margin the *Rhinoceros*) (is this *Hebrew* word) *shall come down with them, and the Bullocks with the Bulls,* &c. How shall the Unicorns *come down with them*? Not as we come down from a hill, or high place upon our feet, but they being destroyed shall be cast or thrown down. These Unicorns in the Prophet, are all those proud and mighty men of the world, who oppose, oppress, and persecute the Church of God, called out of the world to faith in Christ, and salvation by him, as appears fully (*ver.* 8.) These for their stubbornness against the will and ways of God, are justly compared to, or called Unicorns; For, as Unicorns will not serve men, so these will not serve God; they will neither Plow nor Harrow, they will neither go nor come at his command.

And as the enemies of the Church, so, the enemies of Jesus Christ himself, or they who persecuted, pursued, and afflicted him to death, are set forth under this title, in that prayer of *David* a type of Christ (*Psal.* 22. 21.) *Save me from the Lions mouth, for thou hast heard me from the horns of the Unicorns.* Christ prayed, *Save me from the Lions mouth,* that is, from my greatest enemies: *Thou hast heard me from the horns of the Unicorns,* that is, of the *Scribes* and *Pharisees,* of *Herod* and *Pontius Pilate,* against whom Christ had help when he prayed, and got victory

victory over them all, by his death and sufferings.

Lastly, The Unicorn (according to the description here given of him) resembles all refractory and rebellious sinners, who will by no means be reclaimed to the service of God, who will not receive the yoke of Christ though easie, nor bear his burden though light, but remaining obstinate and obdurate in their sins, will only do what they will, serving divers lusts and pleasures, and being to every good work reprobate. And as Naturalists say of the Unicorn, he may be slain, he will not be taken; so we may say of such men, they will sooner loose their lives than their wills: They are like *natural brute beasts* (of whom the Apostle *Peter* speaks, 2 *Eph.* 2. 12.) *made to be taken and destroyed.* Such beasts were the *Egyptians,* of whom it is said (*Psal.* 89. 10.) *Thou hast broken* Rahab *in pieces, as one that is slain.* Some beasts are broken and tamed, but *Egypt* (called *Rahab* for strength and pride, or for pride in strength) was a beast that would not be broken and tamed by all those plagues of God poured upon it at Land, and was therefore broken and slain in the Red-sea.

Thus we see how the Church and faithful people of God, resemble the Unicorn in some things; as also, how the wicked of the world, or the world lying in wickedness, resemble him in other things.

In arcano sermone Monoceros versus, jugi impatiens indomitusque peccator est. Franc. Joan. in paraph. libri *Job.*

Interemi potest, capi non potest. Plin.

JOB

JOB, Chap. 39. Vers. 13, 14, 15, 16, 17, 18.

13. *Gavest thou the goodly wings unto the Peacocks? or wings and feathers unto the Ostrich?*
14. *Which leaveth her eggs in the earth, and warmeth them in dust,*
15. *And forgetteth that the foot may crush them, or that the wild beasts may break them.*
16. *She is hardened against her young ones, as though they were not hers: her labour is in vain without fear,*
17. *Because God hath deprived her of wisdom, neither hath he imparted to her understanding.*
18. *What time she lifteth up her self on high, she scorneth the Horse and his Rider.*

THe Lord having put several questions to *Job*, about the wild beasts of the earth, questions him in this context, according to our translation, about two, but according to some other translations and readings, about three sorts of Fowls of the Aire. Our translation mentions only the Peacock and Ostrich, others adde the Stork.

Bochartus de animalibus Scripturæ parte poster. lib. 2. cap. 16.

Yet 'tis the opinion of a very late and learned Author, that the whole context of these six verses contains the description of one Fowl only, and that the Ostrich. It cannot be denied, but that the first *verse* of this context, or the 13th of the *Chapter*, hath as various translations, by all sorts of Authors, as any (if not more than any) in this book; yet he grants, that most who have translated it into Latine, and all that ever he saw, who have translated it into the Mother language, of any Country, render it, the *Peacock*. And therefore referring the Reader to the perusal of his reasons and authorities, which are many and cogent, why he interprets the word *Renanim*, the *Ostrich*, I shall only touch at some of them in passage, as I proceed to open the Text, as 'tis expressed in our own translation.

Gavest

Gavest thou the goodly wings unto the Peacocks?

That the Hebrew word here used, signifies a Peacock, is clear in all those Lexicographers that I have met with. Another word is used (*1 Kings* 10. 22.) which yet *Buxtorfius* saith is by some rendred *Parrats*, and they are often brought in ships from far Countries. This I desire the Reader to take notice of, that there is a wonderful variety and difference of opinion among Interpreters, about the proper names of Animals, Plants and Gemms; and therefore no wonder if some render the word *Chasidah* in the following part of this *verse*, which is usually taken for a *Storke*, the *Ostrich*; and others, the word *Renanim* at the beginning of it, *Ostriches*, which we and almost all others, render *Peacocks*.

The Peacock is described only by his wings in the former part of the 13th *verse*, *Gavest thou the goodly wings unto the Peacock.*

The Ostrich is described, not only by her wings and feathers, in the same 13th *verse*, but by four distinct qualities, in the context of the five *verses* following;

First, By her carelesness and forgetfulness of that which she should be very tender of, her eggs, when she hath laid them; this we have in the 14th and 15th *verses*; *Which leaveth her eggs in the earth, and warmeth them in the dust, and forgetteth that the foot may crush them*, &c.

Secondly, She is described, by her unnaturalness to her young ones, when her eggs are hatched; this we have at the 16th *verse*, *She is hardned against her young ones, as though they were not hers.*

Thirdly, She is described, by that which is the reason of both the former, her want of wisdom and understanding, at the 17th *verse*, which *verse* tells us also whence it comes to pass, that she hath so little of these excellent endowments, even *Because God hath deprived her of wisdom*, &c. As if he had said, if you would know a reason, or have an account, why the Ostrich is thus forgetful of her eggs, thus unnatural to her young ones, it is this, *God hath deprived her of wisdom, neither hath he imparted unto her understanding.*

The Fourth thing which she is described by, is her swiftness of foot or wing, for both are here to be taken in, testified by her scorn and contempt of her swiftest pursuers; *When she lifteth up her self she scorneth the Horse and his Rider*, at the 18th *verse*. Thus you have the parts of this context, with respect to these two winged Creatures or Fowls of the Air here (according to our reading) described *the Peacock and the Ostrich*. Thus the Lord having shewed his unsearchable wisdom, shadowed in those other creatures formerly enquired of, proceeds still in the same argument, though upon a different subject. The power, wisdom and providential care of God, is manifested in and about all his creatures; as much in and about the feathered-fowls of the Air, as the four-footed beasts of the earth, of one kind or other.

Vers. 13. *Gavest thou the goodly wings unto the Peacocks.*

Hebræi subaudiunt נתת אם *num dedisti?* Merc. *An fecisti?* Pisc.

Those words *gavest thou*, are not exprest in the *Hebrew* Text; that's marvelous concise, which hath occasioned both differences and difficulties, in the explication of it. The Text is only this, *goodly wings to the Peacocks*, we say, *gavest thou the goodly wings unto the Peacoks?* The *Jewish* Doctors generally make the same supplement. Some expositors express it thus, *hast thou made the goodly wings of the Peacocks?* I conceive the difference is not great, whether we read, *hast thou given*, or *hast thou made?* for doubtless, God in giving made, or in making gave,

The goodly wings unto the Peacocks.

Master *Broughton* translates *proud wings*. The Peacock is a beautiful bird, and a proud one too: The Peacock is gorgeously clothed, as I may say, by the hand of God. *Gavest thou the goodly wings?* no, it was I the Lord, not thou, O *Job*, that gave the goodly wings unto the Peacocks. The word which we translate *goodly*, is very proper to the Peacock; the root of it signifies *to exult, to boast, to glory*, and therefore many translate, *gavest thou the exulting or the rejoycing wings unto the Peacock*. Though the Peacocks wings cannot properly exult or boast, yet because they are an occasion of exulting and boasting to this creature, therefore they may be said to do so. Hence Master *Mercer* translates *The Peacock boasts with his wings or of his wings*, he is filled as it were with joy, beholding his wings. And this gives one reason why

נעלסה *ter tantum occurrit semel in* Cal. cap. 20. l. 8 *semel in* Hiphtael. Pro. 7. 18. *& hic in* Niphal. *est autem lascivire, exultare, gloriari. Alii pavo exultat*, Merc.

why the learned *Bochartus* is perswaded that the Ostrich is here intended, because the Peacock hath not goodly wings as the Ostrich hath, all the most beautiful feathers of the Peacock being placed in his tail or train, which is richly painted and adorned with various well-shadowed colours to the eye, when he spreads his tail, and prides himself in his plumes. But we need not stay upon this objection; the wing may well be taken for any feathered part. As *Moses* saith (*Gen.* 7. 14.) *every bird of every sort*, or as the Hebrew is, *of every wing, came into the Ark*. And though the Peacock boasteth chiefly in his train, as being most beautiful, yet he hath beauty in his wings too. *Gavest thou the goodly wings*

Unto the Peacock?

Penna struthionis similis est pennis herodii & accipitris. Vulg.

The Vulgar Latine translates, *the wing of the Ostrich, is like the wing of the Hawke*; but that translation is so wide, that one saith, *Who reading this, wonders not at the strangness of the interpretation?* The Greek translation of the Septuagint is as wide and dark as that, I shall not trouble the Reader about either, nor about many more which he may find collected, not only by *Bochartus*, but by several others.

Quis hæc legens non miretur novitatem interpretationis? Brus.

The word which we translate *Peacocks* in the plural number, comes from a root which signifies *to cry, or to make a loud noise*, to make a cry in joy and triumph, and so it may be rendred, *The wings or feathers of rejoycers and triumphers*. The Peacock may well be so called, because he is a loud-voiced shrieking bird, glorying as it were, and triumphing in his wings and feathers. The very nature and qualities both of beasts and birds, are often and elegantly exprest in the Hebrew names. *Gavest thou the goodly wings to the Peacocks?*

רננים *deducitur à radice* רנן *quod est cantare, gloriari, lætari, ovare. Quare proprie est penna, vel ala lætantium & ovantium. Pavo est animal gloriosum; Gemmantes quippe cum laudatur expandit colores adverso maxime sole quia sic fulgentius radiunt, quos spectari gaudet.* Plin.

Hence Note, First;

God will be owned even in bestowing feathers upon the birds.

Here the Lord takes off *Job* from having any hand in that gift, much more from having the sole hand in it. The workmanship of God may be seen, and is to be acknowledged, even in this, the feathers of a bird; and if the least, the smallest things, among good things, are of God, how much more the greatest! If it be of God, that the Peacock hath his feathers? how much more that

Quem non gemmata volucris junonia cauda Vinceret---

that man hath reason, that man hath wisdom and understanding! how much more that man hath grace and holiness! every good gift, and every perfect gift cometh from above; God will be owned, even in a feather, in the wing of a fowl. *Gavest thou?* not thou, but I.

Secondly, In that God takes it upon himself to have given feathers to the Peacock, or to have made her feathers.

Observe,

God hath a care to provide every way for the necessity of the creature, even of the unreasonable creatures, whether those that move upon the earth, or those that fly in the air.

We read before, how the Lord feeds the Lions, how he feeds the Ravens, how he feeds the wild Asses, how he provides food for Unicorns, and here he would have us take notice, how he provides clothing for the birds; feathers, are to the birds their clothing; they are to all birds good and warm clothing, and to some beautiful and goodly clothing. While Christ (*Mat. 6. 26, 28.*) spake of clothing the Lillies, and of feeding the Fowls of the Air, he would from thence infer an argument of the Fatherly care of God over his people; Now in that God gives a clothing of feathers to the Fowls, and doth not leave them naked, it holds forth these three things.

First, It is an evidence or proof of the goodness and munificence of God, in providing sufficiently for the comfortable subsistence of all his creatures, and for the ornament of some of them.

Secondly, 'Tis a confirmation of his childrens faith, in and dependance upon him for outward things, for meat and cloathing, with all necessaries of this life.

Thirdly, 'Tis a reproof of their distrust and unbelief, with respect to outward things. Certainly, the Lord who hath provided feathers for the Fowls of the Air, will provide clothing for his children and faithful servants.

Further, consider; The Lord hath not only given wings or feathers to the Peacock, but the Text saith, he hath given *goodly wings*

Hence

Hence learn, Thirdly;

All birds are not of a feather.

That is, God doth not give alike, no, not to birds. Some fowls of the air have feathers only for their use, or to serve their necessity; all fowls of the air have not gay feathers, nor goodly wings; all of them have not painted feathers, all of them have not (as *Plinies* word is, describing the Peacock) *jewelly feathers, gemmy feathers*; some have but plain feathers to flie with, and to keep them from the cold, but here the Peacock hath *goodly wings*. And we read (*Ezek.* 17. 3.) of an Eagle *full of feathers, which had divers colours*; we put in the margin, *Embroydering colours*. God makes for some fowls of the air, such coats as *Jacob* made for his son *Joseph*, whom he loved more than all his children (*Gen.* 37. 3.) even coats of many colours; and such are his degrees of dispensation also, with respect to the children of men. God gives cloathing to all, but not goodly cloathing, not rich cloathing; to some he gives goodly cloathing, he puts a glory upon their garments; he cloaths some with scarlet, and puts ornaments upon their apparel, as *David* in his mourning song spake of *Saul*, adorning his subjects, the people of *Israel* (2 *Sam.* 1, 23, 24.) When *Abraham* sent his servant to woo for his son *Isaac*, or to fetch a wife for him, he sent *goodly cloathing*; his servant *brought forth jewels of silver, and jewels of gold, and raiment and gave them to Rebekah* (*Gen.* 24. 53.) *Joseph* (*Gen.* 45. 22.) gave all his brethren *changes of raiment*; *but to* Benjamin *he gave three hundred pieces of silver, and five changes of raiment.* Thus the Lord deals with men and women in this world; all have apparel to cover their nakedness, and defend them from the sharpness of a Winter season, but some have goodly apparel.

Producit harum avium [onas exempli loco ut ostendat se non tantum necessarium victum sed etiam ornatum dare animalibus.

Aves pennarum varietate insignes à poetis pillæ volucris dicuntur.

Fourthly, In that these goodly wings given to the Peacock, are by some rendred *proud wings*, and by others *boasting wings*.

Note;

There is a temptation in gay worldly things, to puff up the mind with pride.

The very Peacock having fine feathers, over-weenes himself, and is proud of them. As we say, *Fine feathers, make fine birds,*

so

so we may say, *Fine feathers, make proud birds.* And no wonder if it be so with silly birds; for even wise men, if they receive any thing that is goodly from the hand of God, are very apt to be as proud of it, as the Peacock of his goodly wings. If the Lord doth but give us a few gay feathers, a little more riches than others, a little more honour than others (these are gay feathers) or if the Lord give us better and higher parts than others (these are gayer feathers) How hard is it for us to keep down high thoughts, or not to soar high upon these wings and feathers, in admiring thoughts and airy conceits of our selves, though the holy Ghost every where way-layeth the pride of our hearts by many arguments, by this especially, because all we have is given us by God, and we have nothing of our own. The Lord hath given man many goodly feathers, beauty and strength of body to many, riches and honor to not a few, wit, learning, eloquence to some, and to others spiritual gifts and graces, which are the goodliest feathers of all. Now seing, all these are given us, why should we be proud of any one of them? yea, how humble should we be, though adorned with them all! Hence that Apostolical check to proud ones (1 *Cor.* 4. 7.) *What hast thou that thou didst not receive? and if thou hast received it, why dost thou glory or boast, as if thou hadst not received it?* In these words he more than implyeth two things; First, That they who have received those goodlier feathers of spiritual gifts and graces, are in danger of being lifted up by them. Secondly, That they ought not. The Angels who fell, had goodly feathers, and they were lifted up, not only in pride with what they had received, and were beholding to God for, but in pride to have more, or get higher, and not be beholding to God for it. There is a temptation in any good thing, a great temptation in goodly things, to pride; and therefore we had need to pray when we have any thing that is goodly, whether it be natural, civil, moral, or spiritual, to be kept humble and preserved from pride. The Apostle *Paul* was in danger *to be exalted above measure, through the abundance of the revelations* which he had, *when caught up to the third heaven* (2 *Cor.* 12. 3, 7.) The best men on earth may be overheated by what they have received from heaven, and the flesh may take occasion, as, *by the commandement to work in us all manner of concupiscence* (*Rom.* 7.8.) so, by our raptures in spirit, to puff

puff us up with that special concupiscence called pride.

The Peacock here spoken of, is so far transported with his fine feathers, that he may be called the picture of pride. We have a common saying in our language, *Such a one is as proud as a Peacock*; or, *he is a proud Peacock*. A Peacock and a proud person are alike in several things.

First, As the Peacock is proud of his feathers, so is he of his cloaths. One of the Ancients reproving pride in cloathing, said, in his time, *It is not so much the warmth of their cloathing, but the curious dye or colour of the cloth which is regarded; and most insist more upon the trimming of their vestures, than upon the increase of their vertues.*

In habitu non calor sed color requiritur, misgis; vestium quam virtutum cultui insistitur. Bern.

Secondly, A Peacock, as he is proud of his feathers, so he loves they should be seen, or he loves to shew his fine feathers. The Peacock spreads his plumes, so doth a proud person. Not only he that is proud of his apparel affects to be seen, but he that is proud of his gifts, knowledge, learning, eloquence, how doth he spread these plumes, and affect applause! As the vain-glorious Pharisees thought nothing they did in Religion worth the doing, unless they were seen in doing it; so vain-glorious persons think nothing they have worth the having, unless they make others see they have it.

Thirdly, A proud man is like to the Peacock in his exulting clamorous voice or cry: Such love to talk high, and are very loud; they love to be heard as well as seen, and to hear themselves speak in the hearing of others.

Fourthly, The Peacock (say Naturalists) however he hath very goodly feathers, yet hath but a very weak head. 'Tis so with proud persons; whatever fine shews they make, their intellectuals are but course; and they that are proud of the strength of their heads, of their wit and understandings, have indeed the weakest heads of all. There is much folly lodged in that mans head, where much knowledge lodgeth, if pride lodge in his heart too. And seeing God gives (in this sense) foolish men (as this foolish bird) fine feathers, we need not envy them; for their folly in being proud of their fine feathers, debaseth them more in the sight of God, than their fine feathers can honour them in the sight of men. Usually proud persons have little that is good in them; but how much soever they have, it will be little more

Pavo infirmum habet caput, superbus imbecille judicium.

to

to them than a fine feather, because they think it so much, that they are proud of it.

Fifthly, Naturalists say, the Peacock (and it is as true of a proud person) is *an Angel in aspect*, or to look on (he makes a goodly shew) *a thief in his foot*, *i. e.* he goeth softly without noise, yet *hath a voice like hell*, crying out and shrieking very unharmoniously to the ear. A proud person may be an Angel in aspect, but he is a thief in his feet, he goeth softly, yet deceitfully; and there is a hell in his voice. A loud boasting tongue is as troublesom and unpleasant to the ear, as a brawling; and usually boasters are brawlers too: For, as *Solomon* hath concluded it (*Prov.* 13. 10.) *By pride cometh contention.*

Angelus aspectu, pede latro, voce Gehenna.

Lastly, Proud ones are like the Peacock, because *that which persons are most commonly proud of, is of little worth.* The Peacock is proud of his feathers, which are worthless things, fit only for children to play with. And though it is a truth, that some men (as was said before) are proud of such things as are excellent in themselves, and of a great intrinsick value, yet (as was also said before) whatsoever a man is proud of, will (to his account) be no better than a Peacocks feather. A man that is proud of his beauty and apparel, of his riches and outward splendor, may truly be said to be proud of a feather; *Solomon*, the wisest of Kings, and taught by the Spirit of God, hath written vanity and insufficiency upon all worldly things. And if a man be proud of his understanding, knowledge, or any internal endowment (which are things of real excellency) they all become vain to him; yea, if a man be proud of his graces, though they shall never be utterly vain to him, yet so far as he is proud of them, they are vain to him, being hindred by the present prevailings of corruptions, from doing that which is one of the most proper works of them, the keeping him humble, empty, and nothing in his own eyes. *Gavest thou goodly wings to the Peacocks,*

And wings and feathers unto the Ostrich?

An pennam Ciconiæ aut Struthio camelo dares? Jun.

Several Translators (as was touch't before) find two distinct fowls in this latter part of the verse. Mr. *Broughton* saith, *Gavest thou feathers to the Stork and Ostrich?* and so others. Our Translators put it thus in the Margin, *The feathers of the Stork and Ostrich.* The occasion of this difference in translating, arises from

from the original word used last in this verse, which commonly signifies *a feather* only, yet is sometimes taken to signifie the fowl it self, or a feathered fowl; and because the Ostrich hath the richest and most beautiful feathers, therefore it is here translated, *the Ostrich.* The feathers of the Ostrich being that for which she is most famous, the Ostrich her self may (not inelegantly) be expressed by a word, which properly and strictly taken, signifies nothing but a feather; but most interpreters taking that word in its proper sense to signifie a feather, take the former word, which firstly and properly signifies a *Stork*, for *the Ostrich. Gavest thou wings and feathers to the Ostrich.* The reason, I conceive, why that word (*Chasidah*) which properly signifieth a *Stork*, is here rendred *an Ostrich*, is because the description given of the bird here intended in the five verses following, doth no way agree with the Stork, but fairly with the Ostrich; for the Stork (say Naturalists) is of a very good and pittiful nature, and hath its name from a root in the Hebrew, which signifies *kindness, pitty and tenderness*, whereas the creature here described, is void of all these, as will appear in opening this context. And therefore Grammarians tell us, that the Ostrich is so called by the rule of contraries, merciful or kind, for unkind and cruel; which way of speaking is usual in the Hebrew, as also in other languages. Thus the Hebrew word for a *Harlot*, signifies one that *is holy*; Harlots being most unholy, filthy, and unclean women, prostituting their bodies to the lusts of others, and inviting them to unlawful pleasures.

And that we are not here to understand the Stork properly taken, but the Ostrich, is plain for these three reasons; the first of which hath been already intimated, the bird here intended being of a quite contrary nature to the stork. Secondly, The Stork hath no such beautiful feathers as seem to be given to the bird here spoken of, yet we must not believe that all those beautiful colours in which Ostriches feathers are seen and worn, are natural to them; for she hath no feathers of note, of any colour growing on her, but black and white, all others are died and artificial. Thirdly, The Stork doth not lay her eggs on the ground, but builds on high in trees (*Psal.* 104. 17.) *As for the Stork, the Firr-trees are her house*, whereas the bird here mentioned, goes upon the ground; though she hath wings, yet not wings able to

נצה *Pluma pennæ vel juxta quosdam Struthiocamelus, quasi pennatus dictus.* Burtorf.

חסידה *Ciconia si dicta à beneficentia quasi beneficam dicas à nomine* חסד *hic significat Struthiocamelum per antiphrasin, ed quòd avis illa minime sit benefica, ut quæ laboret singulari* Ἀστοργια *erga fœtum suum. Pia Ciconia, pietatis cultrix Ciconia.* Petronius & Solinus.

Struthio est avis quædam appropinquans ad genus bestiarum; unde licet habeat pennas ad modum animalium alitè volantium: non tamen se potest in altum elevare. Aquin. *Struthio est in confinio volucrum & reptilium, pennas quippe habet ut avis, sed è terra non tollitur ut reptile.* *Mirum animal, alatum ut volucria nequit tamen volucre.*

lift her up to a tree, or take any lofty flight in the air. Naturalists describing the Ostrich, tell us, that she is such a bird as is also a kind of beast. Some creatures are of two kinds in one, living partly upon the earth, and partly in the water; here the Ostrich may upon another account be numbred among these, he using the wing to flutter a little in the air like a bird, yet mostly like a beast moving upon the earth. And hence a learned Author placeth the Ostrich between fowls that flie in the air, and things that breath or move upon the earth. *Pliny* reports, the Ostriches of *Africa* and *Arabia* to be very big bodied, as tall in stature as a horse and his rider, and more swift of foot than any horse, being helped by their wings, which yet are not strong enough to raise their bulkie bodies above the earth.

Upon these grounds and considerations it is, that all these Interpreters, who will have but one fowl of the air to be intended in this part of the Text, fix upon the *Ostrich*, not upon the *Stork*; though the word *Chasidah*, which they translate *Ostrich*, doth properly signifie the *Stork*.

Howbeit, some see no cogent reason why we may not expound the word *Chasidah* properly by the *Stork*, and yet salve all the former objections, by rendring the word *Notsa* an *Ostrich*. There is a necessity that we find the Ostrich in this verse, because (as was said before) the description given in the five following verses, is not applicable to the Stork, but Ostrich; notwithstanding, if while we apply the word *Chasidah* to the Stork, the word *Notsa* may serve as well, if not better, to signifie the Ostrich. Why may we not (say they) take in both, and so render the Text thus, *Who gave wings to the Stork and the Ostrich?* and so all difficulties will be removed, and the word *Renanim* reserved free for the Peacock.

But forasmuch as our translation puts the Ostrich alone into the Text, I shall not add any thing concerning the nature of the *Stork*, but only of the Ostrich; *Gavest thou wings and feathers to the Ostrich?*

אבר Robustus fortis hinc *אבר penna ala, quod in alis robur avium sit.* *נוצה Pluma Kimchi* *נצה*

The word rendred *wings*, signifies *strength*; the strength of birds is in their wings (as of man in his arms) and some birds are exceeding *strong of wing*.

The word rendred by us *feathers*, signifies in the root to *flie*, because feathers are the instruments of flying; yet others derive it

Volavit, deduxit, sed malim à נצץ *efloruit, quod in avibus plumæ enascantur ut flores & herbæ è terra.* Merc.

it from a word, which signifies to grow or flourish, because feathers grow and flourish upon fowls, as herbs and flowers out of, and upon the ground. And the reason why some conceive the Ostrich is meant by this word (*Notsa*) which we translate *feathers*, is because the feathers of the Ostrich are so like beautiful flowers, or a goodly garland of flowers. Great Princes in all ages having adorned their hats or hair with the plumes of the Ostrich, set in ouches of gold, and bespangled with the rarest gems or precious stones.

What the nature, the customs and qualities of the Ostrich are, will appear in opening the latter part of this context. All that I shall add here, is,

First, To set down more fully the description which the natural Historian gives of her. *The African and Ethiopian Ostriches* (saith he) *are the greatest of birds, even as big as a beast, in height they are taller than a horse and his rider sitting on his back; they also exceed the horse in swiftness of foot, their wings seeming to be given them only to help them in running, for they can scarcely flie at all, or lift themselves much above ground. They are cloven-footed, or hoof-forked like a Hart, their hoofs or claws serving them to gather up stones, which in their flight or retreat, they throw backward upon such as hunt them. They have an admirable concoction, digesting the hardest things which they swallow down; nor is their folly less admirable, thinking themselves sufficiently hid, when their heads are. Their eggs serve for cups to drink in, and their feathers adorn the crests and helmets of the Warrior.* Plin. l. 10 c. 1.

And besides the beauty of her feathers, their equality or evenness is so remarkable, that among the *Egyptians*, the feather of an Ostrich was taken for the symbol of equity; so that when they would signifie a man of an equal spirit and conversation towards all men, and in all things, they used to paint the feather of an Ostrich.

Secondly, I shall add this also; That as in the Peacock we had the representation of a proud person, so in the Ostrich the lively image or picture of an Hypocrite, which may be held out and made good in these five particulars.

First, The Ostrich is a kind of middle creature (as was said) between a bird that flies in the air, and a beast that goes upon the ground, having somewhat of both, yet is properly neither.

Thus it is with the Hypocrite or false-hearted Christian; He stands between a godly man and a profane man, he is neither; he is not profane, in strict sense (though really he be so, as the Hebrew word for a Hypocrite imports, yet (I say) in strict sense he is not profane) because he makes a profession, and appears to men in a form of godliness; yet he is not godly, because he only makes a profession, and appears in a form of godliness, either denying, or at least, not having any power of godliness. A Hypocrite hangs, as I may say, between God and man, between the wayes of holiness, and the ways of sin; he either halts between two Religions, as *Elijah* told the *Jews* (1 *King.* 18. 21.) or takes not one right step in that one which he pretends to; he is (as it was said of the Church of *Laodicea*) *neither hot nor cold*, but between both, *luke-warm*. As the Ostrich is a creature between two, something like a fowl of the air, and something like a beast of the earth, or (as the Latine word for an Ostrich implies) *A Camel winged, a winged Camel*; so is a Hypocrite, a kind of a middle-man, between a good man and a bad, in appearance very good, but in truth and reality stark naught; and by so much worse than the worst of profane ones, by how much he had a mind to appear better than the best, at least among the best of holy ones.

Sunt animalia amphibia, quæ non facile statuas an aquatilia sint, an terrestria volatilia an terrestria ut vespertilio, qui est mus pennatus; & Struthiocamelus, qui est quasi Camelus alatus; utriusq; naturæ participes & expertes. Sanct.

Secondly, This Ostrich, as he is described, is a creature without natural affection; and so the Hypocrite and false-hearted professor, is alwayes without spiritual, Christian, gracious affections, and very often without natural and meer humane affections. That's one part of the character which the Apostle gives of those who have a form of godliness, but deny the power (2 *Tim.* 3. 3.)

Thirdly, the Ostrich hath feathers, but cannot flie; the Ostrich spreads her wings as if she would flie aloft, yet cannot make a lofty flight; she raiseth her self no higher above the earth, than a man may hop or leap; her body or earthly part is so ponderous, that her wings cannot raise her far into the air, much less bear her up long there. It is so with the Hypocrite, he hath wings, and he seems to spread them, as if he had strong desire, and great designes heaven-wards; he would make you believe he is both from and for above, yet he cannot get off the earth; he is an

earthly minded man, as the Apostle speaks of such, though as to an outward profession, and some formal actions, he seems to soar aloft, and live above the world, yet he ever drives an earthly trade, and hath some base carnal aime or other, in his highest services. The earth is every natural mans center, and therefore though (as any heavy body, a stone or clod of clay) he may be forced upward, yet when that impression is spent, he falls down again to earthly things, which only are connatural to him.

Cœlestia sæ quærere simulantes, terrenis adhærent.

Fourthly, The Ostrich is a creature of a mighty digestion, of a hot stomack; and therefore is painted and figured with a piece of iron in her mouth, implying, she digests iron. Thus the hypocrite can digest the hardest things, even that which is harder than iron, sin; that which lieth upon the stomack of a godly man as heavy as a stone, that is, which burdens his conscience, that the hypocrite can swallow, it goes down easily with him, and is as easily digested; he can swallow this and that sin without trouble, especially, if he can but do it unseen or in secret; he makes no bones (as we say) of any thing, which may but feed some lust, he hath a conscience wide enough, and hot enough, and strong enough to digest iron, any unlawful deed if it serve his turn, or may turn to his worldly advantage. That which a man truly fearing God, and strongly resolved to do his known will, and nothing else knowingly, cannot will, nor do, nor touch with for a world, that he can do, and will do for some poor pittances, much more for the great things of the world.

Omnia digerere potest Struthio.

Fifthly, *Pliny* saith, the Ostrich being a very tall creature, is yet so foolish, that if she hide her head, she thinks herself all hid and safe from danger; she concludes no man sees her, if she sees no man. Thus it is with the hypocrite, if he can but be out of sight himself, he thinks none see him, no not God himself (*Psal.* 94. 6, 7.) *They slay the widdow and the stranger, and murther the fatherless; yet they say, the Lord shall not see, neither shall the God of* Jacob *regard it.* They think they do all in such secrecy, that as men do not, so God shall not behold it.

Tanta eorum stoliditas, ut cum colla iustice occultaverint latere se existimant. Plinl. 10. c. 1.

Lastly, The Ostrich hath very gay feathers, of much more worth than the Peacock, yet the Ostrich hath no more wit than the Peacock; one is the emblem of a proud man, the other of a hypocrite, both bravely clothed, yet with nothing but feathers.

From

From both, I would infer these two or three things, which may hold out much of the mind of God in this discourse with *Job*, and which some Interpreters conceive God chiefly aimed at in this place, by telling *Job* or minding him, that he had given goodly wings, and gay feathers to Peacocks and Ostriches. We see those creatures which have little worth in themselves, have very goodly ornaments put upon them by the hand of God. Hence we may infer,

First, *God oftentimes bestoweth the gay and glitter of worldly things upon the worst, the unworthiest among the sons of men*; upon such as have no more wisdom in them, than a Peacock or an Ostrich. And if so, then

Secondly, take this inference; *We should not envy any sort of men in the world their gay feathers.* *Job* stumbled at this, and so did *David*, who said of himself, *I was envious at the foolish, when I saw the prosperity of the wicked (Psal. 73. 3.)* *David* was troubled to see them garnished and trim'd like Peacocks and Ostriches, flaunting with their feathers, while he poor man was chastned every morning; yet he quickly saw he had little reason for this trouble, when once he went into the *sanctuary*; For there he learned in what a slippery place they stood, and therefore called himself *ignorant fool and beast*, for envying them their gayest feathers, their greatest prosperity. *(ver. 22.)* Let it not offend us to behold bad men in the best array. Is any man offended because a Peacock or an Ostrich hath such goodly feathers? Surely, no man ought to complain of or find fault with the dispensations of God, because he hath bestowed a richer suit of feathers upon the proud Peacock and the foolish Ostrich, than he hath upon the pious, kind-hearted, well-natur'd Storke, or the innocent Dove. Why then should any be offended or murmur, if God give the good things of the world to those that have no more goodness than Peacocks or Ostriches, if he fills and adorns some bad men, with better things of this life, than many that are good? The Prophet *(Ezek. 17. 4.)* gives the description of an Eagle, having *long wings, and embroydered feathers, or feathers of many colours.* Yet that Eagle was but a Heathen Prince, and he none of the best, though one of the greatest of that sort. *Bad men have their embroiderirs*, the paint of an earthly glory, and that is all the portion, all the good they are

are ever like to have; As *Abraham* told the rich man in the Parable *(Luk. 16.) Who was cloathed with purple and fine linnen, and fared deliciously every day while he lived; Son remember thou hast had thy good things.* Fine cloaths and delicious fare is the all of good (and how poor an all is that) which some men desire, and which any ungodly man shall receive from the hand of God.

Thirdly, We may infer; *Let all learn to be content with, and thankful for their own clothing or portion in this world, though it be but mean, course or plain, and much inferiour to what they see others have.* Those birds which have but poor feathers are satisfied with them, as well as the Peacock and the Ostrich with their gaudy ones. By this argument God would perswade *Job*, to be quiet and patient, though his clothing at that time was very mean, yea, though all the gay feathers of his former prosperity were pluckt off and he stript naked, as he (poor man) said at the 21th *verse* of the first *Chapter*; *Naked came I out of my Mothers womb, and naked shall I return thither*, that is, to the womb of the earth, mans common parent. Though we *make not a fair shew* (as the Apostle saith some desired to do, *Gal. 6. 12.*) *in the flesh*; though we have not such goodly feathers on our backs, in our outward robes as others have, let us be thankful for a dress of the meanest clothing, and patient though dressed in sackcloth. God is a soveraign Lord, he is at his liberty to give goodly wings and glorious feathers to this bird, and plain ones to another: And the same liberty he may and doth take and exercise when and where he pleaseth, among the children of men. *Gavest thou the goodly wings to the Peacocks? or wings and feathers to the Ostrich?*

Argumentum videtur esse tale. Sicut quælibet avis sum plumis, ita tu, O Job, & alii homines sua sorte contenti esse debent. Scult.

The Lord having thus described the Ostrich by her outside, her wings and feathers, proceeds to shew her inside, her disposition and qualities. And we might expect, that a creature cloathed with such lovely wings and feathers, would have had some lovely and rare qualities, whereas the Ostrich hath not one that's commendable, all that is said of her signifying an ignoble disposition. For first, she is forgetful and careless of that, which she should be very careful of.

Vers.

Verſ. 14, 15. *Which leaveth her eggs in the earth, and warmeth them in the duſt, and forgetteth that the foot may cruſh them, or that the wild beaſts may break them.*

Here's the folly, the careleſsneſs, and blockiſhneſs of this creature.

She leaveth her eggs in the earth.

The eggs of the Oſtrich are great, and the ſhell very hard; we often ſee them ſet curiouſly in gold or ſilver, and ſo uſed as cups or drinking veſſels. But of what worth or uſe ſoever her eggs are, ſhe uſeth them very courſely, and carries it towards them as if they were little worth. Other birds, when they lay their eggs, do their utmoſt to put them out of danger, they ſit upon them themſelves, and hatch them; but the Oſtrich (ſay ſome) leaves them in the earth and is gone, ſhe takes no further care of them; where once they are laid, there ſhe lets them lye. This (I ſay) is contrary to the nature of other birds, who lay their eggs in neſts, as much as they can from danger, but *ſhe leaveth them in the earth,*

And warmeth them in the duſt.

Solâ æſtûs fovet ova (ſc. Deus) quæ ſtruthio-camelus in arena poſuerat, donec excludantur pulli. Jun.

Which is not to be underſtood, as if ſhe left them there on purpoſe or deſignedly to warm them in the duſt, for that were a piece of diſcretion, but ſhe is reproved for improvidence; and therefore where 'tis ſaid, ſhe leaves them, the meaning is, ſhe looks no more after them, they are little beholding to her, ſhe will not (as ſome intimate) take pains, nor hath ſhe the patience to ſit on them, and hatch them as other fowls do. Several Authours affirm, that the eggs thus left, are hatcht by the heat or warmth of the Sun. This *Rochartus* rejects as a meer dream, affirming, That all her eggs, ſo left in the ſands, are corrupted, not hatched; and tells us from others, that the Oſtrich having forgotten where ſhe left her own eggs, happening upon the eggs of ſome other Oſtrich, ſits upon and hatches them; according to which, the *Chaldee* ſaith, *She brings young ones which are not truly hers.* But I leave theſe things to the conſideration of the Reader.

Others

Others give two reaſons, why the Oſtrich leaves her eggs in the duſt, and doth not ſit upon them; both which are very unſuitable to what God himſelf ſaith of the Oſtrich. Firſt, (They ſay) ſhe leaveth them and warms them in the duſt, leſt ſhe ſhould break them with the weight of her body; but doubtleſs there is no fowl ſo heavy, but may ſit on her eggs, and not break them. The leaſt bird that ſits upon eggs may break them if ſhe be careleſs, and the greateſt may preſerve them by care. Beſides, an Oſtriches egg is a very hard egg, and not eaſily broken; therefore ſurely, that cannot be the reaſon. Secondly, That ſhe doth not ſit upon her eggs her ſelf, becauſe ſhe wanteth feathers; her under parts being bare and naked, and ſo very unfit to yield warmth. But if the Oſtrich did thus upon a natural inſtinct, there would be no reaſon to charge her with folly, or to ſay God hath deprived her of wiſdom; for as the former reaſon, ſo this would prove her to be a wiſe and provident creature, therefore we muſt lay the reaſon ſomewhere elſe. And God himſelf hath given us the true reaſon, her blockiſh forgetfulneſs and unnaturalneſs, having no conſideration how ſoon her eggs may be ſpoiled.

Verſ. 15. *And forgetteth that the foot may cruſh them.*

Ita ſtolida eſt ut non cogitet fieri poſſe, ut ova ſua, quæ humi reliquit, pedibus ſeratum aut hominum premantur. Merc.

That is, ſhe hath no thought that they may take hurt, and therefore takes no care, nor makes any proviſion to preſerve them from hurt; ſhe minds not, nor doth at all apprehend the danger which her eggs are in: *She forgetteth that the foot* (of man) *may cruſh them,*

Or that the wild beaſt (that paſſeth along in thoſe wildernesſes and deſart places) *may break them.*

The Hebrew is *threſh them*, which implyeth more than cracking, even breaking them all to pieces.

Thus we ſee what report God himſelf makes of the Oſtrich; but many other things are reported of the Oſtrich by natural Hiſtorians, which we have no reaſon to believe, becauſe they contradict the report which the Lord here makes of her, unleſs they mean ſome other ſort of Oſtrich than is here deſcribed. For *Ælian* tells us, The Oſtrich ſits diligently upon her eggs, till the young ones are hatcht, and then is very tender over them. Both which the Lord denies concerning the Oſtrich in the Text, while

Ælianus *l.* 4. *c.* 6. 36.

he saith, *She leaveth her eggs in the earth, and warmeth them in the dust, and forgetteth that the foot may crush them*, &c.

Hence note, First;

Among unreasonable creatures beasts or birds, there are some farther from reason than others are.

Though none of the beasts of the earth, or fowls of the air, have Reason, properly so called (that's the privilege of Angels and Men) yet there are some of them, that by a natural instinct, shew a great deal of reason in what they do, both as to their own preservation, and the provision which they make for their young ones; in which latter respect, especially this Scripture, takes notice of the deficiency of the Ostrich.

Secondly, Forasmuch as the spirit of God reports this as the folly of the Ostrich, that she leaves her eggs to so much hazzard and danger,

Observe;

To leave any thing in danger, or not to provide against danger, is a great argument of folly.

It is a great piece of wisdom to foresee danger, and a greater to provide well against it. *A prudent man* (saith *Solomon*, Prov. 22. 3.) *foreseeth the evil, and hideth himself: but the simple pass on, and are punished. Noah* heard of the flood, and *being warned of God, moved with fear* (he both feared God, and was afraid of the danger) *prepared an Ark to the saving of his house*, that is, his household and family. In all cases, as 'tis our wisdom to forsee danger, so 'tis our duty to provide against danger; not to leave our eggs, any thing we have, much less our lives, least of all our own souls, or the souls of others, in danger. How many leave the souls of their children, the souls of their relations in the earth, yea, to the earth, or (as we say) to the wide world; and forget what snares, what temptations they may fall into, what foot may crush them, what wild beast may tread upon them; yea, many that have the charge of souls, as Ministers, leave their flocks, and forget the danger that may come to them, they forget that the foot may crush them, that Satan, and those wild beasts, their lusts, may ruin and destroy them. We may say to such, as *Eliab*, the elder brother of *David*, said to him (when he was sent by his father to visit his brethren in the Camp) (*1 Sam. 17. 28.*) *With whom hast thou left those few sheep in the wilderness?* dost thou know what will become of thy sheep? thou hast left them for Lions and Bears to devoure and to tear. So we may say to many (who are hardened like the Ostrich against her eggs) with whom have you left your flocks? with whom have you left those few sheep, those poor souls left under your charge? may not wild beasts, Bears and Lions destroy them? Not to foresee danger, shews some want of prudence; but not to provide against danger foreseen, is an argument of greatest folly.

Again, consider this foolish creature the Ostrich, leaves her eggs at (as we say) sixes and sevens, and is gone, she never troubles her self more with them, yet they are preserved, and her kind is continued, though little thanks to her.

Hence we learn, Thirdly;

There is a wonderful providence of God the Creator, watching over those things which are left in hazzard, by the folly of man or of any other creature.

By how much the Ostrich is more neglectful, by so much the providence of God is more watchful. In the carelesness of the creature, how doth the care of God shine forth! when they that are ingaged to, or should provide for the good of others, or to prevent their evil, neglect that duty, how wonderful is the goodness and kindness of God in providing for them, and protecting them? *David* had this confidence (*Psal. 27. 10.*) *When my father and my mother* (like the Ostrich) *forsake me* (that is, though my father and mother should prove so unnatural, as to forsake me, and expose me to the wide world) *yet the Lord will take me up.* How good is God, who takes care for them, for whom nearest relations take none! The Prophet puts this question, as if the negative answer were out of question (*Isa. 49. 15.*) *Can a woman forget* (like the Ostrich her eggs) *her sucking child, that she should not have compassion on the son of her womb?* Surely, if the answer were to be made to this question in the light of nature, would it not be this? She cannot, 'tis impossible she should. But how doth the spirit of God answer in the Text? Not absolute in the negative, she cannot; nor absolutely in the affirmatively, she will; but mixtly or comparatively; *Yea, they may forget; yet*

Quanto struthio-camelus stolidior est, & suorum ovorum oblitior, tanto Dei providentia solicitur & benignior.

yet will I not forget thee; that is, though it would be a very strange thing if they should, yet possibly they may, but 'tis impossible that I should forget thee. Or thus, though women should turn Ostriches, and forget their own issue, yet *will I not forget thee*; that is, I will have thee in everlasting remembrance, as it followeth in the next words of the Prophet (*vers.* 16.) *Behold! I have graven thee upon the palmes of my hands, thy walls are continually before me.*

And as the Lord will not forget his *Sion*, the Church, nor leave her to the danger of being crusht by every foot; so whatever is left to hazard or danger, whether, First, by any unreasonable creature, as here in the Text; Or secondly, by unreasonable and foolish men (from whom to be delivered the Apostle begged earnestly, 2 *Thes.* 3. 2.) Or Thirdly, which the wisest men, with all their care, and power, and diligence cannot secure from danger and hazzard; there is a wakeful eye of providence, that will take care in all such cases, especially, in the last. For, when men have done their utmost, to keep the foot from crushing us, and the wild beasts from destroying us, but cannot, then the care of God appears most in doing it. And in the case of that double necessity, when good men have done their best to keep us safe, but cannot; and bad men have done their worst, to expose us unto, and leave us in danger, we may, and must leave all to God, who naturally takes care of all creatures, and is the Saviour of all men (both as to temporal and eternal salvation, 1 *Tim.* 4.10.) especially of them that believe.

Thus we have the first part of the description of the Ostrich, who being so very foolish, not to discharge her duty to her eggs, God himself doth it, his providence orders the Sun to warm them, and the Sand to bring them forth. And as the Ostrich is careless of her eggs, before they are hatcht, so she neglects her young ones as much when they are hatcht, as is shewed in the next *verse*.

Vers. 16. *She is hardened against her young ones, as if they were not hers.*

This *verse* gives us a farther description of that *Bird-beast the Ostrich*, by her unnaturalness to her off-spring; having left her eggs carelessly to hatch or perish in the dust, she is as careless of her

her brood when they are hatched; when the heat of the Sun (say some) by the providence of God, hath done one part of her duty, to bring them forth, she neglects the other part of her duty, which is, to bring them up; and so the pains that she took in laying so many great eggs (one tells us, her nest is usually stored with fourscore eggs, others say with twenty, the least say with twelve or ten) seems to be in vain, she taking no care of them, nor having any regard to them. This the Spirit of God expresseth in the beginning of the 16th *verse*, *She is hardened against her young ones*; she is as forgetful of her chickens (if I may so call them) as she was of her eggs. *Rabbie Abraham* reads thus, *God hath hardened her against her young ones*; and the reason that he gives for it, is, because the word is in the Masculine Gender, which cannot well agree with the Feminine *her*. And we find it in an active signification ascribed to God (*Isa.* 63.17.) *O Lord* (said the Church there) *why hast thou hardened our hearts from thy fear?* Nor is it any where else found in the whole Bible, but in this place of *Job*; in this sence the *Rabbin* expounds it here, nor is it either an impertinent or an unprofitable sense. For as God sometimes judicially hardens the hearts of men, so he doth also naturally harden the hearts of some beasts and birds, and makes them of a cruel disposition against their own kind, and then they let them sink or swim, and expose them to the greatest danger without any the least provision for them.

Verbum קשה *non alibi quam hic & Isa.* 63. 17. *occurrit, ac penè idem valet quod* הקשה *in* Hiphil. *obduravit.* Merc.

The Septuagint or Greek Interpreters, do not read as we, *She is hardned against her young ones*, but taking the same active signification of the verb, say thus; *She hardneth her young ones*; that is, she doth not bring them up tenderly, nor delicately, but leaves them to shift for themselves, and so hardneth them. And the reason of that rendring may be this, because there is no particle in the Hebrew expressing the word, *against*; we say, *She is hardned against her young ones*, but the preposition commonly rendred *against*, is not in the Hebrew; that saith only, *She hardneth her young ones*, or, *She is hardning her young ones*; but the sense riseth much to the same point, whether we read, *She hardneth her young ones*, or, *is hardned against her young ones*; for by being hardned against them, or by using them hardly, she hardneth them. Many parents harden their children by being hard to them. If we put the sense of both readings together, it will make the matter

על *contra non habetur in fonte, ideo malui duriter habet aut tractat filios suos, potius quam indurat se contra filios suos.* Drus.

matter more compleat; she hardneth her young ones, by hardning her self against them. Our reading is full and clear, *She hardneth her self against her young ones*, or *children*; so the word (strictly taken) signifies.

As though they were not hers.

Implying, that the consideration of them, as hers, should have made her more tender of them; yet she carrieth it as if she had no relation to them. The Hebrew is, *For that they were not hers*; which here, as in other parallel Scriptures, is rightly sensed in our Translation, *As though they were not hers*. As if it had been said, she could not do otherwise, nor worse by them, if they were meer strangers to her, or such as she had no title to. She deals no better with them, than as if *they either were not hers*, or as if they *were nothing to her*, and she no way concerned in them. Such is that complaint of the Church (*Lam.* 1.) *Is it nothing to you, all ye that pass by* (and see my sorrow) is it nothing to you? are you not at all concerned? am I to you meerly as a stranger, that you pass by and take no notice of my sufferings? Thus the holy Ghost describes the Ostrich, she is hardned against her young ones, as though they were none of hers, or as if she had nothing to do with them.

ללא לה *Videtur hic positum esse pro* כלא *ut sæpe alias*, Lamed *pro* Caph. *usurpatur; sic erunt in carnem unâ, i.e. quasi caro una.* Drus.

Hence note, First;

They that deal hardly with others, are hardened against them.

When *Pharoah* dealt so extream hardly with the people of *Israel*, when he increased their number of bricks, and denied them straw, and made them serve with rigor, he was extreamly hardned against them. That spiritual judgement, hardness of heart, was deeply upon *Pharoah*, when he dealt so hardly with the chosen people of God, notwithstanding all the corporal judgments which God brought upon him. And as it was in that case between *Pharoah* and the children of *Israel*, so in any case whatsoever, he that dealeth hardly with others, hath a heart hardned against them; as this *beast-bird*, the Ostrich (upon that account) is said to harden her self against her young ones.

Note,

Note, Secondly;

'Tis an aggravation of hard-heartedness, to deal hardly with those that are young and tender.

They that are grown up, they that are hardned, can endure hardship. The Apostle *Paul* would have every believer, especially a Minister of the Gospel, to *endure hardship* (2 *Tim.* 2. 3.) 'Tis both their duty & wisdom to harden themselves, who are like to endure hardship, and to find the world hardned against them. All such should inure themselves to endure hard things, or to *suffer evil* (as the word there is) *as the good souldiers of Jesus Christ*. Good souldiers, especially old experienced souldiers, will indure hardship; but your raw souldiers, new listed souldiers, who never saw battel or siedge, can hardly endure it. The Ostrich puts her young ones to hardship. We should be very careful, if we put hardship upon any, to put it upon those only that are fit to endure it; we should not put hardship upon young ones; 'tis the spirit of an Ostrich, of a beast-bird to do so. *Jacob* had a tender respect to his flocks, for this reason; when *Esau* would have journeyed with him, no, saith he (*Gen.* 33. 13.) *My Lord knoweth that the children are tender, and the flocks and herds with young are with me, and if men should over-drive them one day, all the flock would die.* As if he had said, should I use these young ones hardly, that are not fitted for hardship, I should destroy all. *Jacob* had a tender care of those that were tender. The Ministers of the Gospel should take heed that they harden not themselves against the young ones of the flock, such as are newly come in to Jesus Christ, late Converts, *Babes in Christ*, as the Apostle calls them (1 *Cor.* 3. 1.) these should be dealt tenderly with. The Prophet describes the tender care of Christ towards his people under this notion (*Isa.* 40. 11.) *He shall feed his flock like a Shepherd; he shall gather the Lambs with his arms, and carry them in his bosom, and shall gently lead those that are with young*; and shall his Ministers hurry and over-drive them? When any do so, are they not as the Ostrich in the Text, hardned against their young ones, yea against those that are with young?

οὐ, οὖν κακοπαθήσου. *Tu igitur perfer adversa.* Bez.

Again, From that addition to her hard heartedness; not only is she hardned against her young ones, but she is hardned *as if they were not hers*.

Hence

Hence note;

It is most unnatural to be hardned against those to whom we stand engaged by neer relation or natural bonds.

To look upon those as not ours, that are ours, is an extremity of hardness. She is a hard mother indeed, who deals with her children as if they were not her children. The Apostle concludes universally in the Negative (*Eph.* 5. 29.) *No man ever hated his own flesh, but loved it and cherished it, as the Lord doth the Church.* Now as it is an unnatural thing for a man to hate his own flesh personal, so his own flesh relational. Christ speaking of the world, saith (*John* 15. 19.) *The world loves its own.* The world doth not love you, saith Christ to his disciples; yea; *because I have chosen you out of the world, therefore the world hates you.* The world and you are not of a piece, are not of a Pedigree, nor of the same extraction; you are of another world, and have had both a birth and a breeding, differing (*toto coelo*) *heavenly wide* from theirs; and therefore 'tis no great wonder if the world hate you, who are not of it: but the world loves its own. They have a nature more unnatural than the world, who are hardned against their own relations. Jesus Christ (*John* 1. 11.) *came to his own, and his own received him not.* Now, as not to be respected by our own, so not to respect our own, is unnatural. It was the sin of the *Jewish* Nation, that they did not respect Christ, they being Christs own according to the flesh. Their sin is great, and they do shamefully, who will not do what good they ought and can for their own. The Prophet *Jeremiah* in his *Lamentations* (Chap. 4. 3.) speaking of the women of *Jerusalem* in that extremity of famine, saith, *Even the Sea monsters draw out the breast, they give suck to their young ones; but the daughter of my people is become cruel like the Ostriches in the wilderness.* The Prophet compares that people to the Ostrich, though that cruelty of theirs to their young ones proceeded not so much from the hardness of their hearts, as from the hardness of the times, and was to be charged rather upon their necessity, than their nature. The famine upon them was so great, and pressed them so sore, that they were so far from having any thing to give their children to eat, that they were forced to eat their children; and yet this necessitous hard-heartness of theirs towards their own, the Prophet upbraids them with,

with, and reproves them for, while he said, *The daughter of my people is become cruel like the Ostriches of the wilderness.* Let all own relations to the utmost, and take heed of turning away from, and casting off the care of theirs, as if they were not theirs. The Prophet (*Isa.* 58. 7.) puts it among the duties of a fast, *That thou hide not thy self from thy own flesh.* Then we keep a true fast, a fast that God hath chosen, when we break our bread to the hungry, and bring the poor that are cast out to our houses; when we cloath the naked, and comfort the sorrowful, not hiding our selves from our own flesh; by wch, though we are specially to understand our kindred and neerest relations in the flesh, yet 'tis true of meer strangers, of those who are at furthest remove from us, as to either alliance or consanguinity, if they need our help. God hath made all men *of one flesh*, in the same sense that he hath made all men *of one blood* (*Act.* 17. 26.) and therefore to hide our selves from the help of any man in distress, is to hide our selves from our own flesh. 'Tis much to be wondred, that a foolish bird should be forgetful *of her young ones, as though they were not hers*; but it is to be abhorred in men and women, especially in those that profess the faith of Christ, that they should no more look to them that are theirs, than as if they were not theirs. The Apostle gives this censure of, or sentence upon all such (1 *Tim.* 5. 8.) *If any man provide not for his own, and especially for those of his own house*, or (as the Margin hath it) *kindred* (if any man carry it towards them, as if they were not his) *he hath denyed the faith, and* (in that point) *is worse than an infidel*; for the common light of nature teacheth infidels to take care of those that are their own, and not to slight them, as if they were not theirs.

Farther note, Fourthly;

The care of our relations (or of those that are ours) doth not dwell in us meerly by nature, it is the gift of God.

The Apostle describing the best of Heathens (*Rom.* 1.) saith, *They were without natural affection.* Nature hath not of it self natural affections. That some beasts of the earth, and birds of the air, are very ful of natural affection, none can deny; but it must be granted also, that God hath planted those affections in them. If, that which we call natural affection, were purely from nature, then every bird and beast would have the same natural affection; but

this Text tells us, the Ostrich hath it not in her, she hath no natural affection at all towards her young ones; therefore there is somewhat in it beyond nature that any creature hath it; though we call it a natural instinct to do so, yet nature is not always furnished with it. In many creatures it is eminent, in others it is not at all apparent. How great and tender is the care of a Hen over her chickens? how eagerly will she fight in their defence? yet the Ostrich will do no more for hers, than as if they were not hers; so that, were it not for the care and providence of God, who is the father of, and provider for all creatures, many of them would be little cared or provided for.

Pro satu curave non est naturæ proprium, sed Dei authoris. Si enim naturæ effet, cur non & in hac bestia eluceret? Brent.

The Text proceeds to set forth the ill conditions of the Ostrich.

Her labour is in vain without fear.

As if it had been said, Through her carelesness, she is in hazzard to lose all that labour, which according to natures course she had taken in laying her eggs. In this sense, that promise is made to the Church (*Isa.* 65. 23.) *They shall not labour in vain, nor bring forth in trouble, for they are the blessed of the Lord, and their off spring with them.* As there of them in the Negative, so here 'tis said of the Ostrich in the affirmative, *Her labour is in vain*; that is, it is likely to be in vain, and all but lost labour, as to her eggs and young ones.

Labour is in vain, when it turns to very small account. A Husbandman that plows & sows his ground, if it scarce yield him his seed again, is said to labour in vain, because he hath got so little by his labour, though somewhat he hath got. A Student that hath applied himself to his book, and gotten but little knowledge, may be said to have studied in vain; much more is that *labour in vain*, which turns to no account, or hath no good effect at all; such as is the washing of the *Ethiopian* or Black-moor, whom how long soever ye wash, he is never a whit the whiter. But above all vain labour, that labour is in vain, which produceth an effect quite contrary to the intent and purpose of the labourer. Thus *Pharoah* and the *Egyptians* laboured in vain, to diminish the *Israelites*; for (saith the Scripture, *Exod.* 1. 12.) *the more they afflicted them, the more they multiplied and grew.* Thus also the Heathen Emperors laboured in vain to abolish Christianity; for the more they persecuted the

the Christians, the more they were confirmed in the faith of Christ.

The Ostrich layeth eggs for the encrease of her kind; therefore if her eggs be broken, or the young ones trodden under foot as soon as hatcht, here's labour in vain in the second sense at least, because no good comes of her labour.

Yet I may say, the labour of the Ostrich is here said to be in vain, not because she hath no effect of her labour, nor because the effect runs cross to her intent, no, nor because she hath but little fruit of her labour, but she is said to labour in vain, because if God did not take more care of her eggs and young ones than she doth, her labour would be altogether in vain; for her labour is (as it followeth)

Without fear.

What fear? There is a twofold fear; First, There is a fear puzling us with distraction and amazement. Secondly, a fear urging us to activity and industry. The Ostriches labour is *without fear*, that is, without such fear as should put her upon indeavour to preserve her own eggs and young ones; she fears no evil that may come to them, and so takes no care what becomes of them; she is a fearless creature of any danger, and so a careless creature, as to the use of any means for the prevention of danger. The Ostrich is not without all fear; for they that have had best knowledge of this animal, have found her so fearful a creature, that her fear, as well as her folly, is gone into a Proverb; a very fearful man being said to be *more fearful than an Ostrich*. The Ostrich is here said to be without fear, because she wants that provident fear which should excite her to look after those that are hers, as a parent doth or ought, after the good of those that depend upon him. The Ostrich hath no love for her young ones, & therefore no fear about them. Though *Ælian* (as was toucht before) reports otherwise of her (*lib.* 14. *cap.* 7.) but in this he is alone, and may be suspected as to the truth of this relation, as well as about the number of her eggs formerly mentioned, wherein others contradict him; and therefore, if God took no more care than she (as was said) *all her labour would be in vain.*

Hence note;

We labour in vain to have, if we labour not to preserve what we have.

What is it to have eggs, if there be neglect of hatching them? what is it to have young ones, if there be a neglect of bringing them up? It is as great a vertue to preserve what we have attained by labour, as to labour for the attaining of it; and how much soever we labour for the attaining of any thing, unless we labour for the preservation of it, both labours are in vain. All labour is in vain that is not followed with a due care for the preserving of what we labour for.

Non minor est virtus quam quærere parta tueri.

Note, Secondly;

A due fear puts us upon the use of means, for the preservation of our selves and our relations.

What's the reason why this Ostrich takes no care to hatch her eggs, to preserve her young ones? She is fearless; had she a fear about them, she would take care of them. As true *love is full of solicitous fear*, so due fear is full of solicitous endeavour. Fear makes us both consultive what to do, and active in doing it. And as it makes us both consultive and active about our outward preservation, so much more for our inward and spiritual preservation. It is said of *Noah* (*Heb.* 11.7.) *That being warned of God of things not seen as yet, moved with fear, prepared an Ark for the saving of his house.* *Noah* had never taken care to prepare an Ark against the deluge, but for these gracious impressions of fear, that God would bring a dreadful inundation upon the world. Fear moved him, and faith prevailed with him to prepare an Ark. The Apostle (*Phil.* 2. 13.) calls upon all believers *to work out their salvation with fear and trembling.* If we have no fear about our salvation, we shall never work out our salvation. Yet 'tis a truth, that they who have most assurance of their salvation, are most in working out their salvation. Holy assurance is so far from making us careless, that then we are most careful, knowing that the Lord hath joyned the end and means together; knowing also, That they *are in most safety, who have most sense of danger*: yea, *that they who have most fear of danger, are farthest from feeling danger.* The labour of the Ostrich is in vain, because she hath no fear;

Est solicitæ plena timoris amor.

fear; her foolishness makes her fearless, and that makes her careless; therefore no thanks to her, that all her labour is not lost or in vain, that both her eggs and young ones do not utterly miscarry. Thus we may profitably meditate upon the improvidence of this creature the Ostrich, and learn wisdom from her folly, to make us more provident. But whence is it, or how comes it to pass, that she is so foolish? The next words tell us.

Vers. 17. *Because God hath deprived her of wisdom, neither hath he imparted unto her understanding.*

In this Verse, a reason or an account is given of this blockishness, carelessness and fearlessness of the Ostrich; it is, *Because God hath deprived her of wisdom.* *More foolish than an Ostrich*, is a proverb for the greatest fool. The Hebrew Text may be read thus; *God hath made her to forget wisdom.* Now, as one may be said to forget that which he hath not, so that which he never had. In the description that *Bildad* gives of a wicked man (*Chap.* 8. 13.) he saith, *This is the portion of them that forget God*; And who are they? the words are a periphrasis of the wicked, *To forget God* is their character; they may be said to forget God, who never had any true knowledge or remembrance of him. Thus (*Gen.* 41. 30.) *There shall arise after them* (that is, *after the seven years of plenty*) *seven years of famine, and all the plenty shall be forgotten in the Land of Egypt.* In a time of famine, we are rather quickned to remember former years of plenty, together with the waste that we then made of it, and our unthankfulness for it. When the *Israelites* had nothing but *Manna* in the wilderness, they complained (*Num.* 11. 5.) *We remember the fish which we did eat in* Egypt *freely, the cucumbers, and melons, and the leeks, and the onions, and the garlick.* Now, when 'tis said, that in the seven years of famine, they should forget the seven years of plenty, the meaning is, they should have no plenty at all; the forgetting of it was not the not having of plenty in their memories, but the not having it in their hands. When a people are in a time of trouble, they remember their former peace; and when in straights, they remember their former liberty; but they are said in straights, and trouble, and famine, not to remember their liberties, peace and plenty, because they have none of them. Thus here *God hath made her to forget wisdom*, that is, she hath no

Obliviscitur aliquis dicitur, cujus nullam unquam scientiam aut notitiam habuit. Drus.

no wisdom, nor knowledge, nor understanding; and when it is said, according to our translation, *God hath deprived her of wisdom*, we are not to take it, as if God had taken that stock of wisdom from her which once she had; but his depriving her of wisdom, is his not communicating wisdom *to her*, or his not trusting her with a stock of wisdom; For so it followeth,

Neither hath he imparted to her understanding.

Sapientia struthioni non privativè sed negativè deest. Est inferiorū præstantiæ non vitiosæ naturæ, vitium hominis natura est pecoris. August. Sapientiam & intelligentiam nominat industriam naturalem Aquin. Sapientiam dicit naturalem affectum in suos, aut artem conservandi, quod ex se natum. Drus.

This latter part of the *verse* explaines the former, and shews that the Ostriches want of wisdom is not privative, but negative; God hath not taken it from her, but not given it her. But here it may be demanded, hath God given wisdom, or imparted understanding to any fowls of the air? Are not these two words, *wisdom and understanding*, too high for beasts or birds, indeed, for the whole irrational part of the creation? I answer, as the Ostrich hath no true wisdom nor understanding, so neither hath any beast or bird. Wisdom and understanding taken strictly, are proper only to rational creatures, Men and Angels; there is no wisdom where there is no reason: yet wisdom and understanding are ascribed sometimes to brutish creatures, and here the Ostrich, a brutish creature, is said to be deprived of them, or not to have them communicated to her, because not so much as that shaddow of wisdom and understanding is given to her, which appears in some beasts and birds. Brutes are said to have wisdom, because they have that which serves their turn for their preservation; and some of them are said to have wisdom, because they are indeed wiser, and more subtil than other brutes (*Gen.* 3. 1.) yet all their wisdom is nothing to the wisdom of man. That natural affection and forecast of beasts and birds, in providing for, and bringing up their young ones, is their wisdom; of this wisdom God hath deprived the Ostrich, *neither hath he imparted* unto her so much as this small parcel of understanding, not so much as this shaddow of understanding, which he hath bestowed upon other, both birds and beasts. And there appears somewhat in nature, as a proof, that the Ostrich is a foolish bird, for her head is very little, and her brains (in proportion) much less. And that any one Ostrich hath not much brains, may be collected from a piece of the *Romane* History, which reports, that *Heliogabalus* the Emperour had the heads of six hundred Ostriches prepared for him

nim at one supper, only for the brains sake. 'Tis added also by the same Authour, that the Ostrich is naturally deaf, and that there is no perfect animal else, in the whole compass of nature, that is deaf or wants the sense of hearing. And needs must that creature have little or no understanding, which hath no hearing, that being the sense of discipline. All these considerations confirm what this Text in *Job* speaks of her, that *God hath not imparted to her understanding.* Bochartus.

Hence Note, First;

Some beasts of the earth, and birds of the air, have somewhat that may be called wisdom, so much at least as serves their turn, and directs them to do what is best for themselves and theirs.

Though the Ostrich is short of this short pittance of understanding, yet most irrational creatures have it.

Note, Secondly;

Whatever looks like wisdom and understanding, in a brute creature, beast or bird, is the gift of God.

God is said not to give or impart wisdom and understanding to this brute creature, therefore he gives it others. Wisdom, such as it is, in beasts and birds, must be acknowledged to be a gift of God. Not only every good gift in man, but every good gift in beasts, their strength, their swiftness, their subtilty, and craft, their fore-cast, are of the Lords plantation in them.

Thirdly, Note:

God hath not given a like portion or measure of wisdom and understanding to all brute creatures.

Some have (in their capacity) a great deal, others very little, so little, that they may be said to have none at all, as the Ostrich in the Text; who (though in some things she hath understanding, yet) as to her eggs and young ones, is a careless, witless animal. As there is a difference among men in wisdom and understanding; some have a great portion given them of God, others have so little, that they may be said to have none; The natural man hath no spiritual understanding (*Isa.* 27. 11.) *This is a people of no understanding; therefore he that made them, will not have*

mercy

vercy upon them; and he that formed them, will shew them no favour. What! were they brutes and beasts? no, possibly they were witty and subtle enough for the world, but they were a people of no spiritual understanding. Men full of natural understanding may have none that is spiritual. And as to natural and political wisdom and understanding, there is a great difference among men: Some have enough to rule Kingdoms, others, not enough to govern a family, no, nor their personal affairs; yea, some men are so low in parts and understanding, that God may be said to have deprived them of understanding, or not to have imparted wisdom to them. And this offers us a ground of useful meditation. Let us bless God, that men have more wisdom than brutes; and if any man have more wisdom and understanding than his neighbour, let him acknowledge the goodness and bounty of God to him in it; for who hath made thee to differ in natural wisdom and understanding? As the Apostle speaks of that great difference among men, grace and no grace, *Who hath made thee to differ?* how is it that one man hath grace, and an other hath no grace? hath man made himself to differ in grace? No, it is of grace that any have grace: So who hath made thee to differ in common wisdom and understanding? what, thy self? surely no. You that seem to have as much wisdom above other men, as men have above beasts, have not any of your selves; it is God who makes all men differ from beasts in understanding, and it is he that makes one man differ, from another in understanding. He that hath almost as much understanding above other men, as men have commonly above beasts hath it all of God. Understanding is not of nature, nor is it gotten (though it may be improved) by study and industry; gold and silver cannot purchase it, nor can our pains procure it. What man receives not, he hath not; nor hath any man more than he hath received. Now if common wisdom be of God, and we owe him the glory of it; how much more is spiritual wisdom, *which is to fear him*, and spiritual understanding, *which is to depart from evil (Job 28. ult.)* the gift of God!

What a mercy is it to have wisdom,

First, To know God in Christ, whom to know is eternal life.

Secondly, To know our selves lost, miserable and undone for ever without Christ.

Thirdly,

Thirdly, To know the difference between good and evil, between light and darkness, truth and error, sound doctrine and damnable, right worship and superstitious or idolatrous.

Fourthly, To know our duty, what is incumbent upon us in this life. *The wisdom of the prudent is to understand his way* (*Pro.* 14. 8.) where to walk, what to do, that he may keep tite and close to God, to know upon what bottom he is settled, and upon what ground he treads.

Fifthly, What a mercy is it for us, that live here on earth, to see our way to that eternal life in heaven!

Lastly, What wisdom and understanding hath God imparted to his people, and how thankful should they be for it, that they are able, while on earth, to converse and have communion with himself in heaven! The Apostle saith (*Phil.* 3. 20.) *Our conversation is in heaven*; with whom there? with God. True believers know how to converse with God, and can say (in their measure, as the Apostle *John*, 1 *Ephes.* 1. 3.) *Truly our fellowship is with the Father, and his Son Jesus Christ.* This wisdom hath God imparted to his faithful servants, and how thankful should they be for it! The least ray of wisdom is from him; that in beasts, and that in common men, much more that in godly men. The wisest in the world would have had no more wisdom than an Ostrich, had not God provided better for them, and given them a richer furniture of internals or intellectuals.

Further, consider this Ostrich as a goodly bird, having beautiful feathers, yet not a dram of wisdom or understanding.

Hence Note, Fourthly;

Many creatures have a bodily beauty and strength, yet little wit and understanding.

The Ostrich hath a bulky strong body, as well as beautiful feathers; but her brains are as light as her feathers. And is it not so with some men? their gay feathers are visible; but where is their understanding?

Note, Lastly;

The same creature may want wisdom in one point, yet have it in another.

The Ostrich, who as to taking care of her young ones, hath no

underſtanding, is yet reported by Naturaliſts to be very ſubtle in ſome things; for when ſhe is purſued by the Hunter, ſhe gathers up ſtones with her claws, and caſts them back to the hurt of her purſuers. 'Tis ſo likewiſe among men; ſome are wiſe enough in this or that matter, while miſerably blockiſh and defective in all things elſe. And of all wicked men the Prophet hath left this character, *They are wiſe to do evil, but to do good they have no knowledge.* And that the Oſtrich hath this piece of knowledge and cunning, to do a miſchief to thoſe who intend her one, may be collected from her confidence, in that caſe, ſpoken of in the next *verſe*.

Verſ. 18. *What time ſhe lifteth up her ſelf on high, ſhe ſcorneth the Horſe and his Rider.*

Before we heard of the folly of this creature, now of her pride and confidence.

רעת juxta tempus. *What time*, or *at the time when ſhe lifts up her ſelf*, that is, her head, neck, and wings *on high*, that ſhe may run the ſwifter; *ſhe ſcorneth, &c.*

And this ſhe doth when beſet by thoſe who would take her, then ſhe lifteth up her ſelf *on high*, that is, as high as ſhe can, though (as was ſaid) very high ſhe cannot, and then ſhe caſts back ſtones upon her perſecuters. And hence ſome conceive theſe words give anſwer to a ſecret or un-expreſſed objection. For it might be ſaid, *If the Oſtrich, which is of ſo heavy a body, be likewiſe of ſo dull a wit, having no wiſdom nor underſtanding; ſurely, then ſhe may be eaſily taken and deſtroyed?* Not ſo neither; for God hath provided her a help againſt this time of danger, and therefore though ſhe be of a heavy body, and have little underſtanding in other things, yet ſhe underſtands how to ſhift for her ſelf; ſhe raiſeth up her ſelf as high as ſhe can, and fluttering with her wings (which ſhe holds up like ſails to the wind) ſhe drives on amain: though ſhe keepeth ſtill upon her feet, or riſeth very little at any time above the ground, and is therefore ſaid *to fly running, or to run flying*, or, in a ſort, to ſail in the air, very lightly touching the earth is, yet ſhe is ſomewhat lifted up, and being thus lifted up,

Ælian. l. 14. c. 20.

Plin. l. 10 c. 1.

Sublatis alis ut navigii velis. In curſu perniciſſimo venatores deludit.

She

She ſcorneth the Horſe and his Rider.

As much as to ſay, ſhe can out-run them all, and ſo cares not a ſtraw for them, let them do their worſt; ſhe ſcorns them, not becauſe able to reſiſt them, or as if ſhe thought her ſelf ſtronger than they, but becauſe by help of her wings, though on her feet, ſhe is ſwifter than they. So that, in plain courſe they can never overtake her, and therefore not take her; only by ſome ſlights and ſtratagems, ſhe is intangled and taken; ſhe may be over-reacht, but ſhe cannot be over-run. And ſo ſwift is her courſe, that it hath long ſince grown into a Proverb among the *Arabians*, who thus ſignifie a man of great expedition in buſineſs, *He hath ridden upon the wings of the Oſtrich. What time ſhe lifteth up her ſelf on high, ſhe ſcorneth the Horſe and his Rider.*

Hence Note, Firſt;

Dangers put all creatures to their utmoſt ſhifts.

The Oſtrich being heavy bodied, hath no great mind to run, and being ſhort or weak-winged, hath little power to fly, yet when ſhe muſt, ſhe runs to purpoſe; ſhe will not loſe her life to ſpare her labour. Great dangers make us do great things. Fear adds wings to our feet, and makes a heavy body mount and fly, rather than go. The Oſtrich (in that caſe) *lifteth up her ſelf on high.*

Note, Secondly;

Nature teacheth us to ſeek our ſafety above, or on high.

Though the Oſtrich cannot ſore aloft in the air as the Eagle, yet ſhe lifts up her ſelf as high as ſhe can above the earth. Some ſeek for ſafety by creeping into the ground, and running into the holes of the earth (*Iſa.* 2. 19. *Rev.* 6. 16.) But the beſt way for our ſafety, when we are purſued, is by lifting up our ſelves on high, and that to God; to get into his power, and mercy, and goodneſs; that's our way, and that's our wiſdom, when we are hunted and purſued by our enemies. *I* (ſaith *David*, Pſal. 121. 1.) *will lift up mine eyes to the hills, from whence cometh my help*; that is, to God (*ver.* 2.) When the Oſtrich is thus lifted up *ſhe ſcorneth the Horſe and his Rider.*

Hence Note;

They who think they are out of danger, despise danger.

The Ostrich looks upon her self as out of danger, when she is on high, and therefore scorns the Horse and his Rider. Danger is not to be laughed at, when we are under or within the reach of it; but we may laugh at it when we are out of the fear of it (*Job* 5. 22.) *At destruction and famine thou shalt laugh.* Why? because through the goodness of God thou shalt be provided against them, and prepared for them. A believer scorns the Horse and his Rider, his swiftest and most eager pursuers, because he can lift up himself on high, or as the Prophet speaks (*Isa.* 33. 16.) *He dwels on high, his place of defence is the munition of rocks, bread shall be given him, his waters shall be sure*; he is safe from danger, and out of gun-shot: This makes him laugh at danger, at trouble, and the sword. God who sitteth in heaven laughs at his enemies, and hath them in derision (*Psal.* 2. 4.) why? because he knows, they who oppose him, can do nothing to annoy him; they cannot ruin his kingdom, nor hurt his servants, how much soever they molest them; he sits on high, he is above all his enemies. And as God lifted up in himself, so a godly man, lifted up on high in God, upon the wings of faith and love, scorns the Horse and his Rider: For as the Apostle was (*Rom.* 8. 38, 39.) so he is *perswaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor heighth, nor, depth, nor any other creature shall be able to separate him from the love of God, which is in Christ Jesus our Lord*; that is, they shall not be able to separate him, either from that love that Christ bears to him, nor draw him off from that love which he bears to Christ. When once his soul is drawn up to a due height in believing, he scorns all dangers, and in all these things is more than a conqueror. A man that is a conqueror, much more he that is more than a conqueror, may scorn all dangers, and conquer them who think they have more than conquered him. From this whole *verse* take these brief inferences.

First,

That which will not serve all turns, may yet serve many turns.

We might think the wings of the Ostrich were given her to no

no purpose, because he cannot fly aloft, nor make a lofty flight; yet they help her for another purpose, they help her much in running, though little or nothing in flying.

Pennæ struthionis currentem silum adjuvant, volatilem non reddunt.

Secondly,

That which is very beautiful may not be very useful.

The Ostrich hath more beautiful wings than the Eagle, yet makes little use of them. We may in appearance be fit to do that which we cannot do.

Thirdly,

God doth not usually give all to one: He bestows one thing upon this creatures, and that upon another.

The Ostrich hath goodly feathers, yet bad wings; the Eagle hath no goodly feathers, yet good wings. One man excels in this gift, another in that, scarce any one hath all (1 *Cor.* 12. 8, 9, 10.) All have not the same gift, and none have all gifts, that all may be kept in dependance upon God, and be humble one towards another, seeing they must be beholding one to another. All men cannot do all things; And though all godly men *can do all things* (which are commanded of God as their duty) through Christ strengthning of them; yet some godly men cannot do some things, which others can.

Lastly, That which is conceived, and may well be the design of God in questioning *Job* about this creature, was to teach him, and us in him, the wisdom of God towards unwise creatures, and the power of God in saving those that are exposed to danger; and so to quiet both *Jobs* spirit and ours in staying upon his providence, when we are in greatest straights. What though we have not Eagles wings, yet between wings and feet we shall make a shift to shuffle out of danger; and if we cannot out-fly, yet we may out-run the Horse and his Rider.

JOB

JOB, Chap. 39. Vers. 19, 20, 21.

19. *Hast thou given the Horse strength? hast thou cloathed his neck with thunder?*
20. *Canst thou make him afraid as a Grashopper? the glory of his nostrils is terrible.*
21. *He paweth in the valley, and rejoyceth in his strength; he goeth on to meet the armed men.*

THe Lord having occasionally mentioned the Horse, the hunting Horse, at the 18th verse of this Chapter, questions *Job*, and enters a large discourse about the Horse, the *war Horse*, or Horse for war; and is pleased to give us a most elegant and rhetorical description of that kind of Horses, exceeding all the fancies of the old Poets, and the strains of Orators. The divine eloquence of this context, exceeds all competition and comparison.

Equi generosissimi elegantissima descriptio.

The war Horse is described two wayes in this context, or with respect to a twofold qualification.

Robur ejus in collo, animus in naribus indicatur, quibus irasci effare dicitur.

First, With respect to his force, at the 19th verse; *Hast thou given the Horse strength? hast thou cloathed his neck with thunder?*

Secondly, To his fearlessness or courage, which is described in the six verses following.

First, By his slighting of all danger; *Canst thou make him afraid like a Grashopper?* (ver. 20.) *He mocketh at fear* (ver. 22.)

Secondly, His courage appears, as by slighting danger, so by that which is a consequent of it, his forwardness to run upon danger; for so doth he, that *goeth out to meet the armed men*, or armies of men, ver. 21. and *turneth not away* (as he doth not) *from the sword*, ver. 22. And so doth he, that *swalloweth the ground with fierceness and rage*, that (for joy) *believeth not that it is the sound of the Trumpet*; that *saith among the Trumpets, Ha, ha*, &c. *ver.* 24, 25.

If any should ask a reason, why God bestowed so much rhetorick upon a bruit beast, upon a horse? I answer; God, who is infinitely wise and holy, will not mispend a word; he will not lavish out lines vainly, as men often do; the Lord therefore had this design and scope in speaking so largely and rhetorically of this generous horse, even thereby to set forth his own power, wisdom and greatness in making him, and to convince *Job* yet farther of his own weakness and inability, as compared in some things with a Horse.

Vers. 19. *Hast thou given the Horse strength?*

The Hebrew word which we translate *Horse*, is *Sus*, and thence the Latins have the word *Pegasus* (as some conceive) which is as much as, *The horse of the fountain*; and by the very same word, in sound and letters, the Latines express a Swine, and another language, Silence. One of the Rabbins saith, he is so called from a word of the same, or a very neer sound, in the Hebrew, though not of the same letters, signifying to rejoyce, because the Horse is a chearful beast. Others from an *Arabick* word, signifying to govern or rule, because he is a docile creature, and soon submits to government.

סוס *Equus, unde Pegasus, quasi fontis Equus. Sus Latinis* Porcum, *Hebræis* Equum. *Flandris silentium significat.* Cornel. à Lap. סוס *à* שוש *lætari.* Rab. Becai.

Hast thou given the Horse strength?

What Horse? The word is indefinitely put in this 19th verse, and may be taken for any horse; yet the subsequent description, restrains it to a particular sort of horses, horses of war, or war horses. A horse is a very useful creature, and there are six several uses of the Horse;

First, For travel, which is the ordinary use; we say, this is a good travelling horse.

Secondly, For burden, the *carrying horse.*

Thirdly, For drawing Carts and Waggons, &c. the *draught horse.*

Fourthly, For pleasure, the *hunting horse.*

Fifthly, For swiftness, the *race horse.*

Sixthly, For war, the *valiant horse*; that's the Horse in the Text: *Hast thou given the Horse*

Strength?

Every horse according to his usefulness needs strength, the war horse much more. Hast thou given that horse strength which needs

needs so much strength? As if the Lord had said, *Job, thou seest the horse is a strong and stately beast, a beast of great force; how came he by his strength? hast thou given it him, or I? surely not thou, but I: It is I, who have made him strong; it is I, who have filled him with courage, and fitted him for the battel.* The Hebrew word, which we translate *strength*, doth not signifie ordinary strength, but *manly noble strength*; a strength, not only of outward force, but vertue. The Root notes, a great, a potent man. It is not any kind of strength which is here intended, but an *active strength*; I may say, *a manly strength.* Histories report strange things concerning the manly strength of the Horse; his is a generous strength. *Alexanders* horse, called *Bucephalus*, is famous for the greatness, both of his strength and spirit. *Hast thou given the Horse strength?*

גבורה a nomine גבר quod est vir, non qualemcunque fortitudinem impartit sed virilem & nobilem. Plin. l. 8. c. 24. Homer. Iliad. 4.

Hence note, First;

The strength even of a horse, is the gift of God.

God is infinitely strong and mighty; and whatsoever might or strength is found in any creature, God is the Author of it: Strength in great proportion, is not the portion of every creature. *Solomon (Prov.* 30.26.) speaks of the Coneys as a feeble folk, they have little or no strength; yet that they have little strength, or that little strength which they have is of God, as well as that the Horse hath great strength, or the great strength of the horse: The strength of a beast is of God, as well as the strength of man. The strength of mans body is of God, as well as that more excellent strength, the strength of his mind, or the strength of his understanding, judgement and memory. All strength floweth from, and is to be ascribed unto *the strong God.* As no man gives it, so let no man take it to himself. Glory not in strength; give God the glory of all strength, even of the Horses strength.

Secondly, A Horse having received such mighty strength, yet is serviceable to man, for very many, and very necessary uses, as was toucht before, not only for pleasure, for hunting and racing, but for burden and for travel, for draught and for war.

Hence

Hence note;

The power and goodness of God is much seen, and much to be acknowledged, in making a creature so strong, yet subject to, and useful for man.

Some creatures have great strength, yet are not, nor will be subject nor serviceable to man. It is said at the 10. verse of this Chapter, concerning the Unicorn, *Canst thou bind the Unicorn with his band in the furrow? or will he harrow the valleys after thee?* The Unicorn hath great strength, but man can get no service from him; he cannot bind him in the furrow, nor make him do him any other work. Why is it that the Horse, who is of great strength, though possibly not of so great strength as the Unicorn, is so serviceable? surely the reason is only this, Because God by his power hath subdued the strength of the Horse to, and for the service of man. Who could break the Horse, who could handle and manage him, if God himself had not brought him to hand? The Elephant, greater in strength than the Horse or Unicorn, is yet made subject to the use of man, by the power and appointment of God. Take five Inferences from both these considerations: That the strength of the Horse, is of God; and that the Horse, though mighty in strength, is by God subdued to the use of man.

First, If the strength of horses be the gift of God, then, do not glory in their strength; though they are very strong, yet rejoyce not in their strength, but in God, who hath given them their strength. *David* saith (*Psal.* 147. 10.) *The Lord delights not in the strength of the Horse.* The Lord gives the Horse strength, but he delights not in it; *no, nor in the legs of a man; The Lords delight is in them that fear him.* The Lord tells us, he doth not delight in them, to teach us, that we should not delight in them. The Lord delights not in the strength of a horse, much less in the strength of those men, who are like Horses and Mules (of whom *David* speaks, *Psal.* 32. 9.) *whose mouth must be held in with bit and bridle, lest they come neer unto us, to do us a mischief.* Some men are strong in body, and strong in mind too; they have strong understandings, and strong memories; yet are but like strong horses, that must be held in with bit and bridle, else they will do more mischief with their strength, than the strongest ungoverned horses.

In these the Lord delights not; he cannot delight in the strength of any who are strong to sin, and to do wickedly; or (to give it in the words of the Prophet, *Isa.* 5. 22.) *Who are strong to drink wine, and to mingle strong drink:* such a strength some men glory in, but the Lord abhors all that strength which is used and issued to the darkning of his glory.

Secondly, As we are not to delight in the strength of horses, but in God, who hath given them their strength; so, whatever strength we see in the horse, or in any other creature, we should give God the glory of it. Do not glory in the strength of creatures, but in God, who gives them their strength; that which he hath given, or cometh from him, should return unto him in daily praise, or in the due acknowledgement of his power and goodness.

Thirdly, *Use the strength of horses* (I say also, your own strength) *for God, and not against him.* We should take heed of employing the strength which God hath given a beast, against God; much more should we take heed of using our own strength against him. When men imploy the strength of a beast, or their own, against God, they imploy the gift against the giver, and so fight against God with his own weapons.

Fourthly, If the strength of horses be of God, or be his gift, *Then trust not in the strength of horses:* Use the strength of horses, but do not trust the strength of horses. If you trust that strength which God hath given to horses, you make them your God. How often doth God forbid trusting in the strength of horses, as knowing that we are apt to trust in any thing that is strong, though but a beast (*Psal.* 33. 17.) *A horse is a vain thing for safety, neither shall he deliver any by his great strength.* As if God had said, you think a horse can save you, but know, he is a vain thing. And when the Psalmist saith, *A horse is a vain thing,* he doth not mean it of a weak horse, but of (such a horse as is here described) a horse of the greatest strength imaginable, such a horse is a vain thing to save a man, neither can he deliver any by his strength; and therefore the Lord, when he promised great deliverances to his people (lest they should expect it by the strength of horses) saith (*Hos.* 1. 7.) *I will save them by the Lord their God, and will not save them by bow, nor by sword, nor by battel, by horses, nor by horse-men:* As if he had told them, do not look after creature strength to be saved by; a horse will be a vain thing to save you, and

and I can save you effectually without horses; yea, I will. Hence the people of God (*Hos.* 14. 3.) when beaten off from all outward helps and trusts, are brought in, speaking thus; *Ashur shall not save us; we will not ride upon horses, neither will we say any more to the work of our hands, ye are our gods:* Heretofore we thought to be saved by this and that, we thought, if we could have horses enough they would save us; but now, *Ashur shall not save us, nor will we ride upon horses.* We may collect from (*Psal.* 20. 7.) how the spirit of man runs out this way; *Some trust in chariots, and some in horses; but we will remember the name of the Lord our God.* The Law of *Moses* gave great caution about this thing, limitting even the King in this case; and that Law was made for the King some hundred of years before they had a King (*Deut.* 17. 16.) *He shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses:* As if it had been said, take heed you do not put your confidence upon the strength of horses; though the Law deny not your King the use of horses, both for civil and military affairs, yet it limits him that he shall not multiply them, lest, having many of them, he should look upon them, as more than they are, or can be, his help, and so put confidence in them. Hence also is that reproof (*Isa.* 31. 1.) *Woe to them that go down to* Egypt *for help, and stay on horses, and trust in chariots, because they are many, and in horse-men, because they are very strong.* We see how the spirit of man runs out to the horse which God hath made strong, even forgetting God who hath made him strong. That people thought themselves strong enough with horses without the strong God; and therefore the Lord told them at the third verse, *The Egyptians are men, and not God, and their horses are flesh, and not spirit;* that is, they are weak and not strong: not that they were weak in themselves, but weak to save and deliver them, or to give them victory in battel; they are but flesh, and not spirit: flesh notes weakness, and spirit notes strength; so that, though a horse hath a mighty strength, yet if you trust to him, he is but flesh, that is, he is weak. And some conceive this was the reason why the Lord commanded *Joshua,* in his war with the *Canaanites,* to hough their horses; as the rule is given (*Josh.* 11. 6.) *Thou shalt hough their horses, and burn their chariots with fire;* that is, cut their nerves, or as we say, their ham-strings. Why

did the Lord command him to hough their horſes? why might he not preſerve them for ſervice in his wars? Doubtleſs it was, leſt he ſhould think that horſes could do the work. And therefore according to this command of God, when *David took a thouſand chariots, and ſeven hundred horſe-men from the* Moabites, *he houghed all the chariot-horſes, but reſerved of them for an hundred chariots* (2 *Sam.* 8. 4.) He would not multiply horſes to himſelf out of the ſpoyls of the enemy, leſt he ſhould ſeem to truſt their ſtrength and numbers.

Fifthly, *Fear not the ſtrength of horſes.* The Prophet ſaith to the fearful (*Jer.* 12. 5.) *If thou haſt run with foot-men, and they have wearied thee, how canſt thou contend with horſes?* When we have horſes to contend with, 'tis a very dangerous conflict. The Prophet by *foot-men* and *horſe-men*, intends leſſer and greater oppoſitions; when we have to deal with leſſer difficulties, we have to deal with *foot-men*, but when with greater, then with *horſe-men*. If then you have to do with horſes, either in the metaphor or in plain ſenſe, *fear them not*; why? for they are but creatures; and God who hath given them their ſtrength, can take away their ſtrength, and make them uſeleſs (*Pſal.* 76. 6.) *At thy rebuke, O God of* Jacob, *both the chariot and the horſe are caſt into a deep ſleep.* Suppoſe a multitude of chariots and horſes ſhould come againſt us, yet at the Lords rebuke, if he doth but ſpeak the word, if the God of *Jacob* do but give a rebuke, the chariots and horſes are laid in a deep ſleep; that is, they are as nothing or as dead. Death is a deep ſleep; & therefore, though horſes have a mighty ſtrength, yet be no more afraid of them than of that which is dead; the Lord God who hath given them their ſtrength, can defend us againſt their ſtrength, or diſable them, notwithſtanding their ſtrength, to offend us. *Haſt thou given the Horſe ſtrength?*

Haſt thou cloathed his neck with thunder?

To cloath with, or to be cloathed with this or that, is a very common Scriptural phraſe, metaphorically applyed to things, both corporeal and incorporeal. Of the firſt ſort are all thoſe places of Scripture, where man is ſaid *to be cloathed with ſkin and fleſh* (*Job* 10. 11.) *The fleſh with worms and clods of duſt.* (*Job* 7. 5.) *The fields with flocks* (*Pſal.* 65. 13.) *The earth with Sea* (*Pſal.* 104. 6.) *The Sea with clouds* (*Job* 38. 9.) *The heavens with blackneſs* (*Iſa.* 50. 3.) Of the ſecond ſort, are all thoſe Scriptures which ſay, *A perſon is cloathed with righteouſneſs* (*Job* 39. 14. *Pſal.* 132. 9.) *With ſalvation* (*Pſal.* 132. 16.) *With glory and beauty* (*Job* 40. 10.) *With power or ſtrength* (*Pſal.* 93. 1. *Iſa.* 51. 9.) *With the Spirit of God* (*Judg.* 6. 34. 2 *Chron.* 24. 20.) *With deſolation* (*Ezek.* 7. 27.) *With ſhame* (*Pſal.* 71. 13. *Pſal.* 109. 29.) And as both things and perſons are ſaid to be cloathed with theſe, ſo to be cloathed with any thing, notes two things; either, Firſt, that ſuch have much of it. Thus to be cloathed with glory, is to be exceeding glorious; and to be cloathed with ſhame, is to be exceedingly aſhamed; and to be cloathed with pride, is to be exceeding proud; and to be cloathed with righteouſneſs and honour, is to be exceeding righteous and honourable; and to be cloathed with humility, is to be exceeding humble; and laſtly, to be cloathed with the Spirit, is to be exceeding ſpiritual, and full of the Spirit. Or, Secondly, to be cloathed with any thing that is good, notes it to be very becoming and ornamental to us, as rich and ſutable garments are; or if it be bad, that it is very diſgraceful and detrimental to us, as filthy and uncomely garments are. Now, here in the Text, when the neck of the horſe is ſaid to be cloathed with thunder, it muſt needs note ſomewhat, in which the horſe exceeds, and which is both an honour and an ornament to the horſe. *Haſt thou* (ſaith God to *Job*, or I) *cloathed his neck with thunder?*

There are various interpretations of the word which we here tranſlate *thunder*.

First, Some affirm, That the word by us rendred *thunder*, ſignifies nothing leſs than thunder, or that it doth not ſignifie thunder at all, neither in a proper, nor in a metaphorical ſenſe; but that it ſignifies the horſes mane. Nor can it be denyed, but that this form of ſpeaking is very apt and elegant, to ſay, the neck of a horſe is cloathed with his mane; as birds may be ſaid to be cloathed with feathers, or beaſts with hair. And here the mention of the horſes mane is fitly brought in, becauſe the ſcope of the place is to ſet forth the chief ſignes and conditions of a generous ſtomackful War-horſe. For though the meaneſt horſes have manes, and that of an ancient Author be true, in part, of all horſes, That *the mane is given them for an ornament*; yet generous horſes have thickeſt and fulleſt manes hanging down, and covering their

Hic tonitru eſt רעמה *cum tonitru, alias* רעם *dicatur. Veſtimenti nomine intelligo Jubas denſas & criſpantes.* Gajet.

Zenophon *in Comment. de re equeſtri.*

their necks, as the old Poets often describe noble and warlike Horses. And that in this place of *Job*, not an ordinary thin or short mane, but a thick and a deep one is intended, we may collect from the word *cloathed*, which will not well agree with those of ordinary Horses. The only difficulty with which this interpretation is attended, is how to make it out that the *Hebrew* word (*Ragnemah*) signifies the mane of a Horse, it being never used in any place of Scripture but this; and it is much questioned, whither the word be to be found in the writings of any of the Jewish *Rabbins* in that sense. The only answer is, that it is to be reckoned among those words (of which there are several in Scripture) which are only once read or used; and so the sense of them is to be given from the scope of the place where they are used, not from their usage in other places, they not being used in any place but one. This is a fair interpretation, that being granted, that the word *Ragnemah* hath no communion with the word *Ragnam*, which properly signifies *Thunder*.

רעמה. αναξ λεγόμενον. Arnol. Bootius. *Animad. Sacræ. l. 3. c. 6. sect. 10.*

But, almost all other interpreters agree, that *Ragnemah* is the same with *Ragnam*; and take the *Hebrew* letter ה in the end of it, to be only Paragogical, and so not making any alteration at all in the sense.

Now this being the most received opinion, and our translators pitching expressly upon it, saying, *Hast thou cloathed his neck with thunder?* It is questioned what is here meant by the word *thunder*. No man can imagine that it should be understood of proper *thunder*; and in what the metaphor is couched, or whence to take the allusion, that's the doubt.

De strepitu monilium intelligit Munsterus. *Instructos ostro alipedes pictisque tapetis. Aurea pectoribus demisse monilia pendent.* Virg. *l. 5.*

First, I shall not stay upon that weak conjecture, that by thunder we are to understand the sound, noise or rattling, which is made by the armour, ornaments or trappings, which are sometimes put upon the necks and breasts of warhorses, when they go out to battle. We read that the Camels of *Zeba* and *Zalmunna*, conquered by victorious *Joshua*, had *ornaments upon their necks* (*Judg.* 8. 21.) But surely, the word *thunder* sutes not with such sounds; Thunder must needs relate to somewhat that is terrible, not ornamental; and all the sound which the rattling of a Horses armes or ornaments can make, is much too low for any resemblance of thunder, or to be compared with it; nor will the general scope of the question comply with any such interpretation. For when God saith, to *Job*, *Hast thou cloathed*

cloathed his neck with thunder? The question denies; and the meaning of it is, Thou hast not, but I have. Whereas if it were understood of artificial warlike armes of defence or ornaments, *Job* might have answered the question affirmatively; and have said, Yes, I, or other men, have cloached the neck of the horse with them. And the Lord possibly put this question, in opposition to all such kind of defences and ornaments; As if he had said, *Thou, O Job, hast or mayst cloath the neck of the horse with rich ornaments, and strong armes to defend him? but hast thou, or canst thou cloath his neck with thunder? That's my work alone.* Therefore somewhat is here intended by thunder, beyond what any man is able to cloath the neck of a Horse withall.

Secondly, Some render thus, *Hast thou cloathed his neck with fear?* another, *with trembling?* But some may say, how doth this serve to set forth the honour and commendation of the Horse? yea, what can be said more improperly of a brave Horse, or more unsutable to the description here given of him, than this, that *his neck is cloathed with fear and trembling?* I answer, 'tis true, if we take fear, as taking hold of or possessing the Horse himself: But if we take it for that fear and trembling (which doubtless is the sense of those translations) with which the Horse affects others, than to say his neck is cloathed with fear, that is, his appearance makes others afraid, is very proper to the discourse in hand. And for asmuch as thunder makes the stoutest men fear and tremble, the Horse, who doth so too, when he rusheth fiercely into the battle, and chargeth the enemy, may significantly enough, be said, to have his neck cloathed with thunder. How terrible a shock, even like a thunder-clap, doth a stout valiant Horse make upon his adversary, with the force of his neck and breast! And when Horses come galloping upon us with their full speed, 'tis usual to say, they come *thundering upon us.*

ὑπέστρωσας δὲ τῷ τραχήλῳ αὐτοῦ φόβον. Sept. *Numquid induces collum ejus tremore?* Pagn.

Tonitru hic usurpatur de fremitu, aut hinnitu equi. Drus. *Num induisti collum ejus fremitu?* Bez. *Numquid adornas collum ejus sonitu vehementi, i.e. Hinnitu?* Vatabl.

Thirdly, Most Interpreters say confidently, that by *thunder cloathing the neck of the Horse*, the *neighing of the Horse* is intended. And some (who are not of this opinion) conceive, that if the *Hebrew* word (*Ragnemah*) signifying *thunder* properly, be here to be taken Metaphorically for *neighing*, then it were better to render the Text (not as our last translators have done with *thunder*, but) as many have done, and among them our old English translators with *neighing*; to which effect they ren-

der

their necks, as the old Poets often describe noble and warlike Horses. And that in this place of *Job*, not an ordinary thin or short mane, but a thick and a deep one is intended, we may collect from the word *cloathed*, which will not well agree with those of ordinary Horses. The only difficulty with which this interpretation is attended, is how to make it out that the *Hebrew* word *(Ragnemah)* signifies the mane of a Horse, it being never used in any place of Scripture but this; and it is much questioned, whither the word be to be found in the writings of any of the Jewish *Rabbins* in that sense. The only answer is, that it is to be reckoned among those words (of which there are several in Scripture) which are only once read or used; and so the sense of them is to be given from the scope of the place where they are used, not from their usage in other places, they not being used in any place but one. This is a fair interpretation, that being granted, that the word *Ragnemah* hath no communion with the word *Ragnam*, which properly signifies *Thunder*.

רעמה. αναξυρισμενον. Arnol. Bootius. *Animad. Sacræ. l. 3. c. 6. sect. 10.*

But, almost all other interpreters agree, that *Ragnemah* is the same with *Ragnam*; and take the *Hebrew* letter ה in the end of it, to be only Paragogical, and so not making any alteration at all in the sense.

Now this being the most received opinion, and our translators pitching expressly upon it, saying, *Hast thou cloathed his neck with thunder?* It is questioned what is here meant by the word *thunder*. No man can imagine that it should be understood of proper *thunder*; and in what the metaphor is couched, or whence to take the allusion, that's the doubt.

De strepitu monilium intelligit Munsterus. *Instructos ostro alipedes pictisque tapetis. Aurea pectoribus demisse monilia pendent.* Virg. *l. 5.*

First, I shall not stay upon that weak conjecture, that by thunder we are to understand the sound, noise or rattling, which is made by the armour, ornaments or trappings, which are sometimes put upon the necks and breasts of warhorses, when they go out to battle. We read that the Camels of *Zeba* and *Zalmunna*, conquered by victorious *Joshua*, had *ornaments upon their necks (Judg.* 8. 21.) But surely, the word *thunder* sutes not with such sounds; Thunder must needs relate to somewhat that is terrible, not ornamental; and all the sound which the rattling of a Horses armes or ornaments can make, is much too low for any resemblance of thunder, or to be compared with it; nor will the general scope of the question comply with any such interpretation. For when God saith, to *Job*, *Hast thou cloathed*

cloathed his neck with thunder? The question denies; and the meaning of it is, Thou hast not, but I have. Whereas if it were understood of artificial warlike armes of defence or ornaments, *Job* might have answered the question affirmatively; and have said, Yes, I, or other men, have cloathed the neck of the horse with them. And the Lord possibly put this question, in opposition to all such kind of defences and ornaments; As if he had said, *Thou, O Job, hast or mayst cloath the neck of the horse with rich ornaments, and strong armes to defend him? but hast thou, or canst thou cloath his neck with thunder? That's my work alone.* Therefore somewhat is here intended by thunder, beyond what any man is able to cloath the neck of a Horse withall.

Secondly, Some render thus, *Hast thou cloathed his neck with fear?* another, *with trembling?* But some may say, how doth this serve to set forth the honour and commendation of the Horse? yea, what can be said more improperly of a brave Horse, or more unsutable to the description here given of him, than this, that *his neck is cloathed with fear and trembling?* I answer, 'tis true, if we take fear, as taking hold of or possessing the Horse himself: But if we take it for that fear and trembling (which doubtless is the sense of those translations) with which the Horse affects others, than to say his neck is cloathed with fear, that is, his appearance makes others afraid, is very proper to the discourse in hand. And for asmuch as thunder makes the stoutest men fear and tremble, the Horse, who doth so too, when he rusheth fiercely into the battle, and chargeth the enemy, may significantly enough, be said, to have his neck cloathed with thunder. How terrible a shock, even like a thunder-clap, doth a stout valiant Horse make upon his adversary, with the force of his neck and breast! And when Horses come galloping upon us with their full speed, 'tis usual to say, they come *thundering upon us.*

Thirdly, Most Interpreters say confidently, that by *thunder cloathing the neck of the Horse*, the *neighing of the Horse* is intended. And some (who are not of this opinion) conceive, that if the *Hebrew* word *(Ragnemah)* signifying *thunder* properly, be here to be taken Metaphorically for *neighing*, then it were better to render the Text (not as our last translators have done with *thunder*, but) as many have done, and among them our old English translators with *neighing*; to which effect they render

ὑπὸ τὰς ἀρχὰς δὲ τῶν τεγχῶν αὐτῆ φόβον. Sept. *Numquid induces collum ejus tremore?* Pagn.

Tonitru hic usurpatur de fremitu, aut hinnitu equi. Drus. *Num induisti collum ejus fremitu?* Bez. *Numquid adornas collum ejus sonitu vehementi, i.e. Hinnitu?* Vatabl.

der this clauſe in our language thus, *Haſt thou learned him to neigh couragiouſly.* For (ſaith that learned Authour, who oppoſeth this reading) it is uncomely, when a word hath two or more ſignifications, to retain that in the tranſlation, which is leaſt commodious to hold out the meaning of the place in hand. And (ſaith he) it is moſt certain, that the word *thunder*, is never uſed in the Latine tongue; no, not by the boldeſt Poets, to ſignifie the neighing of a Horſe. Yet I ſee no cogent reaſon, ſeeing the Latine words which ſignifie *to thunder*, are applied to ſeveral clamours and noiſes, much inferior to thunder, why the word *thunder* in the Noune may not be ſo applyed; nor do I ſee any reaſon why the neighing of a mighty Horſe, being uſually accompanied (when he is in a rage) with fretting, chafing, and ſnorting, may not be alluſively called thunder or thundering. I am ſure, the fretting and chafing of a woman is ſo expreſſed by the Verb in the Holy Scripture (1 *Sam.* 1. 6.) where it is ſaid of *Hannah*, *Her adverſary provoked her ſore to make her fret*; the *Hebrew* is, *to make her thunder*. Now the fretting of a woman, though heightned to loud brawling, and (if I may uſe ſo courſe a word) ſcolding, bears not ſo much proportion to the noiſe of thunder, as the neighing, ſnorting, and fretting of a great and generous Horſe. When a Horſe is enraged, we may ſay, ſparks leap out of his eyes like lightning, and a ſound out of his mouth like thunder, and a breath out of his noſtrils like ſmoke. And that the ſnorting and neighing of Horſes is dreadful, even like thunder, appears fully by that of the Prophet (*Jer.* 8. 16.) *The ſnorting of his Horſes was heard from Dan* (that is, from the utmoſt bounds of the Country) *the whole Land trembled at the ſound of the neighing of his ſtrong ones.* The neighing of Horſes, is a ſign of their courage and boldneſs, of their fearleſneſs and generoſity; which probably was the reaſon why the great Lords of *Perſia* agreed, that meeting all together in one place on Horſe-back, he ſhould be choſen Emperor whoſe Horſe neighed firſt after they were met; they ſuppoſing it a good Omen or Sign, that the Rider would prove a perſon of great courage and ſpirit, whoſe Horſe firſt gave that token of it: Upon what occaſion the Horſe of *Darius* neighed firſt, and ſo got his Maſter the Empire, the *Perſian* hiſtories will inform the Reader.

Arnold. Boot. *Animad. Sacr. l.* 3. *c.* 6. *ſect.* 3. *Tonare, intonare, l.* 3. *c.* 11. *ſect.* 8.

But to the point in hand. 'Tis evident from what hath been

been ſaid, that 'tis no uncouth, nor far fetcht, much leſs forced metaphor, to expreſs the neighing of a furious fretting Horſe by thundering. And as the word rendred thunder, ſignifies (in the Verbe) to be moved with choler and indignation, ſo a noble-ſpirited Horſe, charging an enemy, ſhews a high ſtrain of rage and indignation, in which reſpect, together with his neighing, his neck may ſeem to be *cloathed with thunder*.

And though it be ſaid, that, as the neck is not reckoned among the inſtruments of ſpeaking in man, ſo it cannot be conveniently reckoned among the inſtruments of neighing in a Horſe, that properly belonging to the throat; and though I grant that when the Scripture ſaith (*Pſal.* 75. 5.) *Speak not with a ſtiff neck*; the word *neck* is not there to be taken, for the means or inſtrument of ſpeech, but notes only the manner of ſpeaking; namely, that there the Lord forbids wicked men to ſpeak ſcornfully, pertinaciouſly, or as *Hannah* expreſſeth it in her Song (1 *Sam.* 2. 3.) that they ſhould *talk no more ſo exceeding proudly, nor let arrogancy come out of their mouth*: Yet the throat being placed in and being a part of the neck, we may by a common ſynecdoche, of the whole for the part, avoid that difficulty. Nor doth the metaphor of *cloathing* (though, I confeſs it, moſt ſuitable to the firſt interpretation, that of the *mane*) oppoſe this third of *neighing*; For when a Horſe neighs ſtrongly, the ſound coming out of his mouth compaſſeth him, his neck eſpecially, round about as with a garment. *David* deſcribing a wicked man, ſaith, *he cloathed himſelf with curſing* (*Pſal.* 109. 18.) Curſing goes out of the mouth of a wicked man, as neighing out of the mouth of a Horſe; and therefore, as when a man is much in curſing, he may be ſaid to cloath himſelf with curſing, as with a garment, ſo a Horſe which neigheth much, may (I conceive) be ſaid to have his neck cloathed with neighing.

Having thus far drawn out theſe expoſitions of this ſecond queſtion, which the Lord put to *Job* about the Horſe, *Haſt thou cloathed his neck with thunder?* I ſhall ſubmit them to the Readers judgment, and only ſay, that the firſt (if that word *Ragnemah* may ſignifie a Horſes-mane) is the cleareſt, and moſt literal of them all; and that among the ſecond ſort of expoſitions, the third is moſt received and approved.

From the firſt interpretation we learn,

God hath bestowed not only strength, but ornaments upon the Horse.

The mane of a Horse is of little use (and therefore some cut it quite off) but it is a great ornament to the Horse.

From the two last interpretations

Observe, First;

The Horse in his heat and rage is very terrible.

Thunder is so, and so must he needs be, whose neck is cloathed with any thing resembling thunder.

Note, Secondly;

It is of God that the Horse is terrible.

The Horse hath thunder about his neck, but it is God who hath cloathed his neck with it. If any Horse, or any other creature be delightful to us, God hath made it so; and if any Horse, or any other creature be thunder, dreadful and terrible to us, it is the Lord who hath made it so. This we find more clearly held out in the next *verse*.

Vers. 20. *Canst thou make him afraid as the Grass-hopper: the glory of his nostrils is terrible.*

In the first part of this *verse*, we have the courage of the Horse set forth. That creature is full of courage, that cannot be made afraid: Thus the Lord speaks to *Job* concerning the Horse.

Canst thou make him afraid as the Grass-hopper?

Abenefra. *ut senium edat.* The *Chaldee*, with whom one of the *Rabbins* joyns, rendereth, *Canst thou cause him to make a noise like a Grass-hopper.* Vehement motion causeth a sound or noise in the air. When many grass-hoppers fly together, they make a kind of rushing noise. This exposition agrees well enough with the word, which at second hand signifieth to make a noise, that being caused by motion. Yet other considerations hinder from resting in this interpretation. For seeing the whole discourse here, insists upon the description of a generous horse and his qualifications, the noise or sound which a Horse makes in running, makes nothing to that purpose; for as much as it is common to all Horses, even the basest sort

sort of them, to make a sound with their feet when they run. And if it should be granted that great and generous horses have somewhat peculiar in this, and make a greater sound than common horses in running, yet to take the comparison from the sound which Grass-hoppers make in flying, doth easily refute this exposition. We know indeed, what *Pliny* saith, *Grass-hoppers make such a sound with their wings in flying, that they may be thought some other kind of fowls:* Yet we cannot therefore believe, that it is a proper similitude, to compare the sound which horses make in running (who, as Poets use to phrase it, make the earth tremble and groan) with that crassing noise which Grass-hoppers make while they fly in the air. For if the comparison may at all be taken from flying-fowls, great fowls were much fitter for it, who use to fly in flocks together; Yet these greater fowls make no very great noise in flying, much less can Grass-hoppers. And therefore the Poets, both Greek and Latine, though they affect to shaddow great sounds and clamours, by a similitude taken from flying-fowls, yet they do not take the resemblance from the sound which their flying makes with their wings, but from the sound or chattering which they make with their bills while they fly; of which the Reader may find many instances given by the learned Author named in the Margin.

Lib. 11. cap. 29.

Bootius *animad sacræ.*

Seeing then fowls do not make any such noise in flying, as may serve for a sutable resemblance of any great sound, surely that small noise which Grass-hoppers make in flying cannot be a proper resemblance of it. Further, here is nothing said of many, or of a troop and body of horses, but of a single horse, or of horses singly and a part considered. Now that some one horse should be compared with one Grass-hopper, as to the sound which the one and the other makes in their motion, were no small absurdity.

This therefore may suffice for the laying aside of that first interpretation of the whole clause, though the force of the word doth not oppose it.

Secondly, Others read the Text thus, *Canst thou make him move leap or skip like the grass-hopper:* As if the Lord had said, *It is not of thee, O Job, but of me, that the horse hath this property to move himself like a Grass-hopper.*

An commovebis eum in morem locustæ. Drus.

The motion of a horſe may be compared to that of a Graſs-hopper in two reſpects. Firſt, In reſpect of his ſwiftneſs. Secondly, Of his ſubſaltation, or bounding and leaping. I conceive God had reſpect only to the latter, in theſe words; for ſeeing this whole context doth not handle the nature of the horſe in general, but only the marks or qualities of valiant horſes; therefore the mention of this (namely, the ſubſaltation of horſes) is much more proper than that of their ſwiftneſs or ſpeed in running: For ſwiftneſs or ſpeed in running, is not appropriate or peculiar to generous horſes; it being certain, that as they excel the common ſort of horſes, both in the ſwiftneſs of their courſe, and in the continuance or laſtingneſs of it, ſo it is as apparent, that ordinary horſes will often run very ſwiftly, or with great ſpeed for a time. But as for that other motion of their bodies in which they imitate the leaping or skipping of Graſs-hoppers, that is proper to them.

Bootius *anim. ſacræ.*

And there are two ſorts of this motion proper to generous horſes. The one, in which ſtanding upon two feet only, either the hinder or the forefeet, the other part of their body is lifted up on high from the ground; which motion (being very dangerous to the Rider) we call *bounding* or *to bound*. The other ſort of ſaltatory motion, is that, whereby the horſe lifts up himſelf, with his four feet quite off the ground, and goeth as it were leaping, or intermingles ſaltation or leaping with his going. There is a twofold leaping. Firſt, When a horſe raiſeth himſelf over a bar, hedge or ditch, this is of daily uſe. The other, is only for pompe, when a horſe raiſeth his body upon plain ground to ſhew his activity, this we call *curveting*, as the proud ſtately gate of a horſe is by us called *praunſing*. Now of theſe two motions, *bounding* and *curveting*, the latter is rather to be underſtood in this place; that being moſt like the ſaltation, the leaping or skipping motion of a Graſs-hopper; and the other to be reckoned rather among the ill qualities, than the commendations of a horſe, which are here only taken notice of. *Canſt thou make him leap or move like a Graſs-hopper?* The Graſs-hopper moves with a kind of leap. Naturaliſts tells us, that the hinder-legs of Graſs-hoppers are much longer than their fore-legs, to fit them for leaping; the Horſe in his leaping and curveting motion, clearly repreſents the motion of a Graſs-hopper. According to this expoſition, the great

Poſteriora locuſtæ crura medijs longiora ſunt, ut ambulet meliùs, & attollatur facilius de terra. Ariſt. *l.* 4. *de part. Animal. c.* 6.

great agility and nimbleneſs of the horſe is ſet forth, as before his ſtrength and courage. Haſt thou made the horſe ſo agile or active, that like a Graſhopper he doth as it were, leaping fly, and flying leap. A horſe will do ſtrange feats of activity if well managed. This interpretation is much urged by ſeveral of the learned; yet I conceive the purpoſe of theſe words, is rather to ſet forth the boldneſs, than the nimbleneſs of the horſe. Our Tranſlation carries this ſenſe clearly.

Numquid effeciſti ut equus mutitet eſe inſtar Locuſtæ? i. e. *Feciſtine equum agilem ſicut Locuſtam?* Vatabl.

Time illi agilitatem dare poſſis qualem oſtendit, cum Locuſtæ modo ſubſiliut. Grot.

Canſt thou make him afraid as the Graſhopper.

The Graſhopper is a weak and frightful creature, he is ſoon ſcared, and quickly flies away. The word rendred a *Graſhopper*, ſignifies a *multitude*, becauſe they uſually go by multitudes (*Prov.* 30. 27.) *The Locuſts have no King, yet go they forth all of them by bands*; they go, as it were, an Army of them together. The Latine word *Locuſta*, is from an ill effect of Locuſts or Graſhoppers, becauſe they conſume, and in a manner, burn up every green thing in the places where they come. Hence that alluſive prohibition (*Rev.* 9. 4.) *There came out of the ſmoak Locuſts; and it was commanded them that they ſhould not hurt the graſs of the earth, neither any green thing, neither any Tree, &c.* Now, though the Scripture compares theſe creatures to a great Army (*Joel* 2. 25.) becauſe they go out in great companies, and do a great deal of miſchief: And though (*Rev.* 9. 7.) *The ſhapes of the Locuſts* (there ſpoken of) *were like unto horſes prepared unto battel*, that is, compleatly armed; yet the Locuſts are but a weak kind of Warriers, they are quickly ſcared, they are fearful creatures. *Canſt thou make the Horſe afraid like the Graſhopper?* When the Lord ſaith, *Canſt thou make him afraid like the Graſhopper*, his meaning is, The Horſe is of ſo ſtout a ſpirit, that he will not only not be afraid like the Graſhopper, but no more afraid than a Lion. So then, I conclude this part of the verſe contains not a ſimilitude, but a diſſimilitude between the horſe and the Graſhopper; not a likeneſs between the horſe and the Graſhopper in nimbleneſs, but their unlikeneſs in fearfulneſs. *Canſt thou make him*

Tremeſcere. Jun. Piſc.

Locuſtæ ſunt fugaciſſimæ, & facile aguntur ventis. Ad levem aliquem ſtrepitum aut motum auſugiunt Sanct.

ארבה *Locuſta, quæ magna multitudine volitat. Latinis Locuſtæ videntur dictæ quod locos urant, nam ſegetes morſu erodunt & ſtatu aduram.* Rivet.

Locuſtæ equi cataphractis ſpeciem habent.

Afraid?

The word notes ſuch fear as is cauſed by an Earth-quake, *Iſa.* 13. 13.

רעש *timore & terræ motum indicat.*

13. 13. *Joel* 2. 10. *Psal.* 109. 23. *Nah.* 3. 17. As importing, that though the horse should hear a crashing or rushing sound, like that of an Earth-quake, when the ground under us opens and shakes, yet he is not moved nor quakes, as Mr. *Broughton* renders. The horse is rather enraged, than scared like a Grashopper, by any noise; His spirit is rather whetted and inflamed, than cowed (as we say) and cooled by the strongest alarms; as will further appear in the latter part of this description. Horses are observed sometimes (as also men) quaking before a battel, yet not for fear, but with indignation. *Canst thou make him afraid?* &c.

Hence note, First;

The Horse is a valiant and stout-hearted creature.

Not to fear, is a sign of valour; but not to be made afraid, is much more a sign of it than not to fear. When any one hath such a spirit, that he doth not only fear, but cannot be made afraid, there's courage to the height: Such is the courage of the horse, nothing can make him afraid.

Observe, Secondly;

The courage, as well as the strength of the Horse, is from God.

As every creature is not strong, so not couragious. Some are very fearful, so fearful, that they are grown into a Proverb for fearfulness: Such are Hares and Harts, and the Ostrich before spoken of. Nor hath every horse courage and boldness. Horses given to start, are fearful. God puts such courage into some horses, that nothing can make them start or fear. Courage is a gift of God bestowed upon some men, and not upon others; some are couragious as Lions, and others are fearful as Hares and Harts, or Grashoppers. We cannot keep some from fear; we cannot make others afraid. *Canst thou make him afraid, as the Grashopper?*

Note, Thirdly;

Where God gives courage, it is not in man to make afraid.

The courage of the horse appears yet higher in the next verse.

The glory of his nostrils is terrible.

The nostrils are very considerable in horses, and the largeness or

or openness of them, is a sign of their goodness and stoutness. *The glory of his nostrils is terrible*, or *terror*; that is, very terrible, his breathings are meer terror. This expression of the Horse, is somewhat like that given of St. *Paul*, while *Saul* (*Acts* 9. 1.) *Saul yet breathing out threatnings and slaughter*. *Paul*, before his conversion, breathed flames of fire, as it were, he breathed terror out of his mouth against the faithful people of God. Thus here, *The glory of his nostrils is terrible.*

Meros terroris naribus spirat. Bez.

Efflat patentibus naribus ventum calentem iræ & audaciæ indicem, quo videtur ille gloriari.

But, what is *this glory of his nostrils?* Some say, these words are a description of his neighing; and I grant, that sound proceeding from his nostrils, as from a trumpet, may well enough be called the glory of them; nor can it be denyed, but that the neighing of great horses is terrible. According to which reading, some say, the word which we translate *Nostrils*, signifieth in this place, that *sound* of his nostrils called *neighing*; and that the word by us rendred *glory*, doth rather signifie *excellency* or *vehemency*. And thus our old English Translation gives it; *His strong neighing is fearful*; or as others; *His vehement neighing is terrible.*

Numquid posuisti gloriam narium ejus ut sit terror? i. e. num effecisti ut terreat homines fremitu narium suarum. Vatabl.

The Hebrew (as was toucht before) is *Terror*; nothing being more common in that language, than to use *substantive* words *adjectively*, or, as if they were *Adjectives*. Taking this sense of the words, they describe generous horses *neighing*, when they go to battle, as if they would thereby at once proclaim and trumpet out their own courage, and terrifie or daunt the enemy; or, as if they would not only shew their own fearlessness, but make their opposers afraid. This is a fair interpretation; yet because (according to one Exposition given, and much received, of the latter part of the former verse, *Hast thou cloathed his neck with thunder?*) the neighing of the horse hath been already spoken of, I rather conceive, that these words, *The glory of his nostrils is terrible*, may be expounded either of these two wayes.

First, That his wide, fuming, smoaking nostrils (which are the glory and commendation of a horse) strike others with terror. Poets describing the horse, fancy him sending fire out of his nostrils, or breathing fire. And thus when God is angry, smoak and fire are said to go out of his nostrils (2 *Sam.* 22. 9.) Some understand that (*Isa.* 2. 22.) of an angry furious man. As if the Prophet had said, fear not man, make no account of him, though en-

...Frenoq; teneri Impatiens crebras expirat naribus ignes. Sil. Ital. l. 6.

Ignescunt patulæ nares. Claud.

enflamed with wrath and anger. *The glory of his noſtrils is terrible.*

Secondly, Reading the words thus (as was ſaid) *The glory of his noſtrils is terror*; they may be expounded, not as implying the terror and fright which the horſe ſtrikes others with, but which others would fright the horſes with, while they brandiſh their ſwords, ſhake their ſpears, ſound their trumpets; from all which terror, the horſe is ſo far from running, that rather his courage is encreaſed, and his ſpirit heated. Such noiſes, claſhings and clamours, will not ſcare the horſe, as they do the Graſhopper; but the terror or matter of fear which is preſented before him, is the glory of his noſtrils, that is, it will but provoke him to anger and rage, or excite his courage, which makes his noſtrils ſmoak like fire, it cannot at all put him into a fear, and that's *his glory*.

Bellum quod eſt aliis ad terrorem, naribus ab equo perceptum, eſt ei ad gloriam, i. e. ad quandam animi magnitudinem. Aquin.

Hence note, Firſt;

That which any creature excels in, is his glory.

The horſe glorieth in his ſtrength; the courage & fierceneſs of the horſe, appearing in his noſtrils, are his glory alſo. Whatever good man excels in, is his glory: if he excels in knowledg, or in ſtrength, or courage, or in holineſs, it is his glory; yea, men who excel in evil, count that their glory (*Phil.* 3. 19.) That which God excels in, is his glory; what is that? He (bleſſed be his name) excels in pardoning our ſins, in covering our iniquities, and therefore, *It is the glory of God to conceal a thing* (ſaith *Solomon*, *Prov.* 25. 2.) that is, ſin, by pardoning it. Kings muſt ſearch out the matter, but it is the glory of God to conceal a thing. That which any creature excels in, is his glory; that which the Scriptures declare God to excel in, is his glory, and that is moſtly his pardoning mercy.

Note, Secondly;

The greateſt glory which ſome creatures have, is to be terrible to others.

To put others in fear, is all their glory, all that they glory in; their glory is not to ſave and to deliver, to comfort and to do good to others, but to vex and to terrifie.

From the ſecond interpretation, take this Note.

That

That which is very terrible to ſome, is a glory to others.

That is, *It occaſions them to ſhew their glory, or cauſeth their glory to appear the more.* Terror is the glory of the horſe; his noſtrils are never ſo glorious, as when you attempt to terrifie him. When that which is terrible is put to a true believer, then the glory of his ſoul breaks out, then he ſhews forth his faith in God, his integrity and faithfulneſs towards God; terror is the glory of his ſoul, as terror is the glory of the horſe, that is, it gives him occaſion to ſhew forth his glory.

Verſ. 21. *He paweth in the valley, and rejoyceth in his ſtrength; he goeth on to meet the armed men.*

Theſe words give a further proof of the courage of the horſe, or a ſign of it; for 'tis the property of the higheſt metal'd and beſt ſpirited horſes to do ſo, as impatient of a check by the bridle, and deſirous rather to be ſpurred upon an engagement with the enemy in battel. *He paweth*

In the valley.

Why in the valley? becauſe there battels, eſpecially horſe battels, uſed to be fought, rather than upon hills or uneven grounds.

There is another reading of the verſe; for the word tranſlated to *paw*, ſignifies alſo to *dig*: Hence ſome give it thus; *He diggeth in the valley.* The pawing of a horſe, is a kind of digging; for he hollows the earth, and makes a cavity in it by pawing. A mettl'd horſe cannot keep his feet, but will be traverſing his ground, and pawing with his feet, as vext at any delay or ſtop of the battel; he cannot endure to be curb'd by the bit, having ſuch a mind (as was toucht before) to be upon the ſpur, in a full carreer againſt the enemy. Of ſuch pranſings, or (as the Margin hath it) tramplings or plungings of the horſe, *Deborah* ſpake in her triumphant ſong (*Judg.* 5. 22.) *He paweth in the valley.*

Terram ungula fodit. Vulg. *---Cavatque tellurem.* Virg. 3. Georg. *Nec per officium ſtandi tenax; ungula terram, crebra ferit, virtuſq; artus animoſa fatigat.*

Hence note;

What we would fain have, or be at, we are very unquiet, and think long till we are at it.

This we may take in a ſpiritual ſenſe: A ſoul which hath a

mind to do good, how impatient is he when he is stopt from doing it! A soul that hath a desire to have communion with God on earth, how much troubled is he to be hindred! And a soul that hath a great mind to be with God in heaven, how doth he paw in the valley of this lower world, till he get higher and ascend up to him! *Austin* said, *My heart is unquiet, I can have no rest till I am with thee again.* So the Apostle (*Phil.* 1. 23.) *I desire to depart*, I would fain be out of this world; why am I thus wind-bound in the harbour? let me hoise sail and be gone. the Sea-man is troubled to lye at an anchor, when he would be under sail. Thus the generous Horse *paweth in the valley, and*

Rejoyceth in his strength.

Sibi placet in suo robore. Bez.

And because of that, he rejoyceth in the battel; and because of that, would fain be at the battel. A horse being confident of his strength, goeth on chearfully.

כח *Et vires denotat & alias præterea dotes.*

The word rendred *strength*, signifieth not only bodily robustiousness, but any other abilities or excellent endowments. In which larger notion it is used (*Dan.* 1. 4.) where it is said, The children that were to be chosen and bred up for the King, were such as *had ability to stand in the Kings Palace*; that is, such as were well qualified for that service and attendance. In strength of both kinds, a well disciplined horse may be said to *rejoyce*.

The word rendred *rejoyceth*, may rather (say some) be here translated, *Exulteth*, which imports somewhat more than rejoycing, or great rejoycing; & may not unfitly be attributed to beasts, especially to horses, & chiefly to such horses as this Text speaks of. Exultation is the expression of any inward joy, by some outward act or gesture of the body; and to do that is very usual with brave horses, who being proud of, at least much pleased with themselves, are often seen pransing and jetting as they go, and even artificially forming and composing their bodies, their heads and legs especially, at every step they take. So that these words, *He rejoyceth, or exulteth in his strength*, seem to imply, that the horse knoweth his own strength and powers. It is commonly said, *If a horse knew his strength, he were not to be dealt with*; but whether this be true or no, it appears by these words in the Text, that he hath some knowledge of his strength, else he could not be said to rejoyce in it. And this is very aptly inserted here, be-

because hence it comes to pass, that the horse rusheth so fiercely and fearlesly into the battel, which is the great scope of the whole description given of him in this context. *He rejoyceth in his strength.*

Hence note, First;

They that have much strength for any work or service, are joyful to go on to it.

David (*Psal.* 19. 5.) compares the Sun *to a strong man, that rejoyceth to run a race.* A strong man is not afraid of, nor troubled at the race, but rejoyceth exceedingly in it.

Secondly, Note;

What we have much of, or excel in, we are apt to rejoyce in.

The horse hath much strength, and he rejoyceth in it. This appears in all things; If we have much riches, how apt are we to rejoyce in them! If we have much wisdom, or understanding, or parts, how apt are we to rejoyce in them! and therefore the Lord gives us that caveat (*Jer.* 9. 23.) *Let not the wise man glory in his wisdom* (as if he had said, If a man have a great deal of wisdom, or but a little more than his neighbour, he will be glorying in it, as the horse in his strength) *and let not the mighty man glory in his might, nor the rich man glory in his riches.* All these stops upon glorying, shew, that what we have much of, we are apt to glory in.

Note, Thirdly;

To rejoyce in any strength, or in any thing but in God and his favour, or as we enjoy God in any thing, is bruitish, 'tis to rejoyce as the horse.

They only rejoyce as Christians, who rejoyce in their strength, and in their riches, and in their graces, as they find God in them, and as they flow from God. The Gospel way of rejoycing, is to rejoyce in the Lord, not in our graces, not in our wisdom, not in our righteousness, but in the Lord. The *horse rejoyceth in his strength,*

He goeth on to meet the armed men.

שק *Arma significat, sed proprie tela.*

The Hebrew is, *He goeth on to meet the Armour*, or rather *Arms*;

Armes; that is, offensive weapons, pikes and spears, which gall horses, rather than defensive, such as shields, bucklers, and helmets, which only preserve men from hurt & wounds; or we may take it in both, and so the meaning is, *the armed men*. He goeth on to meet them; he needs not be beaten, nor whipt, nor spurred on to the battel. The couragious horse goes on, he retreats not, he retires not, he is a volunteer in the War, he is prest by nothing but the nobleness and height of his own spirit, he goes to meet the armed men; though they meet him with deadly arms, with sword and spear, yet he goes to meet them. The word which we translate, *Armed men*, properly signifies to *kiss*, *or to salute*, because they who come to battel, do as it were, joyn hands and salute one another, though very coursely, rudely, and roughly. *He goeth on to meet the armed men.*

at que ea, quibus adorimur, & congredimur.

נשק *est Græcè* ὅπλον *omne teli & armorum genus.* Merc.

Hinc נשק *osculari salutare, quod salutantes dextra, petant atque occurrant invicem.* Codurc.

Hence observe;

The sence of ability, much more confidence in ability, puts on to activity.

The horse rejoyceth in his strength, he is sensible of, or finds his strength for the war, and therefore he puts on.

Secondly, Note;

Whatever any man hath a mind or a delight to do, that he will go on in, or is free to do.

The horse goes on to meet the armed men, he doth not stand to receive a charge, but he seeks it. What any have a great mind to, that they are very forward in; you need not press a volunteer, nor spur a free, a valiant horse on to the battel, you can hardly hold him in with bit & bridle. 'Tis so in any service; where there is a heart set to it, with a love to it, O how do we go forth to it! we need not to be haled nor driven to it. So in spirituals, a heart of that temper, answers every call (*Psal.* 27. 8.) *When thou saidst, seek my face; my heart said unto thee, thy face Lord will I seek.* He presently answers the Lords call to any duty, who hath a heart for it. What zeal, what freedom, what forwardness have we, to that we have a will and a mind to! An up-hill way, is all down-hill to a willing mind.

JOB,

JOB, Chap. 39. Vers. 22, 23, 24, 25.

22. *He mocketh at fear, and is not afraid, neither turneth he back from the sword.*
23. *The quiver ratleth against him, the glittering spear and the shield.*
24. *He swalloweth the ground with fierceness and rage, neither believeth he that it is the sound of the trumpet.*
25. *He cries among the trumpets, Ha, ha, and he smelleth the battel afar off; the thunder of the Captains and the shoutings.*

THese four verses continue and compleat the description of the goodly valiant War-horse, in his second qualification of boldness and courage, of which this Text gives as many proofs as can be imagined or expected.

Vers. 22. *He mocketh at fear.*

And what greater argument of valour than that? *Fear*, the abstract is here put for the concrete; he laughs at fear, that is, at those things which are most to be feared, or which carry the greatest command of fear in them. It is usual in Scripture, to express things greatly to be feared, by fear. As things greatly hoped for are called our hope, and things rejoyced in greatly are called our joy, so things greatly to be feared are called our fear; and in that sence, above all, God is called *the fear of his people*; he is so much the object of fear, that the Scripture calls him *fear*. *Jacob* in his treating and contract with his Uncle *Laban* (*Gen.* 31. 53.) *Sware by the fear of his father Isaac*, that is, he sware by God, who alone hath this high honour to be sworn by in a sacred way. To swear, is a great part of divine worship, and is sometime put for the whole of worship. *Jacob sware by the fear of Isaac*, that is, by God, who his father *Isaac* feared, and in whose fear he walked all his dayes. Thus spake the Prophet (*Isa.* 8. 12, 13.) *Sanctifie the Lord of Hosts in your hearts, and let him*

שחק *Spernit quod plenum est timoris.* Vatabl.

Contemnit omnia metuenda. Elegans prosopopeia est, quæ tribuitur experti rationis animali, quod hominis proprium est, scilicet ridere arma.

be

be your fear, which is quoted by the Apostle (1 *Pet.* 3. 15.) Now as God himself is called fear, because he is so exceedingly to be feared; so those things which carry in them much fear, or which are much feared, in Scripture sense and eloquence, are called fear; *He scorneth or mocketh at fear.* Those things which make others tremble, he, as it were, makes a sport at and plays with them. So the words are an exposition of what was spoken at the close of the 21th *ver. He goeth on to meet the armies*, or the armed men, who are much to be feared and dreaded.

Quæ non curant hominis rident.

In general, whatsoever is or may be matter of fear, that the horse mocks or laughs at, that is, he counts no more of it, than we do of those things we laugh at. What men regard not, care not for, that they laugh at, mock at. We say of a valiant stout-hearted man, *he knows not what fear means.* When once a Noble person, in great danger, was admonished not to be afraid; he laid his hand upon his breast, and said, *Fear was never here yet, and I hope shall never enter.* Thus the Horse is here represented, as one into whose heart fear never entred; he mocketh at fear,

And (as it followeth) *is not affrighted.*

דחת dejectus, abjectus, stratus, metaphorè consternatus fuit, mente jacuit.

The word which we render *affrighted*, imports the greatest consternation of mind, when the mind lyes, as it were, prostrate under utter dispondency, breakings of spirit, and discouragements, (*Deut.* 1. 21.) Neither any dreadful noise nor terrible sight, neither the appearance nor the reallity of danger, abate the spirit or prowess of the Horse; *He is not affrighted.*

Hence, Note;

Danger is the element of courage.

We see it in the Horse, and it is much more seen in couragious men. You can no more cast down true courage by representing dangers, than you can drown a fish by casting it into the water; it is in its element. It was the speech of that great *Alexander*, being in a most hazardous undertaking, *Now I see a danger* *Jam video animo meo par periculum.* *suitable to my mind, a match for my courage. The Horse mocketh at fear.*

Note,

Note, Secondly;

That which is not feared, is usually derided.

It is so with beasts, and it is so with men; and what more usual with some men, than to mock most at those things which they should be most afraid of. As there is a nobleness of courage in some men, which makes a mock of fear; so besides that, there is a baseness of spirit, a stupidness in other men, that make a mock at fear. Such was the spirit of *Lots* Sons-in-law (*Gen.* 19. 14.) who when *Lot* reported to them, the most dreadful thing that ever was in the world, a shower of fire and brimstone, ready to fall down from heaven, upon the whole City to consume it, *He was to them as one that mocked*; the meaning is, his Sons-in-law mocked at what he reported, they laugh'd at his admonition. Such a kind of mocking at fear, we read in those hardned and debauched spirits among the ten Tribes, when that good King sent and admonished them to return to the true worship of God, and laid before them those dreadful judgments that would surely overtake them if they did not (2 *Chron.* 30. 10.) *They laughed to scorn the messengers, and mockt them:* As if they had said, *What do you tell us of the wrath of God, and of his judgments, if we persist in our way and course; we scorn your admonition, we regard not your threatnings.* The character given of that people (2 *Chron.* 36. 16.) when wrath was breaking out upon them without remedy, was this, *They mockt the messengers of God, and despised his words.* To such mockers at fear, I might take occasion to say, as the Prophet in a like case (*Isa.* 28. 22.) *Be ye not mockers, least your bands be made strong.* There are some fears that it is our honour to mock at; but there are other fears that will be our shame and ruin to mock at: Of all such, that will be true which the Lord spake by wisdom (*Prov.* 1. 26.) *I will mock when their fear cometh.* They who mock when fear, that is, when fearful things are threatn'd in the name of the Lord; the Lord will mock at their fear when fearful evils fall upon them. *Sinners will have little mind to mock at last.* Such mockers at fear are prophesied of, before the coming of Christ, in those two Epistles which are of a near complexion and constitution (2 *Pet.* 3. 4.) *Knowing this first, that there shall come in the last days (mockers, or) scoffers, walking after their own lusts, saying, where is the promise*

of

of his coming. And in the Epistle of *Jude* (*ver.* 17, 18.) we have the same caution, *Beloved, remember ye the words that were spoken before, of the Apostles of our Lord Jesus Christ, how that they told you, there should be mockers in the last time, who should walk after their ungodly lusts.* Take heed you be not found thus like the Horse mocking at fear, though there be many cases wherein it is the honour of man, especially, of the servants of God, to be in this point like the Horse, *Who mocketh at fear,*

Neither turneth he back from the sword.

This latter part of the *verse* is only a confirmation of what was said before, and therefore I shall briefly pass it. Those appearances or reallities of danger, at which we are affrighted, cause us to turn back; but the horse not being affrighted with, *turneth not back from, the sword.* The Hebrew is, *he turneth not back from the face of the sword*; further, the Hebrew is plural, *from the faces of the sword.* The sword hath a face, it hath (as it were) many faces, and they all look very terribly; therefore not to be afraid of the faces of the sword, is a high expression of fearlesness. *Not to turn back from the face of the sword* may have this sence, not to fear when the sword is very near him; when the sword looks the horse in the face, and makes dreadful faces, then he turns not back from it, nor yields a foot of ground. The Horse doth not only mock at fear, or at things which are to be fear'd, when they are afar off, but when they are near, even, when the sword is drawn and brandished before his face. To talk great words, when an enemy is far from us, is the cowards guize; but when we see his face, to stand to it, is the trial of courage. The Lioness is a very fierce and stout creature, and yet it is reported, that when she is fighting for her whelps (at which time she is most fierce and furious) she casts her eyes down to the ground, as not being willing to behold the weapons or hunting arms of those who pursue her. But though the natural Historian reports some kind of fear in the Lioness, yet *Solomon* reports the courage of the Lion altogether fearless and undaunted (*Prov.* 30. 30.) *He turneth not away for any*; The Hebrew saith, *from the face of any*; we may say, man or beast, that is, she takes not a step back for any; neither man nor beast can make him afraid. An ancient Writer, describing the Lion, tells us, He never

Plin. *nat. hist. l.* 8. *c.* 16.

never feareth, nor flyeth, nor hasteth away in the sight of any; but though oppressed with the multitude or number of his pursuers, he makes his retreat softly and gradually, or by several stands, to see who dares engage him, as was shewed before at the 38th *Chapter* (*ver.* 39, 40.) Thus the valiant horse behaves himself at the appearance and face of the sword; he doth not only not turn quite away from the sword, but doth not so much as turn his eyes from it, but looks it full in the face, though it sheweth a dreadful and bloody face. God, who hath made the horse for the service of man in war, hath given him a spirit sutable, he is not afraid of the sword, nor of any other weapon of war, as will further appear from the next *verse*, when from these words, I have briefly Noted,

First;

The face or appearance of the sword is terrible.

The sword is one of the most terrible things, which the Lord at any time threatneth against a sinful people; the face of the sword makes many mens faces gather paleness, and puts a palsie into their hands.

Note, Secondly;

Where there is true courage, not only dangers afar off, but dangers at hand are not turned from.

It is said (*Psal.* 78. 8.) that, *the children of* Ephraim *being armed, and carrying bows* (they had both offensive and defensive weapons, yet) *turned back in the day of battle.* They marcht on possibly a great while very valiantly, as well as any in the army, and possibly made great boasts what they would do; but when it came to the day of battle, when they saw the face of the sword, then saith the Text, *they turned back.* A man of right mettal turns not back, his courage fails not, no not at present danger; and that's it which we are to consider our selves in, as to our spiritual courage. It is an easie matter to slight dangers when they are unseen and only talked of; but when it comes to the day of battle, when swords are drawn, and you see their terrible faces, then not to turn back, that's courage indeed. And so we may understand the words of the Apostle (*Heb.* 10. 38.) where he brings in the Lord speaking thus; *If any man draw back, my soul shall have no*

pleasure in him. If any man draw back as a coward, or takes his heels in the day of battle (for of that he spake in the 34th *verse*, telling us of those, *Who endured a great fight of affliction*, even of those that *took joyfully the spoiling of their goods*, and doubtless were ready to take joyfully the spoiling of their lives too; If any man in their case turn back from the very face of the sword) *My soul* (saith God) *shall have no pleasure in him*; he is no souldier for me, he is not fit for the spiritual warfare.

As in this *verse* we have the sword, so in the next, there is an ennumeration of several other terrible Armes, the sight whereof gives no trouble to the horse.

Vers. 23. *The quiver ratleth against him, the glistering spear and the sword.*

Yet he turns not back; so we are to connect it.

The quiver ratles against him.

It was usual in those times to make much use of bows and arrows in war; and not only did the foot-men use the bow, but the horse-men too. Some understand this ratling of the quiver, to be either of foot or horse that come to charge; but we are rather to understand the ratling of the horse-mans quivers. Most creatures take fright at ratling noises, but this ratling makes not the horse either to start or turn, he flincheth not, nor draweth he back at the ratling of the quiver.

אשפה *est pharetra, unde sagittæ vocantur* בני אשפה *filii pharetræ.* Lam. 3.

The quiver ratleth against him. There is a twofold interpretation of these words, arising from the ambiguity of the preposition (על) by us rendred *against*, which others translate by *(super) upon*, conceiving that here mention is made of those weapons which the horse with his Rider bear; as if the meaning were, *The quivers which Archers on horse back, carry at their sadles or by their sides, ratle upon him.* But most (as our translation hath it) render that prepositon by, *against*, and so understand the whole *verse* of those armes, which the enemy or contrary party use in conflict. And that this is the better and more proper exposition, is clear from the series and tendency of the words; for here the valour and generosity of the horse is painted to the life, towards which the mention of those arms, which the horse himself or the horse-man managing him beareth, doth not con-

Pharetræ à sessore suo gestatæ frugrore non terretur. Bez.

contribute the least line or shadow; but the mention of those ratling armes or of the ratling of those armes, which the adverse party bear and brandish against him, tends to a notable demonstration of his courage. 'Tis a great evidence of a horses boldness, to rush upon or charge an enemy, whose armes ratle against him, and who holds out weapons purposely fitted to wound, kill, and slay all that come near him. So that, what is said (*ver.* 21.) *He goeth on to meet the armed men*; and (*ver.* 22.) *He mocketh at fear, neither turneth he back from the sword*, is here further illustrated and heightned, by recounting several other deadly weapons of which the horse is as dreadless. When the horse moves much, the *quiver ratles*, so also do both spears and shields (as it followeth in the Text.)

The glittering spear and the shield.

Well furbisht spears and shields *glitter*, or (as the *Hebrew* hath it) *flame.* The heads & points of spears being burnished & brightened, seem like burning fire or flames; yet the horse is not moved by them. We read of a *flaming sword* in a higher sense (*Gen.* 3. 24.) as here of flaming spears and shields. Now as the clashing and ratling of armes, so the brightness of them is terrible; but neither the one nor the other, neither the ratling quiver, nor the glittering spear and shield trouble the couragious horse. Mr. *Broughton* translates, not shield but, *javelin*, which is an offensive or missive weapon; the word is rendred spear (*Josh.* 8. 18. 1 *Sam.* 17 4 5.) as also at the 29th *verse* of the 41th *Chapter* of this Book. These things laid together bring in, or make up a fuller proof of the horses courage; the quiver ratleth against him, the spear and shield ratle too, yet he is not discouraged.

כידון *sæpe lancea redditur.*

Hence Note, First;

The confused noise of weapons in war, wounds the ear and the heart, or the heart at the ear, as well as the sharpness of their point or edge wounds the flesh.

It is matter of amazement to hear the sounding, the rattling, the clashing of armes, and other dreadful noises that the field is filled with in a day of battle (*Isa.* 9. 5.) *Every battle of the warrior is with confused noise*; and 'tis much that the confusion of the noise, doth not make a confusion in the spirits of those that are ingag'd in battle.

Note, Secondly;

Not to be terrified with noises and dreadful sounds, shews strength and stoutness of spirit.

It is a piece of valour in the horse, not to be troubled with or at the rattling of the quiver. The Lord to shew that he would totally take away the spirit of courage from his own people for their sins (who had been so valiant to sin against him, and would run upon sin, notwithstanding the rattling of his quiver, his threatnings, denounced against them) telleth them (*Levit.* 26. 36.) *I will carry you into the land of your enemies.* What then? *And* (saith he) *upon them that are left alive of you, I will send a faintness into their hearts, in the land of their enemies, and the sound of a shaken leaf shall chase them.* Now as it shews an extream cowardize and faintness of spirit, to shake and run at the shaking of a leaf; so to stand firm, to keep our ground and not be moved, when there is such a noise and clattering, as even shakes the earth, and confounds all the elements (as it were) this shews a mighty courage.

Vers. 24. *He swalloweth the ground with fierceness and rage, &c.*

Absorbet terram, poetica locutio sic vorare viam, vorare literas. Drus. *Helluones librorum.*

Still the expressions rise higher and higher, the courage of the horse transports him so far, that he even swalloweth the ground. We say of some hard and great students, they *swallow up books*, they make no bones of great books. So here, to shew the mighty courage and fierceness of the horse, he is represented, as if he would eat up or swallow the very ground he treads on.

Fecit foveam in terra. Targ. Fodit. Pagn.

Yet many Expositors are not satisfied, that the *Hebrew* word here used (גמא) should be rendred to *swallow*; and therefore they translate, *He diggeth the earth with fierceness and rage*; and expound it of his making holes in the ground, by pawing in the valley spoken of *verse* 21. Master *Broughton* gives it thus; *With soaking and stirring he beateth upon the earth:* The *Chaldee Paraphrase* saith, *He makes a hole in the earth.* The authority of the *Chaldee* (saith *Bootius*) gives credit to this exposition and strengthens it; because it shews, that the word in the *Syriack* tongue (many of which are used in this book of *Job*) may well signifie to dig or make a hole, seeing from this Verbe a Noune

Noune is derived, which in that language signifies a hole or pit. And if we take this interpretation (saith he) the words would not be a bare, much less a needless repetition of what was said (*ver.* 21.) *He paweth in the valley.* For though (according to this reading) the Text in both places speaks of hollowing the earth, yet we may give this difference; the former being to be understood of those lighter touches, which wanton lusty horses with one foot give the earth; but this latter, of great and deep impressions which they make in the earth with all their feet, while heated with a desire to charge the enemy, they are restrained and held in, till the signal be given.

Morsu terram absorbere videtur.

Secondly, Others laying aside the metaphorical sense of the word *swalloweth*, expound it properly of his biting or gnawing the earth. A generous horse, to shew how he would eat up the enemy when he comes at him, before he comes at him, doth not only paw in the earth with his foot, but gnaws the earth with his teeth, as if he would swallow it up. And to swallow up a thing imports in all languages, at least a supposed or conceited easiness of doing it. We, speaking proverbially, use to say, we could do such or such a thing, as easily as we can eat or drink. The horse when he cannot come presently to wreek his rage upon the enemy, doth it upon the earth; in gnawing of which he seems to tell his enemies, that he will tear their flesh, and gnaw their bones as soon as he can come at them. And I find one, who by earth in this place, understands men (as all are) made of earth; but though it may bear a tolerable sense, to say, that a horse in his fierceness and rage, would even eat or swallow up the enemy; yet to expound the *earth* by the enemy, *exceeds* (saith a learned Author) *all absurdity.* But,

Absorbere terram dicitur phrasi Hebraea velocissimè currere. Bold.

Thirdly, I rather conceive (as some of the *Rabbins*, and not a few of our Modern Writers do) that by swallowing the earth with fierceness and rage, we are to understand only the swiftness of his course or motion, when once he hath but the reins let loose to the battle, he will run as if he would swallow the ground, and that shews his courage too. We say of a man that runs with speed, *he doth not feel the ground:* The horse is in such extream hast to be gone, and to be at the battle, that he runs, as if he neither felt nor left any earth under him. This interpretation is strongly contended for, by learned *Bochartus*, in opposition to the former, and illustrated

strated by many ancient testimonies concerning the fierceness and swiftness of the horse, which the Reader may consult if he please. *He swalloweth the ground with fierceness and rage.*

Hence note;

In strong and outragious passions, we think we can do impossibilities,

Even eat up the earth, and swallow the ground.

Neither believeth he it is the sound of the trumpet.

A verbo אמן *credere aut fidelem esse.*

Beasts have some kind of faith; they do somewhat which looks like believing. The Original word signifieth the proper work of faith.

But how can the horse be said, either to believe, or not to believe?

I shall give two interpretations of the words, in answer to this question.

First, thus: *He believes not that it is the sound of the Trumpet*; that is, whereas it might be thought, that the sound of the trumpet should terrifie him, he regards it no more than a man doth that which he doth not believe, he cares not for it, he is not at all troubled at it. Thus our old English Translation hath it; *He regardeth not the noise of the trumpets.*

Secondly, thus: *He believes not that it is the sound of the trumpet*; that is, he hath so great a mind to the battel, that when the trumpet sounds indeed to the battel, he doubts it is not so, 'tis too good news to be true; he scarce believes his own ears; or, he desireth the battel so much, that he believes the signal of it very little, and fears it is not so, but some false alarm. This is a good and probable interpretation, it being usual among men (from whom in proportion to beasts, especially to gallant horses, this affection may be transferred) hardly at first to believe or give credit to those things which they extreamly desire and wish, yea, long for. In this sense it may well be said of the Horse, *He believes not that it is the sound of the trumpet.*

Hence note;

That which is much desired, is in some cases hardly believed.

'Tis usually said, *We easily believe that which we would or desire to have*; yet sometimes we hardly believe that which we would

would have; that is, when we hear 'tis so, we are full of fears and doubts that the thing is not so, we are afraid that we shall not obtain so wished and longed for an enjoyment; and do therefore not only question the reports of others concerning it (as *Jacob* did the report of his other sons concerning the life and high advancement of his son *Joseph* in *Egypt* (*Gen.* 45. 26.) for as soon as he heard it, the Text saith, *His heart fainted, for he believed them not*, Now, not only do some (I say) in such cases hardly believe the reports of others) but even that which our own eyes behold. It is said of the disciples of Christ, when he appeared to them after his Resurrection, and shewed them his hands and his feet (*Luke* 21. 41.) *They believed not for joy*; they were so glad of the thing, they could not believe their own eyes. In which sense we are to understand that of *Job*, at the 24th verse of the 29th Chapter; *If I laughed on them, they believed it not.* When the Angel told *Abraham* in the Tent (*Gen.* 18. 10.) *I will certainly return to thee according to the time of life; and loe,* Sarah *thy wife shall have a son. Sarah* over-hearing this good news, *Laughed within her self* (vers. 12.) Though it pleased her exceedingly, that she should have a son, yet she laughed also in unbelief, and was therefore reproved (*vers.* 15.) If she had laught as *Abraham* did, at the day of Christ, *who saw Christs day and rejoyced* (*John* 8. 56.) that is, he laughed in faith, in assurance that it would come; but *Sarah* laughed, as doubting, sure this will never be; though might she have had her wish, she would of all things in the world, have desired and wished a son. Once more (*Acts* 12. 15.) when *Peter* was in prison, and prayer made by the Church night and day, doubtless they prayed in faith for his delivery, yet when *Peter* was deliyered, and knockt at the door, they said to the Maid, who told them it was *Peter, Thou art mad* (vers. 15.) They could not believe it was so, while they heard it was so, and had been earnestly praying it might be so. The valiant horse desires nothing more than an engagement in battel, but believes not it is the sound of the trumpet.

Thus of the second exposition of these words, *Neither believeth he that it is the sound of the Trumpet.* Yet some conceive, that though it be true, that generous and brave horses are not only not affrighted at the sound of the trumpet, but rather rejoyce

joyce (in their kind) at it, as is ſaid expreſly in the next verſe; yet it cannot be conveniently ſaid, that he hath ſo great a joy as to produce this diſ-belief: For ſo to rejoyce, as to be in a manner overcome with joy, & not to give credit to our eyes and ears, never happens, but as in extreamly great and extraordinary joys, ſo in unaccuſtomed and unexpected joys, which ſurely cannot well be affirmed of that joy which horſes are taken with at the ſound of a trumpet, ſignalizing a battel to enſue.

Neq; conſiſtit firmus, cum ſonus tubæ editur. Jun.

הראמ

And therefore (becauſe it avoids this difficulty) I ſhall rather adhere to them, who render the words thus, *Neither doth he ſtand ſtill (or keep his ground) when the trumpet ſoundeth.* So Mr. *Broughton* renders expreſly; *Neither ſtands he ſtill when the ſound of the trumpet is heard.* This interpretation ſuits beſt with the ſcope of the place; nor doth the force of the Hebrew Verb oppoſe it: for the Adjective, which comes from the Participle of it, is often uſed to ſignifie firm, ſtable, ſure, durable; yea, and the Verb it ſelf is often taken in that ſenſe (*Pſal.* 78. 37.) They were not ſtedfaſt, or ſtood not faſt in his covenant. So (*Deut.* 28. 59.) the Lord threatned *Plagues of long continuance*, that is, *ſtanding Plagues*, or ſuch as ſhould hold long, and not ſtir from the place. Thus alſo it is ſaid (*Exod.* 17. 12.) *The hands of* Moſes *were ſteady until the going down of the Sun.* The ſame word doth elegantly ſignifie, both to believe and to be ſteady, or ſtand faſt; ſeeing it is faith or believing in God, which alone makes us ſteady or ſtand faſt, in all occaſions or temptations to the contrary; and therefore in this place we may moſt conveniently render, *He ſtandeth not firm*, he ſtands not ſtill, or keeps not his place at the ſound of the trumpet, but is unquiet and in motion, as having an ardent deſire to be in the battel, as ſoon as ever he hears the trumpet ſound. One of the ancient Poets expreſſeth this quality of a valiant horſe, almoſt in the ſame words, and altogether to the ſame ſenſe; *He knows not how to keep his place*; or, *he cannot* (as we ſay) *for his heart, ſtand ſtill.* So that as the eagerneſs of the horſe for the battel, even before the ſignal given, is ſet forth in thoſe words (*verſ.* 21.) *He paweth in the valley*; and in the former part of this verſe, where 'tis ſaid, *He ſwalloweth the ground with fierceneſs and rage*; ſo the ſame height of ſpirit after the ſignal given, is further expreſſed in theſe words, thus tranſlated,

Stare loco neſcit. Virg.

ted, *He ſtandeth not ſtill* (no ground will hold him, he will be gone if he can get head) *when once he hears the ſound of the trumpet.*

Hence note;

What we have much mind to do, we are glad of an opportunity to do it, and readily embrace it.

The Apoſtle ſaith of the old Patriarks (*Heb.* 11. 15.) *Truly if they had been mindful of* (that is, if they had had a mind ſo) *that Country from whence they came out, they might have had opportunity to have returned.* Now, as a man will not do that for which he hath an opportunity, when he hath no mind to it; ſo if a man hath a mind to do any thing, how ſoon doth he make uſe of the very firſt opportunity to do it. And doubtleſs it was a great trouble to the *Philippians*, who had a true deſire to ſhew their care of, and love to the Apoſtle *Paul*, that they lacked opportunity to ſhew it, and give a real proof of it (*Phil.* 4. 10.) As opportunity is a gale to carry us on to action, ſo a willing mind is a gale to carry us to the improvement of any offered opportunity for action. *Let us do good* (ſaith the Apoſtle, *Gal.* 6. 10.) *as we have opportunity.* He that is ſlack to do good when he hath a fair gale of opportunity to it, declares plainly, that his mind is becalmed, and that he hath not the leaſt breath or gale of willingneſs in his mind to do good. It is our duty, not only to accept an opportunity to do good when it falls right in our way, but even to ſtep out of our way (ſo it be in a good way) to ſeek it. *Davids* enemies ſought occaſion, and ſo did *Daniels* (Chap. 6.) to do him a miſchief; and ſhall not we ſeek occaſions to ſhew mercy? *&c.* Let us (like the horſe in the Text) no ſooner hear the ſound of the Trumpet, a lawful call to any duty, for which we have alſo an open door, but (as he) rejoyce in it, ſtand ſtill no longer with a dull, *ſhall we, ſhall we*, in our mouths, but be gone, up and be doing.

Verſ. 25. *He ſaith among the trumpets, ha, ha, and he ſmelleth the battel afar off, the thunder of the Captains and the ſhouting.*

This verſe ſeems to give a reaſon of what was laſt ſaid in the former, eſpecially according to the latter Tranſlation of it. As if it had been ſaid, Therefore the generous horſe cannot ſtand

still, but is impatient of every moments delay, when he hears the trumpet sound, because he is not only not astonished at it, but rejoyceth, wishing for nothing more than the battel, of which he knows the sounding of the trumpet to be a signal.

He saith among the trumpets, Ha, ha.

Some render these words, not barely as we, *among the trumpets*, but thus; *At the full sound of the trumpet*; or, *When the trumpet hath sounded long and sufficiently, then he saith, Ha, ha.* Reading the words thus, we may connect them with the latter part of the former verse, *Neither believeth he that it is the sound of the trumpet*; that is, when the trumpet begins to sound, he doubts whether it be to the battel or no; but when the trumpet sounds long, when the sufficiency of the trumpet sounds, or when it sounds sufficiently, so that it manifestly appears the battel is nigh, or at hand, then he saith, *Ha, ha.*

ברי שופר i. e. *Quando tubarum clangor validus intenditur: vox* ברי *constat præpositione* Beth *& particula* רי *quæ non est tantum adjectitia & Euphonica sed copiam etiam significat.* Coduxc.

That the word *de* in *Bede* is significative, and imports *sufficiency*, is the opinion of many interpreters, and that it is of the same sense in this Text, as in that (*Isa.* 40. 16.) *Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt-offering.* Thus here, *at the sufficiency of the trumpet*, that is, when the trumpet sounds sufficiently, abundantly, or clearly; or (as our old English translation hath it) *when the trumpets make most noise, he saith, ha, ha.*

Ad tubæ sonitum. Trem. *Inter buccinas.* Pag.

There are others of note, who judge that (רי) *de* is only a syllabical addition of no signification, or adding nothing to the Prepositon (ב) *Be*; and so render the words only thus: *At the sound of the trumpet*; or as we, *Among the trumpets, he saith, ha, ha.* And that (רי) *De*, is only expletive, not significative, and so that word (ברי) *Bede* is no more than the Prepositon (ב) *Be*, put alone, some would confirm by other Texts of Scripture, where it is conceived to be so used (*Hab.* 2. 13.) *Behold, is it not of the Lord that the people shall labour* (ברי אש) *in the fire*; *and the people shall weary themselves* (ברי ריק) *for vanity?* These words are found also (*Jer.* 51. 58.) in both which (saith a learned Author) that (רי) *De* cannot signifie *sufficiency*, both the sense of the place shews, and almost all interpreters agree. And this also may be further confirmed by a like use of the same word, as it is put after כ *Judg.* 6. 3. and after מ *Isa.* 66. 23. The Learned Reader

Arnold. Boot. Animad. Sac. l. 3. c. 11.

Reader consulting the original, will easily observe (saith he) that in both those places רי hath no special signification.

Yet doubtless (considering that not one *Iota* or tittle in the Scripture is in vain) that additional word hath its use, and possibly is of more use than any have as yet well understood. For though it be granted, as Rabbi *David* saith in his Dictionary, that רי in all those places is paragogical; yet Paragoges may have more in them, than meerly the ornament of speech. Our Translators intimate as much (*Hab.* 2. 13.) where they do not render barely, *in the fire*, and *for vanity*, but *in the very fire*, and *for very vanity.* And therefore (with the good leave of that learned Author) I apprehend (with the Rabbin, whom he quotes, but likes not for this opinion) that in all places where this word is used, it hath a special force, declaring the greatness and continuance of the thing spoken of. And so in this place, we may take the meaning thus: As the generous horse is alwayes forward for the battel, so when the trumpet begins to sound; but *when the trumpet soundeth long* (as the Lord spake to *Moses* at the giving of the Law, *Exod.* 19. 13.) then the horse (being fully assured that the battel will suddenly begin) is mightily affected with a kind of joy, which he expresseth as well and as fully as he can in his language, saying, *Ha, ha*, now 'tis as I would have it.

Emittit exultationis vocem. Aquin. *Alacriter se ad pugnam parat.* Scult. *Ad lituos hilarem intrepidumq; tubarum prospiciebat Equum.* Statius l. 11. Theb.

That this Interjection, *ha, ha*, imports joy and exultation, all agree; and it may note, not only that inward joy with which the horse is affected at the sound of the trumpet, but also that outward expression which he makes of it by neighing, which may not improperly be called his *ha, ha*; the sound which we hear in the air, when a horse neigheth, symbolizing much with this Interjection, *ha, ha*, spoken by a man. And all men know (who know any thing of the qualities or customs of gallant horses) that it is usual with them to neigh when they are much pleased, and are upon a neer attainment of their desire, or the injoyment of their pleasures. Comparing the latter part of the former verse, according to the second exposition of our Translation, with this,

Observe;

Assurance of what we would have, breeds extream joy and triumph in his spirit that would have it.

When the horse finds it is the battel indeed, then he rejoyceth

greatly. Men often break out into such exclamations, when having been long doubtful of a thing, and fearful how it might issue, they at last see its issue answering the utmost of their wishes and expectations (*Psal.* 40. 15.) *Let them* (saith *David*) *be desolate for a reward of their shame, that say, Ah, ha, Ah, ha*; that is, let them be rewarded with desolation, for their shameful doings, in saying, Ah, ha, Ah, ha, because they see me cast down. To say, Ah, ha, at what is done, is as much as to say, it pleaseth us well, it gives us high content. Thus also they cryed out (*Psal.* 35. 21.) *Ah, ha, our eyes have seen it.* As the vision we shall have in heaven, is saith perfected in the highest assurance imaginable; so in any case in this world, what of our desires our eyes see, we take high content in. It is comfortable when we have some hope of what we desire; but when we once see it, then we cry *Ah, ha,* if what our eyes see, be to us as theirs was to them in the same Psalm, where they are again brought in saying, *Ah, ha, so would we have it* (ver. 25.) now it is as it should be; we have been looking for such a day a long time, but now it is come; Ah, ha, Ah, ha, *So would we have it.* And consider it either in natural or spiritual things; there is a time as to spiritual things, when we do not believe the silver trumpet of the Gospel sounds mercy to us, that sin is pardoned, that God is gracious; but when once there is a convincing sufficiency of the trumpets sound, when once our unbelief is fully overcome, and our hearts wound up to assurance, then the soul is in its triumph, and cryes out (as the horse, when he perceives the desired battel approacheth) *Ah, ha, Ah, ha.*

This content of the horse appears yet further in the next words.

He smells the battel afar off, the thunder of the Captains, and the shouting.

These words hold out another matter, which doth much set forth and commend the honour of the horse, and his desire of the combat; *He smells the battel.* To be in battel pleaseth him so well, that the smell of it is to him a delightful and pleasant odour. The very stink of a Camp (as the Prophet calls it, *Amos* 4. 10.) is a sweet perfume to his nostrils. *He smells a battel,*

He smelleth the battel afar off.

הריח *Odorari, Olfacere.*

The Hebrew word signifieth properly to smell, or take the scent of any thing. And almost all interpreters, ancient and modern,

dern, retain that signification here; yet some there are who take smelling, in this place metaphorically, for perceiving, fore-apprehending, or presaging. For the *Hebrew* (as some very well skilled in that language allure us) having no word which answers the *Greek* and *Latine* words (noted in the margin) signifying to perceive and feel, maketh use of this word in the Text for those purposes. Thus 'tis said (*Judg.* 16. 9.) *When it* (that is, the *threed*) toucheth (or as our old translation hath it, *feeleth*) *the fire.* So (*Isa.* 11. 3.) *He* (that is, Christ the *Messias*) *shall be quick of understanding in the fear of the Lord.* The *Hebrew* is, *He shall smell or be quick-scented in the fear of the Lord.* His very senses shall be, as it were, touche with or dipt in the fear of the Lord, that is, he shall religiously sense or judge all things. The fear of the Lord shall be the rule or guide of all his senses, as it follows in that *verse, He shall not judge after the sight of his eyes, neither reprove after the hearing of his ears*, that is, according to outward appearances and reports. Thus we may take the word in this passage; the horse smelleth, that is, he perceiveth or apprehendeth the battel. Naturalists report wonders about the understanding of the horses, and his sagaciousness in fore-seeing or presaging battels: And this he doth, saith the Text,

Sentit aut præsentiscit.

'Αίσθανεσθαι. *Sentire.*

Præsagiunt pugnam. Plin. l. 8. c. 42.

Afar off.

בנרחוק

Our translation (with most others) take the Hebrew word as an Adverb of place; yet some conclude it to be an Adverb of time. So 'tis used (*Isa.* 25. 1.) where the Prophet bespeaks the Lord thus; *Thy counsels of old* (that is, those counsels which thou, O Lord, hast had a long time ago, or long before time) *are faithfulness and truth.* We also render the word, by *long ago* (1 *King* 19. 25.)

But it may be objected, Though the word in those places notes time, yet it cannot do so in this place of *Job*; for in those places alleadged, it signifies a vast space of time before, whereas here in *Job*, if it denotes time, it is but a very short space of time, no more than the space of time, between giving the signal of a battel by sound of trumpet, and the joyning of the battel. To this, the answer is; That this Hebrew word may be applied to a short space of time, as well as to a long one, seeing both the

Greek

παλαι Olim. Greek and Latine words (set in the Margin) of the same signification, are used to note sometimes a very long, and sometimes but a short space of time.

Now according to this sense of the word, this latter clause of the verse is thus translated; *He smelleth*, or, *perceiveth the battel is neer at hand, or will shortly be*: Which gives a very fair meaning of the Text, if that word, which all grant signifies time as well as place, doth also signifie a short, as well as a long space of time; for then the verse runs clearly thus, *At the full sound of the trumpet, he saith, Ha, ha, smelling (or perceiving) that the battel is at hand.* I leave this to the Readers judgement. Our own translation is an undoubted truth, both as to the signification of the word, and the experiences of the thing. A Gallant horse trained up, and accustomed to War, when he sees much stirring in an Army, and hears the trumpets sounding, perceives a battel will be, though the armies be possibly a good distance of ground one from the other. Thus *he smells the battel afar off*, especially when he hears that which follows in the close of the verse.

The thunder of the Captains and the shouting.

This is musick to him. Here are two other antecedents of a battle, which the horse takes notice of.

First, *The thunder of the Captains or Princes*; that is, of the great Commanders and Generals of the field; who when they give out the word, they give it with a loud voice, they thunder it out. 'Tis no time to whisper when armies are ready to joyn battle; and therefore Commanders lift up their voices like trumpets, or like thunder out of the clouds, that the Souldiers may hear them. And when Captains or Generals give exhortation to the Souldiers, they thunder out arguments to encourage them, and fire their spirits to the battle. The horse doth as it were hear this thunder; oh! it pleases him when the military oration is made, and the Captain-general gives order for the battle.

And the shouting.

Confusus clamor exercitus or eparantis se ad prælium. [illegible]

What's that? Surely, the acclamation of the whole army: when the Captain, or Commander in chief, hath made his military Oration, then usually the Souldiers shout and make an acclamation, in token of their willingness to fight, and readiness for

for the battle: Thus the horse smells the battle afar off, the thunder of the Captains and the shouting. The whole *verse* may be read in this form; *At the sufficient sound of the trumpet, and the exhortation of the Captains, together with the acclamations of the Souldiers, he saith, Ah, ha, (or rejoyceth) perceiving that the battle (though the armies be not yet joyned, but keep their ground at a distance) is at hand, or will suddainly be.*

Having opened this whole context concerning the horse, and given several observations from the parts of it; I shall for the close of all shew how aptly this description of the horse represents, or is applicable unto two very different sorts of men.

First, The Horse, as here described, is the embleme of a bold and hardened sinner. The Spirit of God speaks this expressly (*Jer.* 8. 6.) *I harkened, and heard* (saith the Lord) *but they spake not aright, no man repented him of his wickedness, saying, what have I done; every one turned to his course* (what course? his sinful course, how?) *as the horse rusheth into the battle*; as the horse mocks at fear, and will not turn back from the sword; As the horse will not be affrighted at the ratling of the quiver, nor at the shaking of the spear; so hardened sinners rush on, though you tell them there's deadly danger in it, and that the Sword of the Word points directly at them, and will cut them off: Yea, they will not turn back, though the Lord should brandish a flaming sword, as he did against *Adam*, to keep him from the tree of life, so to keep them from the tree of death; they, will for all this, rush on as the horse to the battle. The wicked man is thus described, in one place of this book of *Job* (*Chap.* 15. 25, 26.) where *Eliphaz* saith of him, *He stretcheth out his hand against God* (here's war with God) *and strengthens himself against the Almighty* (that is, draws all his forces together; and what then? just as the horse in the Text) *He runs upon the thick bosses of his buckler, even upon his neck.* A wicked man, like the horse, runs upon God, even upon the thick bosses of his buckler. The Lord is there represented, by *Eliphaz*, as holding out a buckler against the sinner; what's that? the Law, his Word of command, that's Gods buckler; and this buckler hath thick bosses and sharp points, especially, in the middle, a great boss with a pike, such are all divine threatnings, yet the sinner runs, as a horse, upon these thick bosses of Gods buckler, his severest threatnings. Thus the horse, and a bold sinner are alike.

Secondly,

Secondly, The horse is also the embleme of a bold Saint, or of a faithful servant of God. Such, specially, were all the holy Martyrs; A chief among the Ancients saith expresly, that in the Horse the Martyr may be seen; whom none account valiant but God himself, and they who are born of God. I may Parallel a holy Martyr and the Horse, in every particular mentioned in this context. First, As the horse is said to receive his strength from God (*hast thou given strength to the horse?*) so it was God who gave strength to the Martyrs, to stand it out in the day of battle. Secondly, As God gives courage to the horse, so it was God that gave courage to the Martyrs; and such courage he hath sometimes given, as hath made poor weak women as strong and couragious, as the horse in the Text: Persecuters could not make the old martyrs run like Grathoppers; they have even mocked at fear, and would not turn back from the face of the sword drawn out against them; no ratling of the quiver, nor clashing of weapons could terrifie them; they have not been affrighted with Lions, Bears, Tygers ready to devour them; they have not been affrighted with the fiery furnace, nor with the most exquisite torments that the wit or malice of man could invent. Jesus Christ having instructed the Church his Spouse (*Cant.* 1. 8.) what to do, he at the 9th *verse* commends the Church in two things. First, For her courage. Secondly, For her beauty. For her courage first, at the 9th *ver.* and in that respect he compares her to *a Company of horses in Pharaoh's chariots*. But why doth he compare the Church to a Company of horses in *Pharaohs* Chariots? I answer, it is well known, that the Kings of *Egypt* were called *Pharaoh*, and *Egypt* was very famous for horses of war: therefore Christ makes this comparison, to shew, that the Church being directed to keep close to the shepheards tents, must expect that the world or the false Church, would vex and persecute her; but saith Christ, my spouse is like a company of horses in *Pharaoh's* chariots, that is, she will be as valiant in this war, in standing for the truth against all false doctrine & idolatrous worship, as the most valiant horses that ever were in *Egypt*, or in any part of the world have been in any day of battle. Experience (we know) hath made this good; for the true Spouse of Christ, though poor, contemptible and weak, though women and even but children, though helpless sheep and tender lambs, yet

St. Austine.

yet in battles of suffering for Christ, they have become as mighty as the mightiest war-horses, they have withstood all the powers of the world undauntedly, and made them admire their courage, yea, vexed and madded them with their courage. Who but the Lord could arm his people with spiritual weapons, with power and courage, to overcome all their enemies, or to over-overcome them, as the word is (*Rom.* 8. 37.) which we render, *more than conquerors*; over what? over sword, and nakedness, and perils, and danger, and death; we more then overcome all these (saith the Apostle there) *though we are killed all the day long, and counted as sheep for the slaughter*, as he speaks at the 36th *verse*. And hence the Prophet said (*Zach.* 10. 3, 5.) that though the Church, there called, *the house of* Judah, be weak like a flock, yet the Lord *makes them as his goodly horse in the battle*. Our late Annotators give the sense of the Prophet in those words expresly thus. Now that the Lord hath turned his favourable countenance towards his people, he hath endowed them with valour and strength; so that of sheep they are become a great war-horse, with which the Lord will overcome and trample down his enemies; which may in part be understood of the *Maccabeees* victory, but most perfectly of the whole Churches victories over the world and the devil. This victory the Church obtains over the devil by resisting, and over the world by suffering.

Thus far of the valiant horse. The Lords discourse proceeds from this noble beast of the earth, to those noble birds of the air, the Hawk and the Eagle.

JOB, Chap. 39. Vers. 26, 27, 28, 29.

26. *Doth the Hawk flie by thy wisdom, and stretch out her wings towards the South?*
27. *Doth the Eagle mount up at thy command, and make her nest on high?*
28. *She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place.*
29. *From thence she seeketh the prey, and her eyes behold afar off.*
30. *Her young ones also suck up blood: and where the slain are, there is she.*

IN this context the Lord passeth from the beasts of the earth, to give a further demonstration of his power and wisdom, appering in the fowls of air; and here we have two instances, both in birds of prey, *The Hawk and the Eagle.*

Job is first questioned about the Hawk in the 26th *verse*; In which the Hawk is set forth two ways. First, In general, by her flying, *Doth the Hawk flie by thy wisdom?* Secondly, in special, by the course of her flight, *and stretch forth her wings toward the South?*

Secondly, *Job* is questioned about the Eagle, concerning which (Queen among birds) six things are here expresly set forth, or distinctly expressed.

First, Her high flying or mounting upwards, in the former part of the 27th *verse*, *Doth the Eagle mount up at thy command?*

Secondly, Her high nesting or making her nest on high, in the latter part of the same *verse*; doth she, at thy command, *make her nest on high?*

Thirdly, She is here discribed by the choise of her abode, dwelling or habitation (*ver.* 28.) *she dwelleth and abideth on the rock, on the crag of the rock, and in the strong place.*

Fourthly, We have here the sharpness of the Eagles appetite, and her quick endeavour to get food for the satisfying of it, in the former part of the 29th *verse*. *When* she is abiding upon the rock, upon the crag of the rock, and in her strong place, *from thence she seeks her prey*; she is not idle there.

Fifthly, She is described by the sharpness of her sight, in the latter part of the 29th *verse*, *her eyes behold afar off*. As if the Lord had said, though she dwells thus high upon the rock, and the crag of the rock, yet this doth not hinder her in the pursuit of her prey, *for her eyes behold afar off.*

Sixthly and Lastly, We have here the matter, or nature of her own food and diet, together with the food of her young ones. We have here (as I may say) a Bill of the Eagles fare (*ver.* 30.) it is blood, and the flesh of the slain, *Her young ones suck up blood; and where the slain are, there is she*: That's her chief food and diet, the flesh and blood of the slain. These are the particulars which the spirit of God layeth down in the descriptions, both of the Hawk and Eagle.

From the whole I shall give only this general note, as to the Lords purpose in speaking of these birds of prey, the Hawk and the Eagle, rather than of the Dove, or of any other fowl of a more harmless nature. I say, the Lord doth this to shew, that seeing his providence disposeth of, and watcheth over these fowls of the air, which are so able to shift for themselves, and are in their kind so little useful to man; then surely, he will not neglect man, nor any creature that is of necessary use to man.

Vers. 26. *Doth the Hawk flie by thy wisdom?*

The word rendred *Hawk* comes from a root which signifies a *feather* or *plume of feathers*; because, feathers are the instruments by which the Hawk flyeth. The same word signifies also to fly; the Hawk being a fowl of such an excellent flight, may well be expresst by a word which properly signifies flying.

The Hawk is numbred among the unclean birds in the Law of *Moses*, which the Jews might not eat of (*Levit.* 11. 16. *Deut.* 14. 15.) The Hawk in its kind, or all kinds of the Hawk, are excepted out of their food, or not admitted at their table. Those creatures which were useful to get man some kind of food, might not then be at all the food of man, in the Jewish Nation.

Nor will it be unprofitable, upon this occasion, to take notice how the Lord then set bounds and limits to the appetite of man,

נֵץ *accipiter a radice* נָצַץ *quod plumam vel pennam significat, quasi nomen habeat in Hebr. à volando.*

which is so apt to exceed: He forbids several creatures to the Jews, for some of which, possibly, we can give no reason but his Soveraignity, he would have it so; and others were forbidden, because possibly, feeding upon them was not so wholesome for the body of man; and others God did except from the table of the *Israelites*, because of some quallities which he did not like in them; and for that reason it is conceived the Hawk was excepted. The Jews might not feed upon the Hawk, because she is a bird of prey, and lives by ravening and killing other birds; such was the law among the Jews: and though that law be now taken away, as the vision shewed *Peter* (*Act.* 10. 15.) yet there are few that make Hawks their meat, or eat of them.

Dicitur Latinè accipiter ab accipiendo, propter insitam et insatiabilem rapacitatem. Accipiter avis regia, quæ plus animo quam angulis est armata, & quod in quantitate corporis natura denegat, hoc ei in virtute, & audacia animi rependit. Isidor. *l.* 12. *Noctuæ à cæteris avibus infestatæ auxiliatur accipiter, & bellum partitur.* Plin. *l.* 10. *c.* 17. *Falco sacer diutissimè volat, nec deserit ad duarum triumvè, aut quatuor horarum spatium, ac si in aere immotus consisteret.* Albert.

The word by which the Hawk is exprest in the Latine, signifies to take or catch, whereby her ravening nature is denoted, because she catches and snatches all she can for her living. Some of the Ancients tell us, that the Hawk is a very princely bird, who though she hath not much in bulk of body, yet hath much in the generosity of her mind, and is therefore joyned here with the Eagle, as if this were the Princess, and the Queen of birds. And some report, that there is no other among all the fowls of the air, that dares contend with the Eagle, but the Hawk. *Aristotle* reckons up ten sorts of Hawks, and *Pliny* sixteen: But I shall leave that discourse to Faulconers. It is enough for the opening of this Scripture, to intimate somewhat in generat of the Hawk.

Doth the Hawk fly.

The Hawk is described as flying. Some creatures are for going, some for running, but the excellency of the Hawk is in flying: And flying here is not to be taken in a general sense, as opposed to running or going, for so it is common to all the birds of the aire; there's not the least, not any of the winged kind, but can fly little or much: But when he saith, *Doth the Hawk fly?* flying is to be understood specially, of swift flying, and of long continued flying. The Hawk flies with wonderful swiftness. Hence among the *Egyptians*, the Hawk was a Hierogliphick of the winds. And as the Hawk moves with wonderful swiftness, so with great perseverance. Naturalists tell us, and it is the experience of many, that the Hawk will abide upon the wing, two, three, yea, four hours

hours together in the pursute of, or in waiting for her prey; and hence some of the Ancients have made the flying of the Hawk, or the Hawk in his flying, an emblance of perseverance. The Hawk moves in the air, as if he abode immoveably there.

Doth the Hawk fly by thy wisdom, or understanding?

Thou seest how perseveringly the Hawk flies, and how cunningly, or wisely, to her best advantage: Doth the Hawk fly thus by thy wisdom, or hast thou taught the Hawk to fly thus? hast thou instructed the Hawk to make this use of her wings? no, the Hawk flieth by my wisdom, I have given her this strength, and taught her this skill, for God takes it unto himself, it is by my wisdom and instruction that the Hawk flyeth.

The *Vulgar Latine* reads thus, *Doth the Hawk feather her self, or get her feathers by thy wisdom?* Our Translation runs to the use of her feathers, this to the groweth of her feathers; as if it had been said, *Doth the Hawk get her feathers by thy wisdom, or hast thou set her feathers so exactly in her wings?* This reading may be taken two ways. First, Dost thou make the Hawks feathers grow at first, dost thou plant those feathers in her wings? surely, no. Secondly, Dost thou renew the Hawks feathers? When the Hawk hath mued or cast her feathers (as they who are acquainted with Hawks know their natural custome is) dost thou cause them to grow again? surely, no, thou didst neither at first plant her wings with feathers, nor when she hath cast her feathers, dost thou cause those feathers to renew; that's a good reading: But I shall keep to our own. *Doth the Hawk fly by thy wisdom?*

Numquid per sapientiâ tuam plumescit accipiter. Vulg.

Hence note, First;

The Lord hath given man some creatures more to serve his pleasure, than his necessities.

Whatever service the Hawk doth to man in catching the prey, the Partridge, or Phesant, or other fowl, man might serve himself of them (as many do) some other and cheaper way, and not by hawking. The Moralists could say (speaking of such like creatures) *Man was loved by the supream Maker of all things, even to his delight and content.* God hath given such swift wings to the Hawk, not only to set forth his own power, but for mans pleasure.

Usq; ad delicias homines à supremo conditore amantur. Senec.

Hawks

Hawks are for the sport and delight of Princes and great men; and seeing God hath made some creatures for the delight, more than for the necessity, for the pleasure, more than for the need of man; O how should man take heed of displeasing God! Doth the great God of heaven and earth provide Hawks for mans pleasure, and shall man take no care to please God! 'Tis lamentable to consider, how most men displease God by oaths and profanations of his Name, while they are taking that kind of pleasure. And I may say, there is no kind of sport which the indulgence of God hath allowed man, wherein God is more provoked and dishonoured, than in this: What swearing, what cursing, is there in following this Game; If Hawks and Spannels please not men in the pursuit of their pleasures, how is the Name of God rent and torn, to his high displeasure! How vain is that man, who takes pleasure in sin, or who sins in taking his pleasure! He makes his short pleasure-time a seed-time (without repentance) of his everlasting paines and sorrows.

Secondly, Whereas the question is put, *Doth the Hawk flie by thy wisdom?*

Note;

It is by the wisdom and teaching of God that the Hawk flieth.

Not only hath the Lord put the general power of flying into the Hawk, as into other birds, but that special excellency to flie so swiftly and strongly, so cunningly and artificially. 'Tis not so much the Faulconer, who teacheth the Hawk, as God; then let us admire the wisdom of God in the properties of every creature. It must be confessed, that Hawks do strange things; but but whence is it? it is of God. *Doth the Hawk flie by thy wisdom*; canst thou manage the Hawk, or bring her to thy Lure; canst thou make her go off after her prey? canst thou reclaim her at thy pleasure? Thou canst not; only God can. And hence we may infer, If the flying of the Hawk be from the wisdom of God, then see the wisdom of God in the goings and doings of man. *The way of man* (saith the Prophet, *Jer.* 10. 23.) *is not in himself; it is not in him that walketh, to direct his steps*; the wisdom of the Lord doth it. If the wisdom of the Lord orders the flying of a bird in the air, surely then 'tis the wisdom of the Lord which

which manageth the motions of men on earth; he orders both the course and discourse of man: when he pleaseth he can take wisdom from the wisest men, and make even Judges fools. Judges are supposed and accounted the wisest among men, yet the Lord can befool them so, that they shal not be able to see the things that belong either to their own peace, or the peace of others. The Lord, who gives wisdom to beasts and birds, can take it from men. *Doth the Hawk flie by thy wisdom?* That's the general; then follows a special instance concerning the course of the Hawk;

And stretch (or spread) *her wings towards the South.*

חימנ *Auster, meridies, à radice* ימן *dexter, dextra, quasi plaga dextera, quia versis ad orientem, ad dextram partem est meridies.*

The word rendred *South*, signifies *the right hand*. The *South* is so called, because when a man turns his face to the East, or Sun-rising, then the South is on his right hand.

But why is the Hawk said *to stretch forth her wings to the South?* we may expound it two wayes.

First, Thus: *She stretcheth her wings to the South*, when she is upon the change of her feathers, of which a touch was given before. As if the Lord had said, *When the time cometh, that the Hawk casts her feathers, doth she by thy wisdom* (for that we are to take in) *stretch her wings towards the South*, (as Naturalists tell us she doth) *for the cherishing of her new feathers?* The South wind being a warm wind, opens the pores of the body, and then the old feathers easily fall off, and the new ones come on; therefore when the Hawk loseth her feathers, she stretches out her wings towards the South. And as the wild unmanaged Hawks, who are at their own liberty, turn themselves to the South at such times, so the Places where Faulconers keep Hawks to train them for service, are built towards the South, that the warmth of the Sun may help the growth of their feathers.

Num edoctus à te accipiter, novis plumis, abjectarum veterum loco, receptis, alas Austro versus calore solis, vegetandas expandit. Bez. Ælian. l. 14. c. 12. *Accipiter tempore mutationis pennarum expandit alas suas ad Austrum, qui est ventus calidus: ut apertis porìs veteres pennæ dicidant, & novæ renascantur.* Aquin.

'Tis not unworthy our remembrance, which some teach allegorically from this natural instinct of the Hawk, helping her self more easily, both to cast and recover her feathers. A sinner in his natural state, is so feathered as he comes from the old *Adam*, that he had need to cast the old and get new ones. Now if the sinner would do thus, or when he doth thus, he is taught by the wisdom of God (not by the wisdom of the flesh) to stretch himself towards the South, that is, towards the pleasant wind, and warm

warm Sun of the Spirit of God, by which his old feathers of sin drop off, and those new feathers of grace and holiness, of faith and repentance, of meekness and humility, of patience and self-denial come on. Thus man is feathered by the second *Adam*, when he hath cast those of the first; He turns himself to the South, he applieth himself to Jesus Christ, the Sun of righteousness, whose blessed warmth fetcheth off his old black feathers, and cloaths him with new and beautiful ones. The Lord who teacheth the Hawk to stretch her wings to the South, must teach us to stretch our selves to the Lord Jesus Christ, that our old feathers may fall away, and that we may be renewed by his Spirit.

Secondly, There is another account given about the Hawks stretching her wings to the South; for not only when the Hawk renews her feathers, doth she return to the South; but wilde Hawks that are at liberty, living in colder climates, use in Winter to change their quarters, and turn to the South, that is, to those coasts which are more favoured by the Sun, as they who write the nature of beasts and birds make report. All kind of Hawks are tender, and cannot well abide the Winter cold, but get into the Sun, and sometimes dust themselves in the sand, when heated by the Sun, as in very hot seasons they delight to bath themselves in water. It is said, that the *Egyptians* used of old to picture, or represent the Sun in the shape of a Hawk; First, because the Hawk is a great lover of the Sun; Secondly, because of the lively heat and spiritfuness of the Hawk, like that of the Sun; Thirdly, because of the longevity of the Hawk (the Hawk is a long-lived creature.) Fourthly, because of the quick-sightedness of the Hawk, whence they called the Hawk *All-eye*. And Lastly, because of the swiftness of the Hawk. The Hawk flies with such a speed, as if he did emulate, or would imitate the Sun. The Hawk being thus like the Sun, and such a lover of the Sun, they shadowed the Sun by the figure of a Hawk; all which may give us some intimation of the ground of what is here said, *That she stretcheth her wings towards the South.*

In australem plagam avolat hiberno tempore. Plin. lib. 10. c. 8. Gesner. *de avibus.* *Arenis etiam sole calescentibus accipitrem gaudere accepi, atque in illas se mergere.* Codurc. *Accipiter dictus* πυντόφθαλμος *quasi omnoculus.* Bold.

Hence note;

God hath given irrational creatures a knowledge of what is most convenient for their own preservation.

Why doth the Hawk spread forth her wings to the South? she finds

finds it best for her, and therefore doth (*Jer.* 8. 7.) *The Stork in the heaven, and the Crane, and the Swallow know the time of their coming*; Whither? surely to some warmer climate, when the weather is cold and offensive to them in the place where they are; and when the heat returns to the coasts from whence they came, thither they return again; *They know the time of their coming*, they know when 'tis good for them to be in one Country, and when in another. And is not this a rebuke (as the Prophet there applieth it) unto a man, who many times knows not what's good for himself, knows not *the judgement of the Lord*; that is, what God would have him do, or what course to take in such a time and season, or under such a dispensation of providence; knows not (as I may say) Winter and Summer, heat and cold, and so is not so wise as the fowls of the air generally are, or as the Hawk in particular is here said to be, *Who stretcheth her wings to the South.* All the children of men have, and the children of God know they have a South to stretch their wings unto; that is, the goodness and power of God, as the Psalmist spake, *Under the shadow of thy wings shall be my refuge, till these calamities be overpast.* I will stretch my self to the South, to the love and favour of God; 'tis best for all men to stretch their wings toward those wings of God in an evil day. All should do as the Lord gives the invitation (*Isa.* 26. 20.) *Come my people, enter thou into thy chambers, and shut the doors about thee; hide thy self, as it were, for a little moment, until the indignation be over-past.* Thus the Lord directs his people to stretch themselves to the South, when 'tis cold and hard weather abroad in the world; and the creatures spoken of by the Prophet, as well as the Hawk in the Text, will rise up in judgement against us, if we stretch not our wings to the South, when we feel the Northern cold, and Winter frost taking hold of us.

I shall pass from this part of the verse concerning the Hawk, when I have only minded the Reader, that some have found a twofold resemblance in the Hawk.

First, They resemble the Devil and evil spirits, to the Hawk, because of their devouring nature. The old Poet said, *We hate the Hawk, because she is alwayes in arms.* And so is the Devil, he is always in arms, and at war with the Church of God, and with the souls of men; and we ought alwayes to be in arms against the Devil,

Odimus accipitrem quia semper vivit in armis. Ovid.

Devil, yea, to take to our selves *the whole armour of God*, spoken of (*Eph.* 6.) to resist him, and defend our selves.

Secondly, The Hawk is like wicked men, especially in three things;

First, For their ravenous nature, they love to destroy and live upon the spoyl of others (*Isa.* 33. 1.)

Secondly, They are like the Hawk, preying mostly upon those that are most innocent. The Psalmist saith, *The wicked devours the man that is more righteous than he.* The Hawk pursues the Dove and poor Partridge, harmless creatures.

Thirdly, The Hawk is high-priz'd when alive, but when dead, cast out upon the dunghil, no man regarding her. He that took great delight in his Hawk while alive, will not call for it to his Table when dead. Thus wicked men may be in great esteem while they live, but when once dead, they are as thrown upon the dunghil, their memorial rots, and is unsavoury. So much for the 26th verse, wherein the Spirit of God calls *Job* to consider the nature of the Hawk at any time flying, and sometimes turning her flight to the South. And now the question passeth from the Prince of birds, to the Queen of birds.

Vers. 27. *Doth the Eagle mount up at thy command, and make her nest on high?*

The Eagle is a King or Queen, chief among the fowls of the air, as the Lion is among the beasts of the earth; and therefore the great King of *Babylon* is shadowed by *a great Eagle with great wings* (*Ezek.* 17. 3.) And the *Romans*, who Lorded it long over the world, bare the Eagle in their Ensign.

נשר *Cum sex punctis, aquila; sic dicta, vel quod rectos obtutus solem aspiciat; & tunc congruentiam habet cum verbo* שור *vel quod volatum rectà in prædam dirigat & tunc communicat cum verbo* ישר. Plin. l. 10. c. 3. & l. 35. c. 6.

The Hebrew word rendred *Eagle*, hath a double derivation. According to the first, it signifies to *Behold*. The Eagle is so expert, because she hath (as the Historian describes her) not only a quick and clear, but a strong sight, able to look full upon the Sun shining in its strength, as if the name of the Eagle in English, were a *Looker*; the Eagle can look the Sun in the face. But according to a second derivation given by Grammarians, it signifies *strait*, or *right forth*. And the Eagle is so called, because she makes a direct course, as it were by a strait line, in pursuit of her prey. *Doth the Eagle*

Mount

Mount up?

The word in the Hebrew, signifies to get high, very high, extream high, and is therefore used in the Noune, to set forth the highness of God (*Job* 11. 8. *Psal.* 113. 6. *Isa.* 5. 16. *Isa.* 52. 13.) It notes also the highness of heaven (*Isa.* 55. 9. *Psal.* 103. 11.) which is called the Throne of God, and the habitation of his Holiness, and of his Glory. 'Tis used also to denote the height of a proud mans spirit, which would fain rise up to the high of heaven, and be like to the most High, yea, higher than the most High (1 *Sam.* 2. 3. *Psal.* 131. 1. *Isa.* 2. 11. *Ezek.* 16. 15.) In all these places, and many more, the word is applied to the highness of a proud mans spirit, which though it be indeed the lowest and basest thing in the world, yet it puts man upon high thoughts of himself, and upon high designs for himself, he would be mounting like the Eagle. *Doth the Eagle*

נכה *Sublimis elatus fuit, eminuit per metaphoram superbivit.*

Mount up?

The Eagles flight, or mount, exceeds the Hawks, or any other of the winged train, in three things;

First, In the swiftness of it. The Eagle hath great and long wings (*Ezek.* 17. 3.) and she can make great hast with them; therefore *Solomon* calling upon us, not to set our eyes upon riches, gives the reason of his counsel (*Prov.* 23. 5.) *For riches certainly make themselves wings, they flie away as an Eagle towards heaven*; that is, they are suddenly gone, and will not return at thy call. The Eagle will not come to the Lure, like the Hawk. To flie away as an Eagle, notes two things concerning riches; First, That they will flie away swiftly, speedily, they are soon gone; such is the Eagles flight. Secondly, That they (often) flie away irrecoverably, there's no recalling them. The Scripture often expresseth the more than ordinary swiftness of men, by the swiftness of the Eagle. *David* lamenting the death of *Saul* and *Jonathan*, gives them this character (2 *Sam.* 1. 23.) *They were stronger than Lions, and swifter than Eagles*; that is, they were exceeding swift. *Our adversaries were swifter than the Eagles*, said the poor captivated Church, when the *Assyrian* came in against them (*Lam.* 4. 19.) Read also *Deut.* 28. 49. *Hos.* 8. 1. *Hab.*

Hab. 1.8. *Cicero* the Orator, in his second book of *Divination*, tells us, that when one who was to run a race, reported to an Interpreter, that he *dreamed he was turned into an Eagle*; the Interpreter presently answered, *Then you shall overcome*, or get the mastery: For the Eagle is the strongest and swiftest of all flying fowls.

Victi; ista enim ave volat nulla vehementior. Cicer. l. 2. de divin.

Secondly, The Eagle exceeds all, as in swiftness, so in the uprightness of her flying: She flies right up; that's it which the Text takes notice of, *She mounteth up*; she mounts up like an arrow out of a bow, whereas other fowls, when they flie high, they do it obliquely, or side-long, by gyration, or fetching a compass; but the Eagle ascends directly, not (as I may say) by winding stairs, but in a right line.

Non obliquo tramite ut cæteræ aves vol per gyrum ut accipiter, sed recto sursum fertur. Ælian. lib. 14 c. 10. *Aquila aerem volatu superat, & sublimius evadit.* Oppian. *Aquila in nubibus.*

Thirdly, As the swiftness and uprightness of the Eagles motion, so the highness of it is wonderful. The Eagle mounts till she is quite out of sight; no bodily creature can reach the Eagles altitude. One of the Ancients saith, The Eagle soars above the air (he means, I suppose the lower region of the air) as if she would visit the starry heavens: And hence it is said proverbially of any thing which we cannot easily reach or come at, *'Tis an Eagle in the clouds.* Her common attribute or epithete is, The high-flying Eagle.

If it be questioned, why doth the Eagle mount up so high? these two reasons may be given of it;

Aquila κεραυνόφορος & Pœtis dicitur.

First, That she may come down, or stoop with greater force upon her prey; and that makes the Eagle so formidable to all the fowls of the air. And hence the Poets call her a *Thunder bringer*, because she mounts up on purpose to that amazing height, that she may come down upon her prey more forcibly, even like a thunder-bolt. And thus proud men desire to get on high, that they may more easily make a prey of, and crush (as the Eagle doth) those that are below them.

Secondly, The Eagle mounts thus high to please her self, 'tis suitable to her spirit. Every one would be in action, as he is in disposition. The Eagle hath a high spirit, and she must flie high, and at high things. *The Eagle will not catch flies*; she scorns that game. *Doth the Eagle mount up*

At thy command?

The Hebrew is, *At thy mouth*; so the word is rendred in several.

several other Scriptures (*Numb.* 13.3.) *And* Moses *by the commandement of the Lord sent them from the wilderness of Paran*; that is, he sent the men that were to search the Land; The Hebrew is, *Moses by the mouth of the Lord sent them to search the Land.* Again (2 *Kings* 24. 3.) *Surely at the commandement of the Lord came this upon* Judah, *to remove them out of his sight, for the sins of Manasseth.* As if it had been said, When the enemy made inrodes upon the children of *Israel* and *Judah*, how came this to pass? Surely at the command of the Lord, or *at the mouth of the Lord*, came this upon *Judah*. It is the word in the Text; *Doth the Eagle mount up at thy command?* or, *at thy mouth?* One would think, that it is not only the Eagles nature to mount up; there is somewhat in that, but that's not all, it is at the Lords mouth, at his command, and that we are specially to take notice of here. What means this discourse about the Hawk and Eagle, but to make us mount up our hearts to God, and acknowledge him in the motion of every creature? It is at Gods mouth that the Eagle mounts up; but what's the command that the Eagle receives from God? Doth not the Eagle mount up by a natural instinct, or according to the Law of nature planted in her? I answer, she doth. Yet because that natural instinct of the Eagle is of God, therefore we are to look upon the Eagle mounting up, as by a special order and command of God. And thus we are to understand the motion of all the creatures, as consequential of a command given out by God (*Psal.* 148.8.) *Fire and hail, snow and vapour, stormy wind, fulfilling his word, or his command.* Though there be a natural cause of the creatures motion, of the motion of the wind, of the vapour, of the snow and hail, yet we must not stop at the natural causes, and look no farther; neither rain nor snow fall, nor winds blow, but at the command of the Lord: Nor doth the Eagle mount up at the bidding or teaching of man, but at the command of God, acting her natural instinct in doing so. *Doth the Eagle mount up at thy command?*

Facit hoc aquila naturali instinctu. Omnis autem naturalis cursus rerum, est quædam motio creaturæ ad præceptum Dei. Aquin. *Dedistine hanc naturam aquilæ ut attollat se in altum?* Vatabl.

Hence Note;

The special motions of the creature are of God.

Mans mouth or command, cannot make any creature stir foot or wing. Who can make the Eagle mount, the wind blow, or the rain fall besides God?

Se-

Secondly, As to the manner of this motion, its a mounting motion.

Note;

The motion of the creature upward, hath much of the command of God in it.

Some have (I know) mounting motions at the command of the Devil (the Lord hath the command of them, though they are not commanded by him) that is, the proud imaginations, the lofty thoughts of man, these mounting motions, are not at the command, but against the command of the Lord; the Lord suffers them, but they are from Satan, he puffs men up, he blows them up with pride. But both the natural mountings of the sensitives creatures, and the gracious mountings of the new creature on high, are by the command of God. True believers have lowest or lowliest spirits, yet highest and noblest aimes, not grovelling on nor bowing to the earth, but like an Eagle, mounting up on high: As this high flight of the soul is highly pleasing unto God, so 'tis made by his strength, and at his command. A believer flies high;

First, In the contemplation of divine things. What towering thoughts hath he concerning God, and the concernments of salvation by Jesus Christ! he is not mingling his soul with the dust, nor mudding it upon the dunghils of this world: As his conversation or trade is for things above, so his mind and meditation is upon them.

Secondly, As he flies high in his contemplation about, so in his love to, and desire of high things; he doth not nakedly contemplate things above, as a Philosopher may do, but he hath strong affections to, and longings after the enjoyment and possession of the things that are above; he is as much on high in his desires and affections, as he is in his studies and speculations. And in both respects he mounts on high, in the power and at the command of God; who, as he hath taught the Eagle, so man much more, whither, and how far to ascend. And he therefore mightily triumphs over this lower world, because his soul is lifted up as an Eagle, by and upon the wings of divine support and acceptation. *Doth the Eagle mount up at thy command?*

Non ad præceptum hominis, aut suum solius volunt ieri elevatur sanctus sed cum agent is ab Deo vante Deo. Jans.

And

And make her nest on high?

The Eagle doth not only mount on high (that may be from a sudden overture or occasion) but she makes her nest on high. The word which we render *on high*, signifies *separated*, because high places are places separated from ordinary concourse. Eagles covet to make their nests in places furthest remote from all access both of men and beasts. The best of high things, spiritual things, are separated from this world, they are above the wisdom and way of the world, and that's the reason why the world cannot bear them. I touch that only from the notation of the word.

The Eagle makes her nest on high. But doth she so, O *Job*, at thy command? dost thou direct her, where to make her nest or how? It seems the Lord teacheth birds to make their nests. The least bird is directed by God as well as the Eagle: It is by his counsel that some birds make their nests very low, and that others (among which the Eagle especially) make their nests on high. *Pliny* saith, no man can reach or touch the Eagles nest: We look and find birds nests in every bush, but who ever found the Eagles nest, such an Eagles nest as is here spoken of: There are (I grant) some Eagles that make nests in high trees, but the Eagle here intended makes her nest upon in accessible rocks. When the Lord would reach the hight of mans wisdom, in setting himself aboue the reach of danger, it speaks thus (*Jerem.* 49.16.) *Though thou shouldst make thy nest as high as the Eagle, I will bring thee down from thence, saith the Lord.* 'Tis a proverbial speech, and 'tis joyned with *setting our nest among the stars*, in the 4. *v.* of the Prophecy of *Obadiah*. The *Idumeans*, with and about whom the Prophet there spake, dwelt in mountainous places, and flattered themselves in the strength and safety of the country, as if it had all been an Eagles nest. The Eagle makes her nest so high that 'tis, as it were, next to the stars. But why doth the Eagle make her nest so high? there are two or three reasons given of it, by the searchers of nature.

Nidos ejus nemo attigit, indificat in excelcissimis rupibus. Plin. l. 10. c. 6.

First, For her safety, high things probably are most out of danger, there is a hight which is very dangerous, and there is a hight that is out of the reach of danger, such is the height of the Eagles nest.

Secondly,

Secondly, Naturalists say, the Eagle makes her nest so high, because she cannot, without some difficulty, raise her self from the earth; if she sits low, she cannot easily mount up, she hath a heavy body though a strong wing: and therefore the wisdom of God instructs her to make her nest on high, that she may with that advantage rise out of it, and mount up from it. The Eagle doth not as the Ostrich, lay her eggs in the dust, or in the sand, but she makes her nest in high places, that so she may be both safe in her nest, and the sooner take her flight out of it.

Thirdly, The Eagle makes her nest on high, because there the air is purest, and she is greatly delighted and pleased, with the purity and sweetness of the air.

Gaudet ex hisce speculis cælum contemplari. Oppian.

Fourthly, 'Tis said also the Eagle makes her nest on high, because she loves, from thence, as from a watch-tower, to behold and feed her eyes, upon the fair and beautiful face of the heavens.

In these four respects we should be like the Eagle, and make our nest on high. The Eagle doth not only mount high, but makes her nest on high. Some men mount high, that is, have high notions and speculations, in which they seem to be rapt up (as the Apostle once truly was) to the third heavens; yet they make not their nest on high, they do not abide there, their delights are here below, and so is there nest, the residence and rest of their souls. The nest of the rich mans soul, in the Gospel, was in his full barns. O how many speak high, discourse high, profess highly, heaven-high; yet, when all's done, their nest is upon the earth; They talk as high as the Eagle mounts, yet their nest is as low as that of the Ostrich, in the dust. Let us remember, as to mount high, so to make our nest on high. The Apostle could say (1 *Phil.* 3. 20.) *Our conversation is in heaven*; not only must we be speaking high, but acting on high too; we must sit and brood there, as the Eagle upon her nest. Let us say of God, as *Moses* the man of God did in his prayer (*Psal.* 90. 1.) *Lord, thou hast been our dwelling place in all generations*; thou art so, and thou shalt be so for ever. Thus we are taught, not to imitate the foolish Ostrich, building our nest in the dust, but like the noble Eagle (being lifted up by the mighty power of the holy Spirit) making our nest or taking up our rest in heaven, which is, as the highest, so the safest place of all.

Thus

Thus far of the Eagle in two of her properties. First, Her high flight. Secondly, Her high nest.

The third thing spoken of in this context concerning the Eagle, is the choise of her abode or habitation;

Vers. 28. *She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place.*

As the Eagle flyeth very high, so she abideth on high places. Her abiding so high, shews the nobility and generosity of her nature; she doth not only mount upon high sometimes, and make her nest on high in breeding time, but she dwells on high, she dwelleth and abideth there. The word which we render *abideth*, signifieth properly *tarrying for a night*, or taking up a nights-lodging; but we are not to confine the Eagles abode to a night, to this or that night, here the word notes constant, continued residence, *she dwelleth and abideth on the rock*, there's her place, her palace, there this Queen of birds keeps Court, there she abideth, excepting in two cases. First, When she is minded to mount up and take her pleasure. Secondly, When she flies off to seek her prey, as will appear further in the next *verse*, but take her generally there she abides. Naturalists describe a sort of Eagles, which chuse, and love to dwell in or inhabit woods, plains, and by the sea shore; but the Eagle here described dwells on the rock, and not only so, but

Sicut aquilæ motum habet in altum, ita etiam in altis conversatur, quod pertinet ad nobilitatem naturæ suæ. Aquin.

יתלונן *a radice* לון *mansit per noctem unam pernoctavit. Sola sine clangore, sine murmuratione conversatur in montibus.* Plin. *l.* 10. *c.* 3. Arist. *l.* 9. *c.* 32. *de natura animal.*

Upon the crag of the rock.

The *Hebrew* is, *upon the tooth of the rock.* Master *Broughton* renders, *In the edge of a rock.* The crag of a rock doth much resemble both a tooth and the edge of a thing; for 'tis sharp like an edge, and appears in form like a tooth: Now upon that part of the rock, which is most craggy and stands out like a tooth, there the Eagle abides, there she pearcheth. And Naturallists tell us, though she pearches upon a hard rock, yet she is very careful of her talons, least they should be blunted or receive any injury from the hardness of the rock, she is very curious of them, knowing of what use they are to her. Thus she abides *upon the rock, and upon the crag of the rock*; or upon the tooth of the rock. It doth not satisfie the Eagle to build or abide upon any part of the rock, but she chuseth that part of it for her habitation which is most

שן סלע *Dentem vocat prominentiam, aut quod præruptum est in rupe.* Drus.

inaccessible, lest she should have any disturbance by ill neighbours, or the air be infected with ill smells. Saint *Hierome* saith, the Eagle builds in this manner, least Adders or Snakes should spoil her Eaglets or young ones; and that the *Amythist-stone*, which is an Antidote or preservative against poyson, is found in her nest. *She abides on the crag of the rock,*

And the strong place.

We might well enough conceive, that when it is said she dwells on the rock, that she dwells on the strong place, for the rock is a strong place; yet the Holy Ghost is pleased to set it out distinctly, *On the rock, upon the crag of the rock, and the strong place.* Master *Broughton* translates it, *On a fortress*; she dwells on the rock, as on her Castle or Tower. The word signifies any place of defence, and Grammarians tell us, it comes from, or hath near cognation with, a word that signifies *to hunt*, or pursue the game; and the reason given for it, is, because when persons are pursued in war or troubled in peace (as weaker birds by birds of prey) they have their recourse to strong places for refuge and safety. The Eagle needs a strong place, for she hath enemies, and therefore is taught to fortifie her self, or to get into strong places for her security against them. From all these expressions, that the Eagle dwelleth on the rock, upon the crag of the rock, and strong place,

מצורה *Aut propugnaculum munitio, cognationem habet cum verbo* צור *quod venari est Hebræis.* Moller. *in* Psal. 91. v. 2.

Note;

Nature teacheth the creature in general, much more man, to provide for his own safety.

That is, God hath put such an instinct into the nature of all the creatures, as to provide for their own safety; The Eagle will dwell on the rock, she will not venture herself every where. And according to the state and condition of creatures, such is the provision which they make for their safety (*Psal.* 104. 18.) *The high hills are a refuge for the wild Goat, and the stony rock for the Coney.* The wild Goats have their refuge, and the Coneys have their refuge, and they are taught whither to fly from the face of danger. There is no creature but hath a refuge in time of danger, and therefore we commonly say, *Times of danger discover our refuge.*

Now

Now if the Lord hath taught the fowls of the air, and the beasts of the earth to look to their own safety, to get to the rock, and the strong place; then doubtless, he hath taught his servants, all that are godly, to seek and hasten to a refuge, both for the spiritual and corporal safety. *David* often discovers his refuge in the *Psalmes* (*Psal.* 18. 2.) When at the first verse, he had in plain language called the Lord his *strength, I will love thee, O Lord, my strength*; he presently adds a number of metaphors, to shadow out the same thing, *The Lord is my fortress, my rock, and my deliverer, my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower.* He calleth God his rock twice in that verse. God is not only a rock, but the only rock in which his faithful people find shelter. *Moses* said in his prayer (*Psal.* 90. 1.) *Lord thou hast been our dwelling place in all generations.* Where do believers dwell? in God himself; as the dwelling of the Eagle is in the rock, so the dwelling of a believer is in God, his rock. They may be sure of safety who are so housed, who are housed in God (*Psal.* 91. 1.) *He that dwells in the secret places of the most high, shall abide under the shadow of the Almighty: I will say of the Lord, he is my refuge, and my fortress, my God, in him will I trust.* Thus, as the Lord hath taught the Eagle to look out a strong place for her self, so he hath taught his people; and it will be as much their wisdom, to learn of the Eagle to provide against danger, as to learn of the Ant to provide against hunger.

As in this 28th verse we have had the dwelling of the Eagle described, so in the next, we have both the sharpness of her appetite and the quickness of her sight.

Vers. 29. *From thence she seeks her prey, and her eyes behold afar off.*

The fourth thing considerable in the Eagle, is the sharpness of her appetite; she hath a great heat of stomack, and a strong digestion, therefore she must be seeking prey.

From thence.

That is, from the rock her dwelling place, from the tooth of the rock; *From thence she seeks her prey.* And 'tis conceived, that the reason why she builds so high is, that she may from

thence with more advantage ſpy out and ſeek her prey. The Hebrew is *ſhe diggeth her prey* from thence. That an Eagle ſhould dig, and dig in the air, is an elegant expreſſion. Diligent ſeeking or ſearching, is ſignified by digging in the Hebrew language. They that dig for a thing ſeek it earneſtly; and therefore to ſhew how earneſtly the Eagle ſeeks her prey, ſhe is ſaid to dig for it. The Lord to ſhew the open ſinfulneſs of *Iſrael* told them (*Jer.* 2. 34.) *In thy skirts is found the blood of the ſouls of the poor innocents.* That which is in a mans skirts is eaſily ſeen; and hence the Lord adds, *I have not found it by ſecret ſearch*, or as the Margin hath it, by *digging*; that's the force of the word, it notes a diligent ſearch or ſeeking; the Eagle ſeeks, as if ſhe were a digging for

Her prey

What is her prey? The Eagle hath a ſtrong ſtomack, and the word here uſed ſignifies any thing eatable. Naturaliſts ſay ſhe feeds upon fowls of the air, the Dove, *&c.* ſhe feeds alſo upon Sheep, Lambs, Hares; and 'tis ſaid, ſhe hath a great mind to Hares, they being not only meat, but medicine to her. Naturaliſts tell us alſo, that the Eagle feeds upon fiſh, and that in her flight ſhe can diſcern the fiſh in the Sea: and ſome tells us, that ſhe loves ſhell-fiſh, the Crab-fiſh eſpecially very much; this is her prey: *from thence ſhe ſeeks her prey*, whither moving in the air, or upon the land, or in the water; ſhe ſeeks her prey where-ever 'tis to be had, and ſhe will have it if it be to be had above ground, yea, if it be to be had in the water.

Hence note;

Hunger makes active.

We ſay hunger breaks thorough ſtone-walls or ſtrong-holds. Whither will not the Eagle dig to ſatisfie her appetite? I need not ſtay upon the general truth; I would only adde this, it is certainly ſo in ſpirituals. Soul hunger, our hunger after righteouſneſs will make us active. Thoſe Eagles, the Saints, having a ſtrong appetite to the things of God, will dig for their ſatisfaction, they will ſeek after food for their ſouls till they are ſatisfied. Sometimes poſſibly there is a glut of food, and then they will ſcarcely look after it; but if once they are pinched with famine, then they look after food. That of the Prophet (*Amos* 8. 11.) anſwers

anſwers this of the Text, *I* (ſaith the Lord) *will ſend a famine among you: not a famine of bread, but of hearing the Word of the Lord.* And what then? *Why then they ſhall wander from ſea to ſea; and from the North even to the Eaſt, they ſhall run to and fro to ſeek the Word of the Lord, and ſhall not find it.* The Eagle here ſeeks her prey & gets it; but they ſhall ſeek the Word of the Lord, and not have it, becauſe they were unthankful for it, and unprofitable under it, when they had it. 'Tis a ſad hunger to be pincht with the want of the word, which is ſpiritual food; but that's a bleſſed hunger which is not from want of, but from a true and ſtrong deſire after the Word or ſpiritual food. True believers, abiding in a right frame, have a great deſire and hunger after ſpiritual food, even when there is greateſt plenty of it; when there is (as we ſay) a glut of it, they are not glutted with it; the more they are ſatisfied with it, the more they would have of it; their appetites and ſatisfaction are interchangable; they are hungry, yet ſatisfied; they are ſatisfied, yet hungry; and therefore they are always ſeeking their ſpiritual prey. It is a ſore judgment when they that have had much of this ſpiritual food, and have not had a hunger after it, are cut ſhort and deprived of it. The Lord often lets thoſe hunger after it in want, who have not hungred after it in enjoyment.

As the Eagle hath an eager appetite, a ſharp ſtomack; ſo an excellent eye, a ſharp ſight, as it followeth.

Her eyes behold afar off.

To behold or ſee, is the work of the eye, and to behold afar off, is the excellency of the eye in that work. The Eagle ſeeks after her prey, and *her eyes behold afar off.* Some render *which her eyes behold afar off*, that's a good reading; the conjunctive particle *and* is not in the Original Text, and therefore we may ſupply it by the relative (which) as well as by the conjunction (and) Naturaliſts tell us, that the Eagle hath ſo ſharp a ſight, that when ſhe is mounted quite out of our ſight, out of the ſight of any man, and is as it were in the clouds, that even then ſhe doth perfectly behold her prey, and that is afar off indeed; even at that diſtance ſhe beholds the Hare in the buſh, and the fiſh in the water. There are almoſt incredible things related, as to the accuteneſs of the Eagles ſight; and the reaſon given by ſome of her

her quicksightedness, is this in nature, because her eye lieth very deep in her head, and so hath a great advantage in seeing, the light being the more compassed by, and the rayes the more strongly gathered into her eye. I shall not discuss the validity of this reason, all agreeing in the thing, that the Eagle sees very exactly and afar off: And as she hath a very clear, so a very strong sight, so strong that she can steadily behold the Sun shining in its strength (as it was toucht before) those beams which blind us, and oppress our eyes, are pleasing to hers. It hath been a torture which some Tyrants have used, to hold open a mans eye directly to the Sun-beams, and so blind him, and quite extinguish the sight of his eye. Now that which blinds us, and puts out our eyes is pleasant, delightful, and as some express it, healing and refreshing to the eyes of the Eagle: and hence 'tis said of her, that she tries her young ones, whether they be of a right breed or no, in this manner; she holds them up to the Sun, and if they can bear the beams of the Sun with open eyes, they are right, otherwise spurious. The Eagle is so sharp-sighted, that, *An Eagles eye* is the proverb for *a sharp sight. Her eyes behold afar off.* Not in the sense we find the phrase used (*Psal.* 138. 6.) where it is said, *Though the Lord be high, yet hath he respect unto the lowly, but the proud he knoweth afar off*, that is, he regards them not. We put a word of that significancy in the Meeter, *He contemning, knows them afar off*, that is, as persons that he cannot abide to have near him. The proud and lowly are alike near in place to God, yet not in respect. But of that only by the way. The Eagles beholding things afar off, is not (I say) like the Lords beholding persons afar off; those things which are afar off, in place from the Eagle, she sees them as if they were at hand: Thus she beholdeth afar off.

Phœbæa dubios explorat lampede fatus. Silius Ital.

Hence, Observe;

God hath given more excellent senses to some sensitive creatures than to others of that kind, yea, than to those of a higher kind, the rational.

Not only doth the Eagle exceed other fowls of the air, but all the men on earth in eye-sight. And as an Eagle hath a natural eye-sight beyond man; so a godly man hath a spiritual eye-sight beyond all other men, the eye-sight of faith, by which he sees not only things afar off, but things invisible, yea, him that is invisible,

visible, as *Moses* did (*Heb.* 11. 27.) A believer hath an Eagles eye; his eyes, as hers, *behold afar off.*

Vers. 30. *Her young ones also suck up blood, and where the slain are, there is she.*

This verse holds out the sixt property of the Eagle; what kind of food she and her young ones live upon is here exprest.

Her young ones.

Or *her putters forth.* By which we are to understand such young ones as are ready to put forth feathers, but cannot yet fly abroad to shift for themselves; or they are so called, because young ones are put forth of the eggs. What do they? *they suck* up blood. The word notes a very *greedy sucking*, it is a double word, & so implies, as it were, a double drinking, a drinking with such hast, that they are ready to choak; and so Master *Broughton* translates it expressly, *Her young ones near choak swallowing blood*, they swallow it so greedily that they are ready to choak themselves with it; that's a good reading. The *Septuagint*, say *her young ones are sprinkled with blood*, as they that feed upon raw flesh, especially when newly killed or torn, are speckl'd or sprinkled with blood: *Her young ones are rolled or wallowed in blood*, saith another. All readings shew what provision she makes for her young ones while under her keeping, and how they keep themselves when gone off from her hand; she brings up her young ones to her own trade, feeding them with flesh, and acquainting them with the sweet of blood; she and her young ones are all of a diet. 'Tis said of the Eagle, that she never drinks water, nor is at all thirsty; but both she and *her young ones suck up blood.*

אפרוחים *pulli avium à flore, quod efflorescunt, & emergunt ex ovo.* Merc.

Φυρονται. *conspergunturr* Sept. *volutantur.* August.

Hence note;

What young ones are used to, that they will afterwards follow.

Young Eagles are used to blood in the nest, and therefore delight in blood all their days afterwards (*Prov.* 22. 6.) *Train up a Child in the way he should go, and when he is old he will not depart from it.* If a Child be trained up in a good way, he will not depart from it when he is old; 'tis usually so, or probably it will be so. Though the golden youth-age, of some hath ended in a leaden old age, yet it is most probable, if a Child be bred up in a

Progenies, stimulante fame festinat ad illam.

a good way, he will hold it, and if in an ill way, he will hardly leave or be beaten out of it: Usually, such as the institution and instruction of youth is, such will their after-conversation be. *Her young ones also suck up blood, and,* as it follows,

Quam primum rupte prædam gustaverit ovo. Juven. *Satyr.* 14.

Where the slain are, there is she.

This shews us yet more fully, what the Eagle lives upon. *Where carcasses be, resort they,* saith Mr. *Broughton.* Some interpret the Text, not of bodies slain, but of bodies to be slain; where battels are to be fought, thither the Eagle resorts. Natural Historians tell us, Eagles will presage or smell a battel; some say, seven dayes before 'tis fought, others three, at least two; so that not only where the carcasses are, but are like to be, thither the Eagles gather. Yet some contend very much, that there is a sort or race of Eagles so noble, that they will not feed upon a dead carcass, but live upon herbs; but that most Eagles feed upon bodies slain, none deny. This Scripture of *Job* is alluded to by Christ himself (*Mat.* 24. 28. *Luke* 17. 37.) and both upon the same accounts, the destruction of *Jerusalem*, the glorious coming of Christ, and the end of the world. In *Matthew* he saith, *Wheresoever the carcass is, there will the Eagles be gathered together:* And in *Luke, Wheresoever the body is, thither will the Eagles be gathered together.* St. *Matthew* saith, *Where the carcass is,* and St. *Luke* saith, *Where the body is.* There are various interpretations of these two Scriptures, both quoted (as is generally conceived) from the Text under hand. Some expound them only of the destruction of the *Jews* by the *Romans*, and give the sense thus; That whereas Christ had foretold the destruction of the *Jewish* State and Temple by the *Romans*, and that it should fall upon all places, even at once like lightning, so that it would be in vain for them to run from one City or Country to another, in hope to avoid the vengeance, because wheresoever the *Jews* should be, or whithersoever they should retire to hide and save themselves, thither would the *Romans* Armies come (whose Ensign was the Eagle) and finding them out, slay and destroy them. As if the Lord Christ had said, This threatned desolation, will be universal and unavoidable; where ever any *Jews* are, there the *Romans* will be. Thus the whole body of the *Jewish* Nation is compared to a carcass or body, and the *Romans* to Eagles. That an-

חללים *Non pro occisis sed mox occidendis accipio.* Bold.

Ælian. l. 14. c. 13.

Unaquæ Jovis appellatur carnes non attingit, sed ad usum ei herbu satis est. Ælian. Aristot.

Dr. Hammond

ancient Prophecy (*Deut.* 28. 49.) may be applicable to this final destruction of the *Jewish* Nation; *The Lord shall bring a Nation against thee from far, from the end of the earth (as swift) as the Eagle flyeth, a Nation whose tongue thou shalt not understand.*

But though it be both very probable in it self, and very suitable to the words of Christ in St. *Matthew*, that the destruction which the *Roman* Eagles brought upon the body of the *Jewish* Nation, is there implyed; yet Christ speaking of his own coming to judge the world (as well as of the *Romans* to destroy the *Jews*) there is (I conceive) more in it than that, when Christ saith, *Wheresoever the carcass is, there will the Eagles be gathered together.* And why may we not say, that Christ compares himself to the carcass or body, and believers to the Eagles, who shall resort and be gathered to him wheresoever he shall appear? Taking the words in this latter sense.

Some expound them of true believers gathering to Christ, as the carcase or body, every day by faith. One of the Ancients saith, when Christ being laid in the grave, was first resorted to by *Mary*, the wife of *Cleophas*, and *Mary Magdalen*, and *Mary* the Mother of our Lord, and by the Apostles, then were the Eagles gathered about the carcass: And ever since Christ arose from the dead, believers have gathered together about him, and fed upon him as crucified, or as that blessed carcass who procured life for them by his death; wheresoever *Christ crucified* is preached, thither true believers gather, and many who believe not are added to the Church.

Euthymius. Theophilactus. Ambrosius.

Again, others expound it of the Saints gathering to Christ at the last day. Our late Annotators dealing with these words, as reported (*Luk.* 17. 37.) say, that by the flight of the Eagle is signified the sudden assembling of the Saints unto Christ coming unto judgement, answerable to that of the Apostle, 1 *Cor.* 15. 52. as also to that, 1 *Thes.* 4. 17.

Now though according to this allegorical interpretation of the Texts in St. *Matthew* and *Luke*, Christ is the carcass, and believers the Eagles; yet I shall close my interpretation of this Text in *Job*, to which both the Evangelists allude, by shewing that in other Scriptures, such things are spoken of Christ himself, as hold out a likeness between him and the Eagle, in many respects

First, As the Eagle is the royal bird, the Princess or Queen

of birds, so Jesus Christ is *the Prince of the Kings of the earth* (*Rev.* 1. 5.) And again (*Rev.* 19. 16.) *King of Kings, and Lord of Lords.* As the Eagle among birds, so Christ among both men and Angels, hath the preheminence.

Secondly, As the Eagle mounts up, so also did Jesus Christ (*Psal.* 68. 18.) *Thou hast ascended on high*; yea, so high hath Christ ascended, that the Eagle cannot follow him: The Heaven to which natural Eagles mount, is (as I may say) but a pavement to that which Jesus Christ ascended to; Christ had a high flight, he mounted up to the heaven of heavens, far above all visible heavens (*Eph.* 4. 10.) he is made higher than the Heavens (*Heb.* 7. 26.)

Thirdly, Hath the Eagle a piercing eye? so hath Jesus Christ; he (not only from the height of the clouds, whither the Eagle mounts, but) from the highest heavens, can look into the secret of every mans heart, even into the hell of a bad mans heart, and see what's doing there, what's lying there. It was said of Christ while on earth (*John* 2. 25.) *He needed not that any should testifie of man, for he knew what was in man*; and still he looks quite through man, through the wisest, closest, and most reserved among the sons of men. *All things are naked and open before the eyes of him* (this Eagle) *with whom we have to do*; *his eyes behold afar off.*

Fourthly, Historians tell us, the Eagle fights or wars with Dragons and Serpents, and overcomes them. Jesus Christ, this Eagle, hath fought with that great dragon the devil, and bruised the head of the Serpent (*Gen.* 3. 15.)

Fifthly, The Eagle is very tender and careful of her young ones. Now, *as an Eagle* (saith *Moses*, *Deut.* 32. 11, 12.) *stirreth up her nest* (that is, those in her nest) *fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord alone did lead him, and there was no strange God with him. God bare the* Israelites *on Eagles wings* (out of *Egypt*) *and brought them to himself* (*Exod.* 19. 5.) that is, he brought them speedily and safely, and so he bore them all the years of their journeying in the wilderness. The Eagle beareth her young ones upon her wings, that they may be safe (she must be hurt before her young ones can, while she bears them there.) Thus Christ bears his people on his wings, yea, in his bosome, *The eternal God is their refuge, and underneath are the everlasting Arms* (*Deut.* 33. 27.)

Sixthly, Naturalists tell us, the Eagle gives her young ones of her own blood, when she cannot get other blood for them to drink or suck. This is most true of Christ; he suffered himself to be wounded for us; his hands and feet, yea, his very heart was pierced, that we might have his blood to drink in believing. *My blood* (saith he, *Joh.* 6.) *is drink indeed.* Ælian. l. 14. cap. 14.

Seventhly, The Eagle is long lived. The Greek expresseth her by a word signifying longevity; and some give the reason, not only from the excellent temperament and constitution of her body, but also because she lives in such pure air, free from ill vapours and noisom smells. Jesus Christ is not only long lived, but he lives for ever, he was from everlasting, and will be to everlasting, he is *the King eternal* (1 Tim. 1. 17.) *the eternal father*, (*Isa.* 9. 6.) *Aquila vocatur Αετὸς propter longævitatem: vivit annos centum.* Epiphan.

Thus we see how Christ is like the Eagle, in these seven particulars; I shall shew seven more, wherein true Christians also are like the Eagle.

First, Doth the Eagle flie high? so do they by the wings of faith; *They mount up* (saith the Prophet, *Isa.* 40. 31.) *with wings as the Eagle.*

Secondly, Hath the Eagle a clear sight? doth she see far off? so Saints by faith can see far off (*Isa.* 33. 17.) *Their eyes see the King in his beauty, they behold the Land that is very far off.* Which Scripture, though it be properly and litterally meant of beholding King *Hezekiah* in his earthly glory, yet it is much more verified of a believers seeing his King, the Lord Jesus Christ in his heavenly glory, and of his beholding Heaven, which may well be called the Land of *farness and distances*, or (as we translate) *The Land very far off. Stephen* the Protomartyr, had a clear intellectual spiritual eye, when he said (*Acts* 7. 56.) *Behold, I see the heavens opened, and the Son of man standing on the right hand of God.* Believers have a clear Eagle-eye here, and they shall have a much clearer eye hereafter, when they shall see Christ as he is (1 *John* 3. 2.) All Saints will be more than eagle-eyed in glory.

Thirdly, Doth the Eagle dwell on a rock? so doth every true believer (*Isa.* 33. 16.) *His place of defence shall be the munitions of rocks*; *bread shall be given him, his water shall be sure.* The Apostle tells us who the rock is (1 *Cor.* 10. 4.) *The rock which followed them was Christ.*

Fourthly, Doth the Eagle renew her strength? So do believers when any oldness is coming upon the new creature (as it doth sometimes) then they renew their strength by looking to Jesus Christ, who is at once their righteousness and their strength: *He satisfieth their mouth with good things, so that their youth is renewed as the Eagles* (*Psal.* 103. 5.) As the Lord often brings his people low by bodily sickness and weakness, and then renews their natural health and strength: So when there are decays and declinings upon their souls, he renews their spiritual health and strength (*Isa.* 40. 31.) *They that wait upon the Lord shall renew their strength*, and then (as was said before) *they shall mount up with wings as Eagles*. The Eagles youth is renewed by the growth and succession of new feathers (of the same kind) in the place of the old; but a believer reneweth his youth or strength, by casting off gradually the remainders of the old man which is corrupt, and by putting on more of the new man (who is quite of another kind) *created after God in righteousness and true holiness* (*Eph.* 4. 24.)

Fifthly, Can the Eagle look fully upon the Sun? Surely believers have not only as clear, but as strong a sight as the Eagle, they can look upon Jesus Christ the Son of righteousness with open face. For as this Son of righteousness hath said, *behold me, behold me* (Isa. 65. 1.) and again, *Look to me and be ye saved, all the ends of the earth* (Isa. 45. 22.) that is, all ye that dwell on earth, even to the ends of it; so he gives a power, or a spiritual eye to behold and look upon him; and that beholding or looking is a healing to them, as the beholding of the Sun is to the natural eye of the Eagle (*Mal.* 4. 2.) *To them that fear my name shall the Son of righteousness arise with healing in his wings.*

Sixthly, Do Eagles suck blood both young and old? so do believers. The first living of the new creature is upon blood; every godly man drinks the blood of Jesus Christ by faith, as offered to him, both in the promises and in the Ordinances of the Gospel. A believer could not live a moment, nor have any subsistence in grace, if he had not (as the Eagle) blood to suck in and drink. A godly man is nourished, by a believing contemplation upon the sufferings of Christ, and the effusion of his blood.

Seventhly, Doth the Eagle feed upon the slain? so believers feed upon Christ as slain. Christ by his death is become our food to

to eternal life, (*Joh.* 6. 51, 53.) Though the raised and glorified body of Christ be entred into the full possession of a divine and eternal life, and though we by faith look to Jesus Christ, not according to the flesh, nor as dead, but as living and sitting for ever at the right hand of the Father, there making intercession for us; yet we must look to him as entring into the holy place *by the sacrifice of himself*, and with his own blood, *not with the blood of others* (*Heb.* 9. 24, 25, 26.) The Apostle told the *Corinthians*, *I determined to know nothing among you, but Jesus Christ and him crucified*; that is, so to know him as to feed upon him my self, and so to make him known to you, that you might feed upon him also.

Further, It is considerable, that as believers in Scripture are compared to Eagles, and the Lord is said to have born the old Church of the *Jews* upon Eagles wings; so under the Gospel Eagles wings are said to have been given to the Christian Church, whereupon she was born out of the reach of danger (*Rev.* 12. 13, 15.) *And when the Dragon saw that he was cast to the earth, he persecuted the woman that brought forth the man-child. And to the woman were given two wings of a great Eagle, that she might flie into the Wilderness*, (that is, convenient and sufficient means to further her flight and retirement) *into her place* (wheresoever it is) *where she is nourished for a time, and times, and half a time, from the face of the serpent.* All the means of the Churches escape from danger are shadowed by *two wings*; not but that God hath more means than two, by which his providence works and procures the safety of the Church; but, because it had been improper, speaking of her flight, to express more wings than two: For *the Seraphims*, which are described, having *each one six wings* (*Isa.* 6. 2.) yet two of them only were put to that use of flying. And these two wings given the Church, are said to be the two wings *of an Eagle*, because among all the winged tribes, Eagles are strongest and swiftest of wing; they can fly fastest, and they can fly furthest, as in height, so in length. Nor are the wings given the Church, barely called the wings of an Eagle, but of a great Eagle, implying not only the best kind of wings, but the best wings of that kind; not only the wings of an Eagle, but of a great Eagle. By all which is meant, the wise and tender care of God over his Church in times of greatest

greatest danger, when the Dragon become a Serpent, or the Serpentine Dragon seeks most to annoy her.

Thus far the Lord hath been interrogating *Job*, not only about the inanimate creatures, the Heavens, the Air, the Sea, the Earth, but also about several Animals; in the least of which, because they not only have a being, but life, sense and motion, more of the power, wisdom and goodness of God shines forth, than in the greatest of the former. And all the questions proposed to *Job* in these two Chapters have (as hath been hinted heretofore, and should be constantly minded) this general scope to convince (as then *Job*, so now) all men, both of their own nothingness, and of the all-sufficiency, wisdom, care and power of God, who hath so wisely made, and doth so wisely dispose of all the creatures which he hath made. And therefore, man who hath received more from God than they all, and of whom God is more tender than of them all, should submit to the dispose of God in all things without disputing about, much more without murmuring at, or complaining of his dispensations in one kind or other.

The Lord (though he had done much in the way of interrogating) hath not yet done interrogating *Job* concerning the works of his hands. Nevertheless, before he proceeded any further, to enquire of him about the creatures, he saw it fit to feel his pulse a little, by a close application of what he had already said, mingled with high language and cutting reproofs, thereby to try what effect this forepassed discourse had wrought upon him, or whether he were come to a more humble and submitting frame than before, as will appear in opening the former part of the *Chapter* following.

JOB

JOB Chap. 40. Vers. 1, 2.

1. *Moreover, the Lord answered* Job, *and said,*
2. *Shall he that contendeth with the Almighty, instruct him? he that reproveth God, let him answer it.*

IN the two former Chapters we have heard what the Lord said to *Job* out of the Whirlwind, with what questions he apposed him about the works of Creation and Providence: To all or any of which *Job* being unable to make Answer, especially to give a present and perfect Answer, the Lord (it seems) gave him some little respite to recollect himself, in expectation of his Answer; but finding him silent, proceeds in this Chapter, to urge him yet further upon the whole matter, for an Answer; yea, the Lord having said all this to him, sets it home upon him with this sharp reprehension.

Moreover, the Lord answered Job, *and said, shall he,* &c.

As if he had said, O Job, *hadst thou diligently considered my work of Creation in making, and my work of Providence in governing this whole world, even the motions of the least and most inferiour Creatures therein contained; surely thou hadst never ventured to think what thou hast uttered, and now thou canst not but see how unduly thou hast complained of my proceedings with thee; nor canst thou be unconvinced how unable thou art to enter into the secrets of my Counsel, for as much as the causes of many lesser and common things in the world are secrets unto thee, and such as exceed the reach of thy understanding.* Thus we may conceive the Lord at once speaking to, and severely reprehending *Job*, in the words which follow.

Verse 2.

Verse 2. *Shall he that contendeth with the Almighty instruct him?*

Shall he, or *can he*, surely he shall not, surely he cannot. There are several readings of this former part of the verse; I shall only name four, and then come to the explication of the words as they lie in our Translation.

Rabbi David. First, The words are rendered thus, *Is it wisdom or learning to contend with the Almighty?* This reading puts the latter words first. Is it wisdom or instruction, or is that man well instructed, or well in his wits, who contends with the Almighty? The sense of that reading is plain, and the improvement of it might be very useful: for indeed these two are utterly repugnant and contrariant, *To contend with God, and to be wise; to contend with God, and to shew our selves well taught.* That man hath not received instruction either by or about divine correction, who matters or quarrels at God correcting him: For how wise soever he is in his own eyes, he shews himself a very fool, at least, as to that point or attempt, very foolish. So then 'tis a great truth which this reading holds forth, *Is it wisdom, is it learning, to contend with the Almighty?* Whosoever doth so, errs in doing so, and will at last both see and feel his errour by sad experiences.

Non est, ille eruditus, neque bene obsequens divinæ disciplinæ, qui deo castiganti obstrepit & litem intendit. Vatabl.

Secondly thus, *Should he be instructed who contends with the Almighty?* This Translation may have a double interpretation. First, Surely *that man deserves not to be instructed, but corrected, who contends with the Almighty; he deserves not to be taught, but to be punished.* Should he be taught that contends with the Almighty? Doubtless onely, as *Gideon* taught the men of *Succoth*, (Judg. 8. 16.) *with briars and thorns of the wilderness*; that is, with severest chastisements. Secondly, *Should he be instructed, that contends with the Almighty?* That is, is a learner a competent match for God? is one that needs instruction and teaching, fit to take up the bucklers and enter the field of dispute with God? He had need to be a Master, not a Scholar; a Teacher, not a Learner, that undertakes to deal with God. That man had need be skilled and well furnished, he had need be (as we speak) his Crafts-master (and all little enough, yea all too little) who contends with the Almighty.

Thirdly,

Thirdly, The word which we render to *instruct*, signifies also to correct: taking it so, the Text is thus rendred, *Shall he contend with the Almighty, whom he corrects*; or, *Shall a man corrected by or under the correcting hand of the Almighty, contend with him?* Shall any give God words for his blows, or expostulate the matter with him? No man may (with such a spirit) say unto God, *What dost thou?* whatsoever he suffers; nor may any man be displeased with what God doth, whatsoever he is pleased to do either with himself or others.

Numquid contendet cum omnipotente, quem ille castigat? Lavat.

Lastly (which was hinted in the second) *Doth not contending with the Almighty* deserve chastening? Certainly it doth; or, *Is not chastening due to contending* (that is, to contenders) *with God?* Doubtless it is. He that will contend with God, though but in words, is worthy of no answer nor satisfaction but in blows. Every one of these Translations hath a fairness in it, as also with the Hebrew Text; but I shall insist upon our own reading only, and give you some few notes from that.

Nonne contentioni cum deo castigatio, ut ple, debetur?

Shall he that contendeth with the Almighty, instruct him?

There is a twofold contending.

First, By force and strength of arm, or strength of arms. We cannot suppose the Lord speaking here of such a Contention. There were a sort of robustious men, Giants, of old, called *fighters with God*; and many profane Atheists have blasphemously set themselves against heaven, as if they would pull God from his Throne. Such as these are not the Contenders with God here intended; *Job* was far from being a man of that spirit.

Θεόμαχοι.

Secondly, There is a contending with God by force of Argument, or by reasonings. This I conceive is here meant; *Job* was often found in these contendings with God. But shall any think to *logick* it with God? to enter a dispute with God? to argue with or reply upon him, as the Apostle speaks (*Rom.* 9. 20.) *O man, who art thou that replies against God?* Arguing and replying are a kind of contending, and this is of two sorts;

Qui offert se disputaturum cum eo. Aqu.

First, With the Word of God, declaring what God would have us do, or what God would have us believe. Thus many contend with God, even as many as submit not to his Word. This is a common quarrel, whether the Word of God or mans will shall stand, whether the Law of God or the lusts of men shall

carry it, and bear the ſway. The Apoſtle is expreſs in it (*Rom.* 8. 7,8.) *The carnal mind is enmity againſt God*; and if ſo, then it contendeth with God, for enmity will be contending; and what kind of contending is there meant, appears in the next words, *it is not ſubject to the law of God, neither indeed can be.* Every natural man, till ſubdued and conquered by grace, is contending with the Word of God; he ſubmits not to what God would have him do, nor to what God would have him believe; he will not form either his faith or his life as God would have him. Infinite are the Contentions of man with God in this notion; but neither is this the contending here aimed at, and I would ſpeak to no more than is directly to the ſcope of the Text. Therefore

Secondly, There is a contending with the works of God, or with what God himſelf hath done or is doing. Thus alſo there are many Contenders with God in the world, and this is the Contention here ſpoken of; a Contention about the works of God, what God either hath done or is doing. All the debate which *Job* had with God, was about his dealings with him. God had laid him low, and ſtript him naked; God had broken his eſtate, and filled his body full of ſores and pains; God had wounded his ſpirit, and filled his ſoul with gall and wormwood; God had with-drawn himſelf or his comforts from him, and his friends were againſt him, or at beſt, but miſerable comforters were they all: Now though he was a patient man, yet under theſe preſſures he often broke out into impatient ſpeeches. Thus *Job* contended with the Almighty, *Moreover the Lord anſwered* Job, *and ſaid*; *ſhall he that contendeth with the Almighty* (about what he is doing)

Inſtruct him?

Shall he have the better of him, and be able to teach him, or put him in a better way than he is in? Shall he give God the rule, the law how to guide the world more equally in general, or him in particular. Whether the Contention lieth about the providence of God to the whole world, or any Nation, family, or perſon, it comes under the ſame queſtion, *Shall he that contendeth with the Almighty inſtruct him?* That is, Can he direct God to do and order things better, or put them into a righter or more equitable courſe than they are diſpoſed in? No, he cannot. *Who is the pleader* (ſaith Mr. *Broughton*) *that will inſtruct the Omnipotent?* let

let him come forth and try his skill. Thus the Lord (yet in a tender and fatherly way) derides the folly of *Job*, who would needs attempt (upon the matter) to teach him who is perfect in knowledge, and to over-rule his decrees and determinations, who is not only, *The Lord Chief Juſtice of all the World, but Juſtice it ſelf, and the ſole rule of it. Shall he that contendeth with the Almighty inſtruct him?*

Hence obſerve;

First, *There is a ſpirit in man, in weak ſinful man, ready to contend with the Almighty God.*

The queſtion in the Text may be reſolved into this poſition, *There are Contenders with God.* There are Contenders with the Word of God (as was ſhewed before) There are Contenders alſo with the Works of God, or with God about his Works, as I ſhall ſhew further now; and this will ſoon appear, if we do but compare the 4th *verſe* of the 51th *Pſalme*, with the 4th *verſe* of *Rom.* 3. In the Pſalme *David* made Confeſſion of his ſin, of that ſpecial enormous ſin Adultery, with the Murder that followed it. *Againſt thee onely have I ſinned, and done this evil in thy ſight, that thou mighteſt be juſtified when thou ſpeakeſt, and clear when thou judgeſt.* As if *David* had ſaid, *I humbly confeſſe my ſin, my adultery and my murder; that whenſoever the Lord ſhall bring any chaſtiſement upon my perſon or upon my family, whenever he ſhall afflict me or mine greatly, he may be juſtified in ſo doing; or that all the world may ſee that God had great reaſon to correct me, and* ſo juſtifie him in it. For ſome poſſibly may ſay, with wonder, at the hearing of it, *What! the Lord correct* David? *ſuch a man as* David? *ſo holy a man as* David? *ſo juſt and upright a man as* David? *Yes, and the Lord is juſt in doing it*; and David *confeſſed his ſin*; *that God might be juſtified when he ſhould ſpeak terrible things, and be cleared when he ſhould judge, that is correct and afflict him terribly*; as the word is uſed (1 *Cor.* 11. 31.) *If we would judge our ſelves, we ſhould not be judged*, that is, we ſhould not be chaſtened, as 'tis expounded (*verſ.* 32.) *When we are judged* (ſaith the Apoſtle there) *we are chaſtened of the Lord, that we ſhould not be condemned with the world.* Now thoſe words ſpoken by *David*, are applied by the Apoſtle (*Rom.* 3. 4) to vindicate the honour of God againſt all aſperſions whatſoever, in his proceeding

with man; *Let God be true, and every man a liar, as it is written; that thou mightest be justified in thy sayings, and mightest overcome when thou art judged.* In the Psalme the words are active, *That thou mayest be clear when thou judgest.* But St. *Paul* following, as I remember, the Septuagint, renders them passively, *That thou mayest overcome when thou art judged.* As if he had said, Some take upon them to judge God (they who judge him, contend with him) that is, they judge and passe sentence upon his works; now (saith the Apostle) *Let God be true, and every man a liar, that thou mightest be justified in thy sayings, and mightest overcome when thou art judged*; that is, *that all men may see and say thou art righteous, though thou afflictest the godly (for they sin) and though thou condemnest the wicked, for they sin and repent not of their sins.*

These two Scriptures considered either apart, or compared together (besides many more which might be called into this service) are a clear proof that there are Contenders with God about his works. Yet possibly some may say, surely there are none to be found so bold and presumptuous; What contend with God?

I answer, First, There are some who do it very openly, avowedly, and with a bare face; they stick not to speak their dis-satisfaction concerning the works of God, and belch out blasphemy against what he hath done, or is doing in the world. Such doubtlesse were they, of whom it is said (*Isa.* 8. 21.) *They shall passe through it hardly bestead and hungry; and it shall come to passe, that when they be hungry, they shall fret themselves, and curse their King and their God, and look upward*; not in faith and patience, as they who in such extremities call earnestly and humbly upon God, but in passion and vexation, as they who wickedly curse God, and depart from him. Such also are they spoken of (*Rev.* 16. 9.) who being *scorched with great heat at the pouring out of the fourth vial upon the Sun, blasphemed the Name of God, who had power over those plagues, and repented not, to give him glory.*

Secondly, I answer, There are many who do this secretly, or within their teeth; they bite in their words, yet 'tis the language of their hearts in tumultuating thoughts, arising and working there about the works of God: and thus a good man, a *Job* (who was a good man of the first form) may be found contending with the works of God. Any discontent with the works of God, is a degree of contending with God about them. Any secret rising of heart against what God doth, is, in this sence, a striving with God; yea our being not fully pleased and satisfied with what God doth, is in some sense a contending with God: And if all this be to contend with God, how many are there that contend with God? and who almost is there that doth not? Who can say in this thing, my heart is clean? Who can say, but at one time or other, he hath contended with God. Remember, when we would have things after our mind and mode, when we are not free to comply with the will of God, this is to contend with God. There are two Cases, as to the common state of the world, in which the hearts even of good men, are very apt to rise against the work of God.

First, When they see the wicked prosper, and carry all before them in the world; then they are ready to say, Why doth God suffer this? *Jeremiah* had much adoe to keep his heart from contending with God in this case (*Jer.* 12. 1.) And *David* could hardly keep his from it (*Psal.* 73. 2, 3.) *As for me, my feet were almost gone, my steps had well nigh slipt; for I was envious at the foolish, when I saw the prosperity of the wicked.* And for this he befooled himself (*vers.* 22.) *So foolish was I, and ignorant; I was as a beast before thee.* Thus *David* was, and many more have been offended at the work of God, in giving good to bad men; and that's the first Case.

Secondly, When good men are vexed, oppressed, and trodden under feet, as mire in the streets; what risings of heart, and what unsatisfiedness of spirit is there in many good men! In both these Cases there is much contending with God, though in both, our hearts (upon many accounts) should acquiesce and rest in the will of God; who, in the former, doth not declare himself a friend to evil men; nor doth he in the latter, declare himself an enemy to those who are good.

But seeing there is a spirit in man, even to contend with God; let us watch our selves in this thing, that such thoughts rise not: or let us carefully suppress them as soon as they are risen. It is good for us, and our duty, to keep down the Contendings of our hearts with men; for we are very apt to be out with one another. 'Tis sad to see breaches, the fruit of heart-burnings, between man and man. But much more should we keep down those contendings, yea quench the first sparkes which may kindle heart-burnings

ings about the works of God, for they may soon come to be Contendings with him. For the close of this point, take these four Considerations, which may move all sorts of men to watch their hearts against Contendings with God, whether as to his dealings in the world, or with themselves.

First, Remember, *Whatsoever the Lord doth, he may do*; for he is an absolutely sovereign Lord, and therefore not to be contended with about any thing he doth, because no way accountable for any thing he doth, as hath been shewed upon several occasions offered in opening this Book. He is Lord of our being, and *hath given to all life, breath, and all things*, as the Apostle told the superstitious *Athenians* (*Acts* 17. 25.) and may not he do what he will to all beings, in whom all have their being; and who hath given all things to all which concern that being? He is our Maker, *and hath not the potter power over the clay, to do what he will with it*? Hath not the Creator power over the creature, to dispose of it as he pleaseth? (*Isa.* 45. 9.) *Let the potsheard strive with the potsheards of the earth.* If any will be striving, let them strive with their like; potsheards with potsheards, not potsheards with the potter, to whom they are so unlike. The Lord used no other argument but this to quiet all (*Psal.* 46. 10.) *Be still, and know that I am God*; remember that, and you will either not begin, or quickly have done contending with God: Yet in that Psalm the Lord is represented making most dreadful work, *Come, behold the works of the Lord, what desolations he hath made on the earth.* Though God make that which was as a garden, to become a desolate wilderness, yet contend not with him; be still, and know that he is God.

Secondly, Remember *whatsoever work the Lord makes in the world, it is all righteous work*; there is nothing amiss in it. *He is a rock* (said *Moses*, Deut. 32. 4.) *His work is perfect, for all his wayes are judgements* (not as judgements are opposed to mercies, but to injustice, as it followeth in that verse) *a God of truth, and without iniquity, just and right is he.* To this *David* gives witness (*Psal.* 145. 17.) *The Lord is righteous in all his wayes, and holy in all his works.* Not only is he righteous and holy in this and that way or work, but in all his wayes and works; in wayes of judgement as well as in wayes of mercy, in wayes of destruction as well as in wayes of salvation. He is righteous in pulling down

down as well as in building up, in rooting up as well as in planting. Now if there be a righteousness in all the wayes and works of God, who shall contend with him about any of his wayes or works?

Thirdly, *All the works of God have an infinite wisdom in them*; they are done wisely, even in exactest wisdom; and shall we fools contend with him, who is not onely a wise God, but *the God onely wise* (Rom. 16. 27.) and all whose works are done in, and according to the *Idea* or platforme of his own infinite and eternal wisdom. *The foolishness of God* (saith the Apostle, 1 *Cor.* 1. 25.) *is wiser than men*; that is, the wisest men are meer fools to God; or that work of God, which some men call foolishness, is infinitely more wisely done, than the wisest work that the wisest men in the world ever did, or can do, with all their wisdome.

Fourthly, Let all that fear and love God, especially, take heed of contending with God about any of his works; for God is good to all such in all his works, and all his works are good to such. Shall any contend with God about that which is for their own good? Not onely are those works of God good to such which are good in themselves, that is, which we call good, being *favourable providences*, and for our comfort and support in this world; but even those works of God which we call *cross providences*, or providences which bring the Crosse with them, are all good to such, even to all them *that love God*; *and are the called according to his purpose* (Rom. 8. 28.) Shall they contend with God about any thing, who hear and may be assured, that he hath an intendment of good to them in all things? (*Psal.* 73. 1.) *Truly God is good to Israel*; that is, though he afflicts them, and the Cup be very bitter which he gives them to drink, yet he is good to them. Or thus, Truly God, not the world (or though the world be not) is good to *Israel*. Once more, we may take the Psalmist thus, *Truly God is good to Israel*, not so (as to them) to the world, though (as it followeth in the Psalme) they enjoy never so much worldly good.

These Considerations may perswade all not to contend with God about his works, to which I shall adde onely this counsel. If the works of God are grievous to us at any time, let us go the right way to work in our Contendings with him. For I do not urge this

this point, as if we should sit still, and let *the Lord alone* (as he seemingly said to *Moses*, Exod. 32. 10.) when he dealeth our hard and grievous things to us. There is a contending with God by supplication and prayer, by mourning and humiliation; this becomes us when the works of God are hard, when they are breaking, desolating, scattering, and afflictive towards us. Take heed of discontent with providence, yet wrestle and contend earnestly with God by prayer, when providences go hard with you, or with the whole *Israel* of God. *Moses* in a holy manner assaulted God and contended with him in that case, and therefore the Lord said to him (in the place last mentioned) *Let me alone*, as we say to a man that contends and strives with us, *Let me alone*. *Moses* was contending with the Lord about that dispensation, but it was in a gracious way: and so may we, yea so must we. The Lord expects prayer in all such cases, which if it be (as it ought to be) earnest and fervent, is a striving, a contending with him, very pleasing and acceptable to him. When the providences of God were grievous to *Jacob*, and he feared they might be much more grievous to him, the Text saith he wrestled with *the Angel*; but how was that? the Prophet *Hosea* tells us (Chap. 12. 4.) it was by *weeping and making supplication*. The Apostle useth the same expression (*Rom.* 15. 30.) *I beseech you brethren, that you strive together with me in your prayers to God for me*; that is, let you and I set our shoulders to it, wrestling with God in the actings of faith for mercy. This is a dutiful contending with God, a blessed striving with God; Let us strive so, and we shall (as *Jacob* did) prevail with God, and obtain the blessing. We may warrantably and confidently venture upon this contention with God; as for any other, take heed of it, for hear it, why should we *meddle to our hurt*, as the King of *Israel* cautioned the King of *Judah*, when he would needs be contending with him (2 *Kings* 14. 10.) The Lord may contend with us, and he will when we give him cause; yet he hath assured his people that he will not contend for ever, nor be alwayes wroth (*Isa.* 57. 16.) But we must *humble our selves under his mighty hand alwayes* (as the Apostle directs, 1 *Pet.* 5. 6.) and not contend with him at all, unless in the sense and way last opened. It is as much our duty to let God do what he will, what he pleaseth with us, patiently, as to do readily whatsoever his will and pleasure is.

Secondly,

Secondly, In that the Text saith, *shall he that contendeth with the Almighty instruct him?*

Observe;

They who contend with God, or are discontent with the works of God, seem to themselves able to instruct and teach God.

That's the thing at the bottom which the Lord would convince *Job* of. Discontented persons seem to say unto God, they could put things into a better way, if they had the handling of them; or that they could model the government of the world more equally, if it were in their hands. Such is the pride and sinfulness, or the sinful pride of mans heart, that he thinks himself able to instruct God, and teach him to mend his work. Some have been so arrogant and presumptuous, as to say, they could have mended some things in the natural fabrick of the world, had they been the contrivers of it; and many have said, at least in their hearts (where the fool saith there is no God) that they could mend the providential fabrick or course of it. Beware of these presumptions. Remember, it is our duty to be instructed by God, to receive instruction from God. Wo to those who would give him instruction (*Job* 22. 22.) *Acquaint thy self now with him, and receive the law at his mouth*, that is, the rule of all thy actions, but do not give the law to him. No man hath more need of instruction than he who thinks he can give instruction to God. It is said proverbially, when we see an inferior, much more a smatterer in any Art or Science, offer to controule a perfect Artist; What, *A Sow or a Swine teach Minerva!* how much more may we say so of the most learned, that controule God or contend with him about his works! The works of God of every kind are so exact in every kind, that it is impossible to find any real defect or redundancy in them. To go about to mend them, is to marr them; to alter them, were to deface them. Those things which men call or count the blemishes of Gods works, are the true beauty of them; and what they contend with him about, is the commendation of them, and the glory of his workmanship. And as at last Jesus Christ will *Present* the whole body of believers, or the persons of all that believe, *to himself a glorious Church, not having spot or wrinkle, or any such thing* (*Eph.* 5. 27.) so he will at last represent the providences of God, or his

Sus minervam.

works of providence, both in the Church and all over the world, without spot or wrinkle, or any such thing. Only here will be the difference, the Church will be presented not having spot or wrinkle, or any such thing (she hath had her spots and wrinkles, and many such things) But the works of God shall then be represented, as never having had any spot or wrinkle, or any such thing; that is, then it shall be made appear, that they were always without spot or wrinkle, altogether just, righteous and perfect.

Further, From the whole sentence, in that here we have an intimation of mans contending with God, and presuming to instruct him, take these two inferences from it.

First;

There is much pride in the heart of man.

There would never be any contending with God, were there not much pride in the heart of man; *For* (Prov. 13. 10.) *only by pride cometh contention*: If so, then, where no pride is, there is no contention. There are indeed several other occasions of contention; some out of covetousness, others out of malice, contend with their neighbours, yet all may be resolved into this, the pride of mans heart; pride bears part with all the occasions and causes of contention. It should be matter of great humiliation to us, that our hearts are proud at all; but that they rise even to such a hight of pride as produceth contention, and trying Masteries (as it were) with God himself, how should that humble us. And if to contend with man, our equal, be a symptome of pride, what is it to contend with God, who is infinitely above all men!

Secondly, Take this Inference from it.

There is a great deal of folly bound up in the heart of man.

If man were not vain and fooliſh? he would not willingly do any thing, that should have the least signification of a contention with God, much less that which can signifie nothing else. *Solomon* saith, *fools will be medling*; it is highest folly to be thus medling with Gods matters. Again, it is a sufficient proof of our ignorance and folly, to attempt (in any way) to instruct God or teach him, either what to do or how to do, either when to do or in what measure to do, or towards whom to do any of his works; but they who are unsatisfied with the works of God, and in that sense con-

contend with him about them, make an attempt always in some of these respects, sometimes in all of them, to instruct and teach him: Is not their folly manifest to all men, who are not as fooliſh as themselves? *Shall he that contendeth with the Almighty instruct him?*

He that reproveth God let him answer it.

This second part of the verse is of near alliance to the former. Contending with God, is indeed a reproving of God: These two Acts expound each other yet more distinctly, *to reprove* supposeth,

First, The finding of a fault.

Secondly, A rebuke given for that fault. There must be a fault found, else we cannot justly reprove; and a fault being found we may justly rebuke the fault. So then, to reprove God implies a finding of a fault with Gods works, and then a kind of rebuking God for that fault; and if all this be in a reproof, then to reprove God for any of his works, is a daring work indeed. I grant the word rendred *reprove* may be taken in a milder sence, *He that argueth or pleadeth with God*; Our reading hightens the sense of the Hebrew word, or takes it in the highest sense, *he that reproveth God*

Qui vult Deum arguere, aut cum Deo disputare, respondeat ad unum aliquod eorum, quæ in medium attulit Drus.

Let him answer it.

That is;

First, Let him answer the former question, whether he be able to instruct God or no, or (according to the other reading) whether he doth not deserve punishment for contending with God?

Secondly, *Let him answer it*, that is, let him answer all those questions proposed in the two former *Chapters*. As if God had said, Job, *thou hast reproved my works, yet canst not answer my questions*. So Master *Broughton* carrieth the sense; *Let the reprover* (saith he) *of the puissant speak to any one of these things?*

Thirdly, *Let him answer it*, that is, let him answer for so doing, let him bear his punishment. There is a two-fold answering; First, A Logical answering. Secondly, A Forinsecal answering. Or there is an answer in Schools, and an answer in Courts.

And answer in Logick is made three ways. First, *By denying*. Secondly, *By granting*. Thirdly, *By distinguishing* or limmitting the proposition and matter proposed. Logicians in Schools answer by denying, or by granting, or by distinguishing. The distinguisher grants somewhat, and denies the rest.

An answer in Law, if the matter be criminal, is made by pleading guilty or not guilty to the Inditement. If the matter be civil, to answer, is to shew our right, to take off the charge, or defend our title. There is also an answering in Law by submitting, and that two ways. First, By submitting to the mercy of the Court. Secondly, To the penalty of the Law.

Now, when the Lord saith in the Text, *Let him answer it*; I conceive we may take it not only in a *Logical sense*, let him answer it (if he can) by reasoning, but in a *Court sense*, let him answer it by bearing the penalty of his rashness and folly; as we say to one that hath wrong'd us, *It shall cost you dear, you shall answer it*: I conceive (as was said) we may understand it here both ways. *Let him that reproves God* answer it, either as a disputant in Schools, or as a defendant in Courts of Law; and if he cannot answer it as a Logician, by giving a reason for what he hath done, he shall certainly answer it in Court, by undergoing the penalty of the Law, for what he hath done.

Some translate thus, *He that argues with or reproves God, ought to answer it*; that is, he must not think it enough to put in a charge or to give a reproof, but he must make it good. He that reproveth a man ought to give a ground of his reproof; how much more he that reproveth God! The Text concludes it should be so, yea, that it shall be so. *He that reproveth God let him answer it.*

Hence note, First;

'Tis dangerous, 'tis at our peril, to find fault with what God doth.

He that doth so, must and shall answer it; there's no avoiding it. There are two sorts of reproving which are our duty. First, The reproving of other men, when we have an opportunity and a call (*Levit.* 19. 17. *Gal.* 6. 1.) As all they who reprove God shall answer it; so many shall answer it, because they have not reproved men. Secondly, It is a duty to reprove our selves, and a great point of wisdom to see what is reproveable in

in our selves. Many are quick-sighted at finding faults in others, but very blind as to finding out their own. I may adde, it is both a great duty, and a sign of much grace, meekly to take and receive a reproof from others. Now, as it is our duty to take a reproof from others, when we have failed, and to see our own faults and reprove our selves for them; as also wisely to reprove others for the faults we see in them, so it is our sin, danger and peril, to reprove God, in whom there is no fault, nor can be. And if any say, we never had a thought of reproving God, know, if you find fault with the works of God, you reprove God; to find fault with what God hath done to you, or your relations, is to reprove God, and this you must answer, or answer for it. Will a Master in any Art, endure that an ignorant person should find fault with his work? how then will the Lord take it, if men shall come into his great shop, the world, and find fault with this and that, and the other work of his? There is no temptation that Satan our great enemy doth more follow us with, than this, even to make us find fault with the works of God. There are these two things about which Satan labours much; First, to keep us from finding out the faults of our own works, which are almost nothing else but faults. Satan would perswade us that we have done all well, when we have done that which is altogether evil, or stark naught for the matter of it; and how doth he hinder us from seeing our faults, in the manner of our doing good works! he would not suffer us to have the least suspicion that we may have done evilly, while we have been doing good. Secondly, Satans great business is to put us upon finding faults (where none are) in Gods works. Almost all the murmurings of the sons of men, arise from this misconceit in man, that there is somewhat amiss in the works of God towards them, or that he hath not dealt well and wisely with them. This false and blasphemous principle Satan would plant and water in the hearts of all men, as he did (to the overthrow of mankind) in the heart of the first man: *This, this is his work*; and he hath got a great victory over that soul, who either sees not the faults of his own works, or finds fault with the works of God.

Nemo in officina audet reprehendere fabrum; & audet homo in hoc mundo reprehendere Deum? August. *in* Psal. 145.

Further, these words, *Let him answer it*, may imply the Lords gentleness and mildness in speaking to *Job*. The Lord doth not thunder against him, but saith, come let me see what you can answer, let

let me hear what you can say in favour of your self, either to shew the equity of what you have said in reproving me, or any iniquity in what I have done in afflicting you; I give you free leave to speak for your self. Some insist much upon this sense, and it may yield us this note;

God is very gracious in condescending to man.

He is willing we should answer for our selves, and do our best to clear our selves, when we have done our works amiss, or have spoken amiss of his.

JOB, Chap. 40. Vers. 3, 4, 5.

3. *Then* Job *answered the Lord, and said,*
4. *Behold, I am vile, what shall I answer thee? I will lay my hand upon my mouth.*
5. *Once have I spoken, but I will not answer; yea twice, but I will proceed no further.*

IN the former verse, the Lord urged *Job* to answer; *He that reproveth God, let him answer it.* *Job* being thus urged by the Lord to answer, gave his answer, and the answer which he gave was this in general, That he could not answer: Or, we have here,

First, An humble confession of his utter inability to answer.

Secondly, His settled resolution not to answer. His inability to answer, appears at the 4th verse, *Behold, I am vile, what shall I answer thee? I will lay my hand upon my mouth.* His resolution not to answer, or only to give this for an answer, That he could not answer, is expressed in the 5th verse; *Once have I spoken, but I will not answer; yea, twice, but I will proceed no further.*

Jobs spirit, it seems, was much appaled by the Lords appearance to him, and immediate parlee with him; his understanding also was much puzzled, yea, non-plust, with those many and intricate questions which God had put to him; and therefore he submits, at once acknowledging he had done amiss in his over-free

free discourses before, and promising that he would run that course no more.

Vers. 3. *Then* Job *answered the Lord, and said,*

What he said by way of answer, followeth.

Vers. 4. *Behold, I am vile, what shall I answer?*

Behold. *Job* doth not conceal nor cover, but calls all eyes to the view of his own vileness. *Behold.* Let God behold, let Angels behold, let men behold, what now I my self behold, that

I am vile.

The root of the word, which we translate *vile*, signifies three things. First, To be *light*, or of little weight; and because light things are lightly esteemed, therefore it signifies, Secondly, To *be contemned*, or that which is contemptible; and, Thirdly, Because light things, and things contemptible, are also vile things; therefore, as we translate, it signifies *vile*. As if *Job* had said, *I am light, I have no substance, no solidity in me; I am but as chaff, or, as a feather, I bear no weight, I deserve no esteem, no respect, I am vile.* As the Hebrew word for *honour and glory* is derived from a root which signifies *heaviness or weightiness*, whence the Apostles phrase in the Greek tongue (2 *Cor.* 4. 17.) which we translate, *an exceeding weight of glory.* Glory is such a weighty thing, that we must have other manner of shoulders, other manner of strength, than now we have, before we can be able to bear the weight of it. *Flesh and blood*, as it is unrefined, or meerly natural, would soon sink under that weight. Now I say, as glory and honour are expresst by a word which signifies *weightiness*; so that which is vile and contemptible, is expresst by a word that signifies *lightness*, or *to be light.* Thus saith *Job*, *Behold, I am light*, or, *Behold, I am vile.*

☞ *Et levem & vilem ac contemptum esse significat.*

There are two other translations of these words; whereof, the one refers to the speeches, the other to the actions of *Job.*

First, The old Latine translation saith thus, *I have spoken lightly; how shall I answer thee?* Ours refers to his person, *I am light*, or, *I am vile*; that to his words, *I have spoken lightly.* To speak lightly, or vainly, is to be vain and light. Some words have a great deal of weight in them: words of truth, words of soberness,

Qui leviter loquutus sum respondere quid possum. Vulg.

neſs, holy words, gracious words, are weighty words; evil words, impertinent words, unprofitable words, ſpecially corrupt, filthy, ſinful words, are light words; how many words ſoever of thoſe ſorts any man ſpeaks, they are all light words, they have not a grain of goodneſs, and therefore not a grain of weightineſs in them. That's a good ſenſe.

Ἰδοὺ κενῶς ἐποίησα. Ecce leviter feci. Aquila.

Secondly, One of the Greek tranſlators renders, *Behold, I have done*, or, *acted lightly*. There is lightneſs in our actions as well as in our ſpeeches. We ſay, ſuch a man is of *a light*, that is, *of a vain carriage*; and we ſay of another, he is a grave man, or there is gravity in his carriage. Thus ſome ſpeak and act gravely, or weightily; others ſpeak and act looſely, lightly. When *Job* ſaith, *Behold, I am vile*, it may take in both, *I have ſpoken lightly, I have done lightly*, and therefore I am light, therefore *I am vile*, or *contemptible*.

Cum nihil ſim. Sept.

Yet further; The greek Septuagint tranſlates, *I am nothing*; they carry the ſenſe to the loweſt and leaſt imaginable: *There is nothing leſs than nothing. How ſhall I anſwer thee, ſeeing I am nothing?* All that I am is ſo light a thing, that I am nothing at all; that is, nothing of worth, nothing of value; I am of ſo little validity, that I have ſcarce any entity. From all theſe readings, we may fully gather up *Jobs* ſenſe in this ſelf-abaſing confeſſion, *Behold, I am vile.*

Laſtly, For the clearing of theſe words, conſider, we are not to underſtand *Job* when he ſaith, *I am vile*, as ſpeaking only with reference to his then preſent, ſad, ſorrowful, deplorable condition: ſometimes ſuch are accounted vile by men, who are low and mean in the eye of the world. *Job* did not count himſelf vile upon that conſideration, becauſe ſtript of all his worldly greatneſs, power and glory, health and ſtrength; he did not call himſelf vile, becauſe of the preſent diſpenſation of God towards him, but he called himſelf *vile*, with reſpect to the common natural condition of mankind, or as he was a ſinful man, though his providential condition had been never ſo good and proſperous. *Behold, I am vile.*

Hence obſerve, Firſt;
Man at his beſt eſtate is vile.

David ſaith, he is even then *altogether vanity* (*Pſal.* 39. 5.) and

and what is vile if that be not? or what can be viler than that which is *altogether vanity*? Man is vile,

First, If we conſider the matter of his body: Was he not originally made of the duſt, and moulded out of the clay, which we tread upon, and trample under feet? In which ſenſe, among others, the Apoſtle (*Phil.* 3. 21.) calls our body *a vile body*; the materials of it being vile, it is no wonder.

Secondly, Man is very vile, ch iefly vile, through the ſinfulneſs both of his nature and life. Sin renders us vile indeed; corruption makes us of no reputation. Though man, as to the matter of his body, might have been called vile in the day of his creation, yet he had never deſerved that diminiſhing title, if he had not ſinned. Sin hath degraded man, and laid him low; ſin hath diſhonoured man, and made him vile, even viler than the duſt out of which he was made.

Thirdly, Man is vile, with reſpect to all thoſe evil conſequences and effects of ſin, which have poſſeſſed, or are ready to poſſeſs, Firſt, our bodies; ſuch are weakneſs, ſickneſs, pains, and all manner of diſeaſes. Secondly, our names; ſuch are reproach, infamie and diſgrace. Thirdly, our eſtates; ſuch are poverty and want. Fourthly, our perſons; impriſonment and reſtraint. Fifthly, our ſouls; ſuch are blindneſs and ignorance in our minds, ſtubborneſs in our wills, inordinacy in our affections. Theſe conſequences of ſin, as well as ſin it ſelf, eſpecially thoſe conſequences of ſin which are themſelves ſinful (as thoſe laſt mentioned are) render us vile.

From this firſt Obſervation, take theſe four inferences.

First, If man be vile in that threefold reſpect before ſpoken of (he is ſo in many more) then *let not any man prize himſelf much*. We do not prize vile things without us; why then ſhould we much prize our ſelves who are vile? We are very apt to have thoughts of our ſelves beyond our ſelves, or to think of our ſelves beyond what is meet. Did we remember that we were vile, high thoughts of ſelf would ſoon down, and we would ceaſe from our ſelves, as well as from other men, ſaying, *Wherein are we* (men) *to be accounted of?* (*Iſa.* 2. 22.) The beſt man, of meer men, hath but a little breath in his noſtrils, and he hath much ſin in his ſoul; wherein then, or for what (as a natural man) is any man to be accounted of? Did we know our ſelves more (underſtandingly) we

should know our selves less (valuingly) In which sense *Job* said (*Chap.* 9. 21.) *Though I were perfect, I would not know my soul.* It is our ignorance, who and what we are, which causeth us to have high thoughts of our selves; as it is our ignorance, who and what Christ is, which causeth us to have such low thoughts of him, and such slow or slight desires after him (*Joh.* 3. 10.)

Secondly, As because we are vile, we should take heed of prizing our selves much, so we should more *take heed of being proud of our selves at all.* Indeed where the former is, where any person, man or woman sets too high a price upon self, it is very hard to abstain from pride in self; for, *pride in self, arises from over-prizing of self*: We first think too well of our selves, and then are lifted up in our selves. As it is through the power of faith, that our hearts are lifted up to God and in God; so whensoever our hearts are lifted up in our selves (glorying in our own attainments) or to our selves (gaping after our own ends) it proceeds from pride.

Thirdly, See the exceeding goodness of God, who hath put honour upon vile man. We have made our selves vile, and so we should reckon our selves; yet the Lord is pleased to esteem his people highly, and make them honourable (*Isa.* 43. 4.) *Since thou wast precious in my sight, thou hast been honourable.* *Job* was vile (as he confessed) in his own sight, yet he was precious in Gods sight. And thus the Lord estimates all that are godly, all that are true believers; though vile and of no value in themselves, nor in their own sight, yet precious they are in his sight; *Since thou wast precious in my sight thou hast been honourable.* We are never truly honourable, till precious in the sight of God. There is a *bubble* which the world calls *honour*, a wind of fame, with which many are much affected, and with which some are invested, who are not at all precious in the sight of God. The best, the truest honour, ariseth from preciousness in the sight of God; they who are esteemed by God, are indeed persons of estimation. His grace shewed favourably and freely to us, his grace working mightily and effectually in us, puts a blessed worth upon us, though we are vile in our selves, and so accounted by the world.

Fourthly, See the goodness of God in this also, that though we are vile, yet he is pleased *to set his heart upon us, and to mind us.* We little mind *vile things*; light things, trifles, we lightly pass

pass by. We are but a light thing, a vile thing in our selves, yet God not only hath us in his heart, but sets his heart upon us. Thus spake *Job* in the lowest ebbe of his outward felicity, and he spake it admiringly as well as truly (*Chap.* 7. 17.) *What is man, that thou shouldst magnifie, and that thou shouldst set thine heart upon him!* When he saith, *What is man?* it is as if he had said, *Man is but a vile thing*; yet the Lord is mindful of him, yea, magnifieth him. And though the Lord forbids us to set our hearts or affections on earthly things (*Col.* 3. 2.) on the best of earthly things, all which are comprehended under that one word or title, *Riches* (*Psal.* 62. 10.) And though the reason why he forbids us to set our hearts upon these things, is because they are vile, yet he is pleased (O infinite goodnesse!) to set his heart upon us though we are vile, and considered as sinful, much more vile than they, even than the vilest of them. We have the like question put again (*Psal.* 144. 3.) *Lord, what is man that thou takest knowledge of him, or the son of man, that thou makest account of him?* What is man! 'Tis a diminishing question, implying, *that man is a vile thing*, or a nothing. Is it not then a wonderful thing? is it not the fruit of rich and free grace, that God should take an account, or make such an account of man? And if God sets his heart upon man, who is so vile, how should man set his heart upon God, who is so infinitely excellent! God may be said to descend, surely he condescends exceedingly, when he sets his heart upon vile man. *The Lord humbleth himself* (saith *David*, *Psal.* 113. 6.) *to behold* (that is, to take any notice of, or to take into his consideration) *the things that are in heaven, and in the earth*; how much more doth he descend, condescend and humble himself, when he sets his heart upon vile man! Now, doth God set his heart upon vile man (which is an humbling to him) and shall not vile man set his heart upon the great and glorious God, which is not only his duty, but his felicity, his honour, and exaltation!

Again, *Job* saith, *I am vile.* What was *Job*? a godly man sure, a holy man by Gods own testimony, yet even he speaks at this low rate of himself, *Behold, I am vile.*

Hence note, Secondly;

The better we are, the less we esteem our selves; and still the better and better we grow, the lower are our thoughts of our selves.

There is no greater argument of height in grace, than low thoughts of self. Next to faith in Christ, self-denial, or to deny our selves, is the great duty of the Gospel (*Mat.*16.24.) Now, as to *deny our selves* is to be very low in our own eyes, so it is one of the highest acts of grace in us, and requires not only truth of of grace, but much strength of grace to act it. And hence it comes to pass, that the higher and stronger any are in grace, they are still lower and lesser in their own sight, because true height and strength of grace works the soul to more self-denial. And therefore, as a godly man is vile, so he is made more sensible of his own vileness, the more he encreaseth in godliness; so that, if any have low thoughts of him, he hath lower of himself. None can think him lower in truth, than he thinks himself; I am light, saith he, I am vile. Though he well understands his state, his priviledge, and his interest in Christ through grace, and understands it so well, that he values it above all the world, and would not part with it for the whole world, yet he is still vile in his own eyes, and low in his own rate-books. *Abraham*, the chief of believers, said (*Gen.* 18. 27.) *Behold, now I have taken upon me to speak unto the Lord, who am but dust and ashes.* So *David* (*2 Sam.* 7. 18.) *What am I? and what is my fathers house, that thou hast brought me hitherto?* How sensible was he of his own vileness, who spake thus, who yet was a man after Gods own heart, and the best of Kings?

Further, Consider the time when *Job* was brought to this humble confession and acknowledgement of his own vileness; he had not spoken thus before, but was much in justifying himself, especially as to the sincerity of his heart and wayes, and he did it even to offence; but the Lord having dealt roundly with him, he cryes out, *I am vile.*

Hence

Hence, Observe;

The dealings of God with man aime mostly at this great mark, to humble him, and to make him see his own vileness.

We quickly see, or are quick-sighted to see and take notice of any good in us, or done by us, to make us proud instead of thankful; but we are dull of sight to see or take notice of that in us, or done by us, which may humble and lay us low: And therefore we put God to it to shew us our vileness, by severe and humbling dispensations. There are two great things which God would bring man to. First, To make him know how vile he is. Secondly, To make him know how excellent, how glorious himself is. The Lord never left battering *Job* by afflictions, and following him with questions, till he brought him to both these points; *Behold I am vile* (saith he in this place) *I know thou canst do every thing, and that no thought can be with holden from thee*, said he afterwards (*Chap.* 42. 2.) in which words he highly exalted God, in the glory both of his power and wisdom. As one great purpose of the Gospel is to exalt man and lift him up unto a most glorious condition in and through Christ; so another great purpose of the Gospel, is to lay man low in himself, or to take him quite off from his own bottome. The Apostle often insists upon that, as one grand design of the Gospel with respect to man (1 *Cor.* 1. 26.) *Ye see your calling brethren, that not many wise men after the flesh*, &c. *are called.* He tells us at the 29th verse why it is so, *Even that no flesh should glory in his presence*; But (*ver.* 31.) *that according as it is written, he that glorieth, let him glory in the Lord.* All the dealings of God, both in Law and Gospel, both in his providences and in his ordinances, tend to bring man off from, and out of himself; and till that be effected, neither ordinances nor providences have their due effect upon him. We must come to *Jobs* acknowledgment, *that we are vile*, that we are nothing, and that God is all to us in Christ, before we are Christians indeed.

Fourthly, The former discourse sheweth, that God was come very near to *Job*, *he spake to him out of the whirl wind*, his appearance was very dreadful: And then *Job* cryed out, *Behold I am vile.*

Hence

Hence Observe;

The more we have to do with God, and the nearer God comes to us; the more we see, and the more we are made sensible of our own vileness.

Unusquisque sibi dum tetra veri luminis illustratur, ostenditur. Greg.

Man is clearly discovered and known to himself, when he beholds God in the shinings of divine light, and not till then. *Job* was higher in his own thoughts than he came him, till God came thus near to him; and when God came yet nearer to him, and discovered himself (as he afterwards did) yet more fully to him, then *Job* did not only say (as here) *I am vile*, but *I abhor my self, and repent in dust and ashes.* This first approach of God in so eminent and illustrious a way or manner, wrought much upon him, but the second more. The light of God shews us our darkness, the power of God our weakness, his wisdom our folly, his purity our uncleanness, his Majesty our vileness, and his Allness or allsufficiency being seen, gives us to see our utter deficiency and nothingness. Still in proportion to the nearness of God to us, or our nearer and clearer apprehensions of him by faith, we are carried further out of, and further off from our selves; and thus 'tis in our attendance upon God in the Ordinances of worship. The reason why many come to ordinances with proud hearts, and go away proud, is, because they have little or no communion with God in them by faith, or God doth not manifest himself to them by his blessed Spirit. They who have *seen the power and glory of God in the Sanctuary* (as *David* professed he had sometimes done, and longed to see it again (*Psal.* 63. 1, 2.) they will say with the same *David* (*Psal.* 131. 1, 2.) *Lord, our heart is not haughty, nor our eyes lofty, our soul is like a weaned child.*

Lastly, *Job* was waiting for the goodness of God to him, or for deliverance out of his sad condition; and doubtless he was convinced, that the most probable way to it, was to leave off contending with God, and to be found humbling himself before him, in this or a like confession, *Behold, I am vile.*

Hence

Hence note;

There is nothing that doth more sweeten and mollifie God (or, I may say, any ingenuous adversary) towards us, then an humble acknowledgement of our own vileness and unworthiness.

When our hearts are truly humbled, mercy and deliverance are at hand. *Job* was no sooner made deeply sensible of his vileness, but mercy came in. The only skill of this *excellent wrestler* (as one calls him) was to cast himself down at Gods foot. There is no way to get within God and to prevail with him, but by submitting to him. The Lord layeth down his rod, when we lay down our pride; and casts his sword out of his hand, when we cast our selves at his feet. And in all our afflictions, whether personal or national, till we acknowledge (not formally, but in a deep sense of our own vileness) that we are vile, in vain do we cry for deliverance, or hope for mercy. When we are lowest in our own eyes, we are neerest to our exaltation; when once we say in our hearts we are nothing, we deserve nothing, we have spoken lightly, we have done lightly, salvation will not tarry. (1 *Pet.* 5. 7.) *Humble your selves under the mighty hand of God, and he will lift you up in due time.* If we would be lifted up out of any affliction, we must be at this humbling work. We shall never work (as I may say) upon the heart of God, unless we are thus at work with our own hearts, or till this work be done upon our hearts. Our great work lies within, especially in a day of tryal and tribulation, such as *Job* was in. *Job* was speedily reduced to his former honour and greatness, when once (through grace) he had wrought his heart to this confession. *Behold, I am vile;*

Sciebat Jobus *contra spiritum humilem inermem esse Dei manum.*

What shall I answer thee?

As if *Job* had said, *truly I have nothing to answer thee; Thou O Lord, hast given such demonstrations of thy greatness, of thy power, of the excellency of thy wisdom, of thy goodness, that I have nothing to say*, but this, that I can say nothing. *What shall I answer thee?* I know not what to answer, or I have nothing to answer. As in a great strait, when we know not what to do, we usually say, *What shall we do?* So here, it sheweth that *Job* was no

no way able to answer, when he said, *What shall I answer?* The Hebrew is, *What shall I return* or *turn back?* We may exemplifie this passionate interrogation, by that of the Patriark *Judah* (*Gen.* 44. 16.) when *Joseph* would have detained *Benjamin* (having found the cup in his sacks mouth) *Judah* said, *What shall we say unto my Lord? what shall we speak? or how shall we clear our selves?* Here are three questions to shew that he had nothing to answer. First, *What shall we say to my Lord?* Secondly, *What shall we speak?* Thirdly, *How shall we clear our selves?* Truly, we know not what to say, nor speak, nor how to clear our selves. The plain truth is, we have nothing at all to answer for our selves, but to yield our selves to thy mercy. Thus *Job*, *I am vile, what shall I answer thee*, the great God, the holy God, the mighty God, the wise God? what shall I answer thee?

Hence note;

When God is opponent, no man can be respondent.

God can put such questions, and make such objections, as no man is able to answer. Thus spake *Job* at the 3d verse of the ninth *Chapter*; *If he* (that is, God) *will contend with him* (that is, with man) *he cannot answer him one of a thousand*: Which implyeth, that not only not one among very many men, but that not one among all men, or that not any man is able to answer, if God will contend. The Apostle saith of all men in a state of sin (*Rom.* 3. 19.) *We know, that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God.* If the Lord should make objections against, or charge sinners, according to the strictness and severity of the law, the best, the holiest of men could not find an answer, or no answer would be found in their mouths: how much less could any answer him, who not only were altogether *born in sin*, as all are, and as the proud Pharisees told the poor man in the Gospel he was (*Joh.* 9. 34.) but abide and continue in sin? How will the mouthes of all such be stopt with a sense of their self-guiltiness? how mute, how answerless will they stand before God? or say, as *Job* in the Text (but in a ten thousand times sadder plight than he) *What shall we answer?* It is the happiness of humbled sinners that they have Christ to answer for them, seeing in that case no sinner can answer for himself. And such

such is the Majesty and glory of God, when it breaks forth in any case to a poor creature, that it leaves him quite answerless, and takes away not only all matter of dispute, but of speech; and therefore *Job* resolves upon silence, as appears by what he saith in the last clause of this verse.

I will lay my hand upon my mouth.

As if he had said. *That all may see I know not what to answer, I will stop up the conveyance of answers.* What this Scripture phrase, *to lay the hand upon the mouth*, imports, hath been opened (*Chap.* 21. 5.) In brief, *Jobs* meaning in resolving thus, was, as if he had said, *I will impose silence upon my self.* Or thus, *Lord, thou shalt not need to silence me or to stop my mouth, I will do it my self; I know not what to answer thee; but if I did, if I could gather up something that might look like an answer, yet I will not answer, I will lay my hand upon my mouth.*

Further when he saith, *I will lay my hand upon my mouth*, it may imply, that he would fain have been answering, though he could not tell what to answer. The tongue, if left at liberty, if not checkt, will be making answers, when it cannot answer any thing to purpose; and therefore as *David* said (*Psal.* 39. 1.) *I will keep my mouth with a bridle, while the wicked is before me.* So would *Job* here, while the *Holy one* was before him, fearing he might give further offence, while he went about to take off offences. The tongue of a good man needs a bridle; and the better any man is, the more he bridles his tongue. *Constituo linguæ licentiam perenniter coercere.*

Job had offended with his tongue; though he had not spoken wickedly, yet he had spoken rashly and inconsiderately, and now he saith, *I will lay my hand upon my mouth.*

Hence note;

We should be very watchful over that which hath been an instrument or an occasion of sin.

He that hath offended with his mouth, should lay his hand upon his mouth, and take order with his tongue. It is better to be silent, than to offend in speaking. *Pambo* (as the Church Historian reports) confessed, that in forty nine years he had scarcely learned the meaning of, or the duty contained in the first and second Socrates *l.* 4. *hist. Eccles. cap.* 18.

verses of the thirty ninth *Psalm*, concerning the due restraint and government of the tongue.

Secondly, Note;

Hoc suppli ii gonus linguarium appellant. Sanct.

It is necessary sometimes to abridge our selves in what we may do, lest we should do what we may not.

This is a holy revenge; and it is one of those seven effects of *Godly sorrow which works repentance, not to be repented of* (2 Cor. 7. 11.) We should (in some cases) forbear to speak at all, for fear we should speak amiss. They who are truly wise, are much asham'd to speak, when once they see their error in speaking, or how apt they are to erre in speaking; and therefore lay that penalty upon their tongues, either to spare speaking, or to speak very sparingly. 'Tis seldom that the tongue is left loose but it speaks loosly, and it often speaks those things which give occasion of offence both to God and man. As *all iniquity shall* (at last) *stop her mouth* (*Psal.* 107. 42.) that is, evil men (the abstract is put for the concrete) shall be so ashamed and confounded for their evil deeds, that when they are charged with them or convinced of them, they shall hold their peace, as if their mouths were stopped, or like the man that came to the feast in the Gospel without his Wedding-garment, they shall be speechless (Now, I say, as all iniquity shall stop her mouth for shame) so it is good for the best somtimes to stop their own mouths, for fear they should speak any iniquity. This godly fear, as well as a gracious shame, for what he had spoken amiss before, caused *Job* to say, *I will lay my hand upon my mouth*, which resolve he further confirms in the next verse.

Agnoscit se imparem esse sustinendæ disputationi cum Deo, illo summo & æterno bono. Pro unum & duo licet vertere semel & bis; sic אחת ושתים *semel in anno intrabit Pontifex sanctum sanctorum.* Levit. 16. 34. Drus.

Vers. 5. *Once have I spoken, but I will not answer; yea, twice, but I will proceed no further.*

Once have I spoken.

That is, once have I spoken amiss: not that he never spoke but once, for he had spoken often; but once he had spoken amiss, and been too forward with his tongue.

But I will not answer.

That is, I will not speak so again. But had *Job* spoken amiss but once? he confesseth more in the latter part of the verse.

Yea, twice, but I will proceed no further.

Once, yea twice. Some Interpreters are much in shewing what that *once or twice* speaking should be.

First, Some say it was that he so importunately desired to plead with God. Secondly, Others, that he did so much justifie himself; for though he did well in maintaining his integrity, yet his over-doing it or being so much in it, was not well. Others, That his *once* was his complaining of the afflictions of the godly, especially of his own, as if they were too heavy, and he not weighed in an even ballance, at least afflicted more than needed. That his *twice*, was his heightning the prosperity of the wicked, as if God favoured them; at least, that he did not punish them as they deserved, nor shew displeasure enough against them. But we need not stay upon such particulars, nor take *once and twice* strictly. This expression, *once, yea twice*, implies only, that he had spoken often; I have spoken not only once, but twice, that is, I have spoken several times amiss. The first step beyond once is twice; and who knows how much beyond twice he had spake? when he said *once have I spoken, yea twice*, the meaning plainly is, I have several times spoken amiss. We had this form of speech (*Job* 33. 14.) where *Elihu* told *Job* that the Lord *speaketh once, yea twice, yet man perceiveth it not*; that is, he speaks often, *in a dream, in a vision of the night*, and man understands not the meaning of it. So here, I (saith *Job*) have spoken once, yea twice, or many times.

But I will proceed no further, or *I will not adde* saith the Hebrew. I will no more apologize for my self, nor stand in my own defence (for in so doing, I shall stand in my own light) but lay my self low in the presence of God. As if he had said, *My sin is already too great, in that I have divers times spoken too boldly and freely, if not presumptuously about thy proceedings, but I will refrain from offending in that kind any more.* The sum of all that *Job* had spoken may be thus conceived. *Now Lord I confess to thee, and before all the world, my sin and folly in questioning any of thy dealings with me, instead of submitting to them, especially in urging a hearing of my cause in thy presence: Therefore I revoke my challenge, and cast my self at thy footstool,*

acknowledging my self (in comparison of thee) every way vile and base, utterly unable to satisfie any of thy demands. And, as I my self purpose, so I humbly beg leave of thee, that I may be silent. I grant all that thou hast said of thy own greatness, and of my vileness, and I bewail my over-daring rashness: I will not defend pertinaciously, what I have said unadvisedly; and to make sure of that, I am resolved to say no more; lest carryed out in heat of speech, I should heat my passions; lest, multiplying words, I should multiply my errours, and so dash against the same rock again.

First, In that *Job* confesseth *once have I spoken, yea twice.*

Note;

A good man may fall often.

Once and more than once, once and twice, yea, more than twice. We cannot limit the number, nor say to this or that number the failings or sinnings of a good man may come and no further. Though it be very sad to multiply sins, yet the best of men have multiplied them.

From the latter words, *I will proceed no further.*

Note, Secondly;

Though a good man may fall often, yet a good man will not take leave to sin often, no nor once.

He will not give himself a liberty to proceed or continue in sin. When he hath sinned once or twice, he does not say, possibly I may sin again, therefore what should I trouble my self about it? who knows how often any man may sin? no, though he knoweth not how often he may sin, yet he will not give himself liberty to sin, not only, not knowingly, but not at all, once more; but saith, in the strength of Christ, *I will proceed no further*, I will do so no more. A gracious heart is so far from taking liberty to sin often, that he takes up a resolve not to sin, and will to the utmost watch against and keep himself pure from sin, especially from his special sin; as *David* did, who said (*Psal.* 18. 21.) *I have kept my self from mine iniquity.* As if he had said, *There is an iniquity, which dogs me, and follows me, a sin, which easily besets me; but I have kept my self, to the utmost of my power, from falling into that iniquity.* And, I say, though a good man may multiply iniquity, yet wo to those who

who give themselves scope to multiply iniquity, or to commit any one iniquity. The voice of true repentance is this, *I will sin no more.* Though I deny not, but a man, who hath truly repented of some particular sin, and sincerely purposed not to commit it any more, may (being over-powered by corruption and temptation) be overtaken with the same sin again; yet the voice of true repentance is this, and thus the penitent soul speaks in truth, *I will sin no more, I will proceed no further.*

Again, *Job* had been confessing his fault, his failings, *Once have I spoken, yea, twice.* The words are a penitent confession, or the confession of a penitent. Now saith he, *I will proceed no further.*

Hence note, Thirdly;

When sins and failings are heartily and penitently confessed, they are not persisted nor persevered in.

He that hath really confest his sin, will (to his utmost) put a stop to his sin; he will be so far from renewing or continuing in it, that he sets himself might and main (and prayes in aid from God) against it. True confession of sin is always seconded and followed with forsaking of sin. The Prophet calling the people of *Israel* to repentance, said (*Isa.* 1. 16.) *Cease to do evil.* It will not avail us to say, we have done evil, unless *we cease to do evil.* The promise of mercy is not to bare confessors, but to those who are also forsakers of sin (*Prov.* 28. 13.) *He that confesseth and forsaketh his sin, shall find mercy* (*Prov.* 30. 32.) *If thou hast done foolishly, lifting up thy self, or if thou hast thought evil, lay thy hand upon thy mouth, do no more*; that is, do not open thy mouth to speak a word in defence of it, do not put forth thy hand any more to act it. Every unfeigned confession of any one sin, is a real profession against that, and against all other sins. That man (let him be who he will) *is not a confessor of sin to God*, but a mocker of God, who confesseth a sin, and takes no care to keep himself pure, not only from that, but from every sin. The Apostle *John* doth not only say, *Whosoever is born of God, doth not commit sin*, but, *he cannot sin, because he is born of God* (1 Epist. 3. 9.) Not that he hath not a natural power to sin; but he hath not a will, a mind to sin, or he sins not with the full consent or swing of his will, or he hath a sincere bent of will against every sin, and would

Confessio peccati est professio desmendi peccare. Hilar. *in Psal.* 135. *Irrisor est non pœnitens, qui adhuc agit quod pœnitet.* Bernard.

would sin no more. How wicked and bent to back-sliding were those *Jews*, to whom the Lord said by his Prophet (*Isa.* 1. 5.) *Why should ye be stricken any more? ye will revolt more and more.* The will of a wicked man is wholly for sin: the will of a godly man (as such) is wholly against sin; so that when he sinneth, he may be said to sin against his own will, as well as against the will of God; and therefore, being convinced that he hath sinned, though but in passion or by impatient words (as *Jobs* case was) he gives his honest word for it (as *Job* here did) that he *will proceed no further.*

In these three verses, *Job* hath shewed his repentance for his unwary speeches and excesses in language; he hath confessed his own vileness, and sits down as silenced by God, yea, as imposing silence upon himself. Thus he is got a good way in the work of humiliation; yet he was not come quite through, he had not yet made such a confession of his sin, nor was his heart so humbled as it ought to be, before God would raise him up; and therefore in the following part of this Chapter, and in the next, God sets upon him again, and speaks to him a second time out of the whirlwind. The Lord had begun to humble him, and *Job* had begun to humble himself, yet the Lord deals further with him to humble him more, and speaks to him again out of the whirlwind: What again out of the whirlwind? Yes; *Then answered the Lord unto* Job *out of the whirlwind, and said,* &c.

And not only so, but after the Lord had put many questions to him, about himself, as before about several creatures, he had a reserve of two creatures more to question with him about, that would more astonish him than all the rest, *Behemoth* and *Leviathan*.

Thus we see, when once the Lord begins to humble a soul, he will make through work of it, and never give it over, till he hath brought him to the dust indeed. *Job* was so far humbled, that he had no more to say unto God; but God had much more to say unto *Job*, and all for this end, that he might humble him more, as will appear in opening that which followeth.

JOB,

JOB, Chap. 40. Vers. 6, 7, 8,

6. *Then answered the Lord unto* Job *out of the whirlwind, and said,*
7. *Gird up thy loyns now like a man; I will demand of thee, and declare thou unto me.*
8. *Wilt thou also disannul my judgement? wilt thou condemn me, that thou mayst be righteous.*

IN the former verse *Job* gave out in the plain field, confessing himself overcome, not by rigour and force of arms, but by reason and strength of argument, or rather by that which is above all reasons and arguments, the soveraign power and authority of God; and thereupon he resolved to meddle no more, to answer no further; and that, though he had spoken once, yea twice, yet he would not proceed, he would adde no more, he had enough of it, he had already spoken too much, much more (with respect to God) than came to his share. Hereupon the Lord, at this 6th verse, begins again to speak and answer him; and his answer is contained and continued quite through this fortieth Chapter, together with the whole one and fortieth, and in it we may consider these four things distinctly.

First, A preface, at the 6th *verse*; *Then answered the Lord unto* Job *out of the whirlwind, and said.*

Secondly, We have here a challenge, at the 7th *verse*; *Gird up thy loyns now like a man; I will demand of thee, and declare thou unto me.*

Thirdly, We have in this answer of God, a reproof of *Job*, or a vehement expostulation with *Job*, in the 8th and 9th *verses*; *Wilt thou also disannul my judgement? wilt thou condemn me, that thou mayst be righteous? Hast thou an arm like God? canst thou thunder with a voice like him?* Thus he expostulates, thus he reproves.

Fourthly, We have here a large proof or demonstration of the greatness, power, wisdom, and soveraignty of God, for the further conviction and humiliation of *Job*. And this proof or demonstration of the power of God is laid down two wayes.

First,

First, By his providencial actings, in destroying proud and wicked men. This we have in the 10,11,12,13, and 14 *verses*; *Deck thy self now with majesty and excellency, and array thy self with glory and beauty; cast abroad the rage of thy wrath, and behold every one that is proud, and abase him.* As if the Lord had said, these things I do; I look on every one that is proud, and bring him low, *I tread down the wicked in their place*, &c. All this I can do, and do in my providences daily; *Job*, canst thou do so too? Thus we have a proof of the great power and soveraignty of God taken from his judiciary proceedings with proud men.

Secondly, He gives of a proof his great power by a double instance, from the work of creation; as in the former Chapter by the works of *providence* alone, so here by the works of *creation* and providence too. And this double instance is given in two great vast living creatures; one of them the greatest upon the earth, the other the greatest in the waters.

The first is *Behemoth*, the vastest creature that breaths upon the earth, who is described from the 15th *vers.* of this Chapter, to the end.

The second is *Leviathan*, the vastest creature in the water, who is described quite through the one and fortieth Chapter. The Lord having spoken of many other creatures formerly, in the forming and ordering of which, his power and wisdom shine forth; he reserved these two to close with, that *Job* by the consideration of them, might see what a poor thing himself was, and how unable to grapple with the great God, who made those great creatures; for that is the general issue. If God hath made such huge creatures as these, then what a one is God! how mighty and powerful is God! what is the cause, if the effects are such? what is the *fountain*, if we see such *streams*? Such is the drift of God in this his last answer to *Job*, and these are the parts of it. We may sum up all in this brief; here *humane weakness* and *divine Power* are compared together; *mans nothingness*, with *Gods Allness* or *Allsufficiency*, that so man (*Job* in special) might be convinced, and conclude that he could no more charge God with any fault, than he was able to resist his power.

So then, this whole oration or discourse tends to the confirmation of *Job*, yet more, in believing the irresistible providence of God; which, when he should well understand, he would no more

more doubt of his justice, nor accuse his judgements of severity, nor would he any more desire to debate with God as he had done.

Nor can these things be pressed too often upon the holiest among men, man being not only by nature altogether unbelieving, but having so much unbelief mingled with his graces, as sad experience teacheth him at all times, especially in times of great affliction and temptation. So much of the whole answer, and the state of it; now for the particulars.

Vers. 6. *Then the Lord answered* Job *out of the whirlwind, and said.*

Then. That is, when *Job* said he could not, or he would not answer, or had no more to answer, *Then*, the Lord answered; or, to go a little further.

Then. When *Job* had humbled himself, and said he was vile, even *then* the Lord answered him, and he answered him out of the whirlwind.

Then the Lord answered Job.

Not so much to his *speech* as to his *silence*; for *Job* resolved to say no more, yet the Lord answered; and *the Lord answered him*

Out of the whirlwind.

At the first verse of the 38th Chapter, we read of this *whirlwind*, and of the Lord answering out of it.

What a *whirlwind* is, was there opened, and several points of observation given from it, which I shall not now at all touch upon, nor meddle with; and yet, though the words in this 6th verse of the 40. Chapter, are the very same with those in the first verse of the 38th Chapter, yet from their placing and their repeating here, we may profitably take notice of some things for our instruction.

Then the Lord answered Job *out of the whirlwind, and said.* The *whirlwind* being here spoken of a second time, 'tis questioned by some, whether this were a whirlwind of greater force, or of less than the former, or the same. The ground of the querie is from a little variation which is in the Hebrew Text. In the 38th Chapter an Article is prefixt to the word *whirlwind*, which (say some)

intends the sence, noting it to be a very *vehement* whirlwind: But in the 40 Chapter, that article is left out; upon which they collect, That this latter whirlwind was not so fierce, nor so vehement as the former. But this is only a conjecture; nor can any thing be solidly grounded upon such Grammatical differences; yea, some, notwithstanding that defect of the Article, conceive the *whirlwind* here in this Chapter, was more vehement than that in the former Chapter. But I shall not stay about that Querie, nor discourse any thing concerning the nature of the *whirlwind*, which was touch't before at the 38. Chapter, but shall

Observe, First;

God hath terrible wayes of revealing himself, as well as sweet and gentle wayes.

To speak out of a *whirlwind*, is a dreadful manifestation. The whirlwind, and speaking out of it, notes a *legal* dispensation, or a ministration of terror, such as the Law was published in, of which we read in the 19th of *Exodus*, which was so terrible (saith the Apostle, *Heb.* 12.) that *Moses himself said, I exceedingly fear and quake.* The Lord hath his *Mount Sinai* dispensations, in *thunder* and *lightning*, and with a *terrible voice*; and he hath also his *Mount Sion* dispensations in sweet and precious promises, and Gospel-Ordinances; he hath his beseechings, his intreatings, his wooings, his invitings. Divine dispensations vary. 'Tis said (1 *King.* 1. 6.) in the History of *Eliah*, that when the Lord appeared, there was *an Earth-quake, and the Lord was not in the Earth-quake; there was a mighty wind, and the Lord was not in the wind; there was fire, and the Lord was not in the fire*: At last, *there came a still small voice, and there the Lord was.* The Lord waved the dreadful manifestation of himself, by winds, tempest, thunder, fire, Earth-quake, and came only in a still voice. The reason why the Lord doth thus variously dispense himself, sometimes in a whirlwind, sometimes in a gentle gale, is to answer the several tempers and spirits of men; where the spirits of men will not bow, the Lord knows how to break and bring them down; and where the spirits of men are already bowed and broken, humbled and melted, the Lord knows how to comfort and confirm them: *He will not break the bruised reed, nor quench the smoaking flax.* And when it is said, *He will not break,*

break, the meaning is, he will bind up and strengthen *the bruised reed*; And when it is said, he *will not quench*, the meaning is, he will blow up and kindle *the smoaking flax*, that is, weak believers, or souls afflicted under the sense of their own weakness and sinfulness, or sinful weaknesses.

'As tis a great part of the wisdom of the Ministers of the word, *to divide the word aright*, that is, to give every one a portion sutable to his condition (they must speak to some, as it were, in a whirlwind, in the whirlwind of the Law; they must speak to others in a still voice, that of the Gospel; they must threaten and terrifie some, comfort and refresh others) So the Lord himself deals; he hath many wayes of humbling the creature, and as many wayes of comforting the creature; he speaks in a whirlwind (as I may say) when he threatens in the Law, he speaks dreadfully, sometimes by his providences and judgements (there's a voice in them) he speaks terribly to us in our own personal afflictions, and when under sad dispensations: All this is, as it were, a speaking in the whirlwind. And he speaks graciously, winningly and comfortably, or *to the hearts of his people*, even when he leads them into the wilderness (*Hos.* 2.14.) The Apostle saith, *Knowing the terror of the Lord we perswade men*; that is, we perswade men by the terror of the Lord: and so, knowing the *goodness* and the *mercy* of the Lord, we perswade men; that is, we perswade them by the *goodness* & the mercy of the Lord. *I* (saith the Apostle, *Rom.* 12.1.) *beseech you by the mercies of God, present your bodies*, &c. *Of some we must have compassion, making a difference; & others save with fear* (Jude *vers.* 22. 23.) that is, we must put them in fear, that they may be saved, or (as I may say) scare and fright them to heaven.

Secondly, Consider, who it is that the Lord spake to in a whirlwind; he spake to *Job*: and who was *Job*? surely a very godly man, a man that feared God, a man that had a very noble testimony from God himself, and yet here God spake to *Job* himself in a whirlwind.

Hence, Note;

The best of men may sometimes need the terrible appearances of God, to humble them and to bring them to a due confession of their sins.

Certainly God would not have spoken to *Job* in a whirlwind, if there had not been cause for it; he would not have spoken twice in a whirlwind, if there had not been double cause for it. The Apostle *Peter* saith (1 *Eph.* 1. 6.) *Ye are in heavinesse through manifold temptations* (that is, afflictions and trials) *if need be.* We should never feel any affliction from the hand of God, never be in heavinesse, if there were not need. There is need that the holiest in this world should sometimes be made heavy, or that heavinesse should be upon them for a time. We should always have calms and fair weather, never any storms, nor tempests, nor whirlwinds from God, did not our needs call for it. As we every day need bread, which is therefore called by Christ *our daily bread*; so most days we need a rod, either the rod of his mouth to reprove us, or the rod of his hand to chasten us: And we do so, especially, for these reasons.

First, To bring us into a deep sence of our own vilenes, to humble us, to lay us low.

Secondly, To make greater impressions upon our hearts, of the power and soveraignty of God, of the holines and righteousnes of God. It is, that we might know our selves more, and that we might know God more, that God speaks to us in whirlwinds, in terrible dispensations.

Further, As this is a *second whirlwind*, as it is a second speaking to *Job*, a good man, in a whirlwind,

Observe;

God will not give over terrible dispensations and appearances, till he hath brought man to his purpose.

God hath an end, a purpose in every work, and every work of his goeth on, till he hath attained his purpose. As the word which goeth out of the Lords mouth shall not return unto him void, but shall accomplish that which he pleaseth, and prosper in the thing whereto he sends it (*Isa.* 55. 11.) So the work which God takes in hand, shall not be in vain, but shall prosper to the purpose for which he undertakes it. Now if any ask what is the purpose of God

God in whirlwind dispensations? that was shewed before, even to make us more humble, and to have higher thoughts of God in every respect.

But some may say, *Job* had very low thoughts of himself before, he had said, *I am vile*; doubtless *Job* spake this in great humility: why then doth the Lord speak to *Job* in a whirlwind again, seeing he was truly humbled at his first speaking?

I answer, Though *Job* was humbled, yet he was not humbled enough, he was not yet laid low enough, nor melted down enough, and therefore God spake to him in a whirlwind again. It would not serve his turn, barely to say *I am vile*, God must have more of him than that, he must make a fuller confession of his fault than that; God brought him at last to say, *I abhor my self, and repent in dust and ashes*, which is a description of deepest humiliation. Now because *Job* was not come to that, but had only said, *I am vile* (though there was matter of great humiliation in that) the Lord questions with him again in a whirlwind. This should be of great consideration to us in any day of affliction.

For if God hath not his purpose in bringing the first affliction, we shall be spoken to in a whirlwind a second time. We are apt to wonder and think it strange, that God should speak terribly to us so often, that he should renew our afflictions, and make us new crosses. We think, if we do but make a light confession of our sins, and say, *we are vile*, presently the storm should cease, and the affliction be removed. Let us not deceive our selves, *Job* had said he was vile; yet God continued the storm, because he was not yet low enough. 'Tis not enough for us that we are *truly humbled*. As there must be *truth* in our humiliation, so there must be *depth* in it; for questionless, when *Job* said before, *I am vile*, he did not dissemble with God, he was hearty in it, and spake his heart; what he spake was from his very soul, and in sincerity, he did not complement with God, he did not *flatter God with his mouth, nor lie unto him with his tongue*, as the *Israelites* did (*Psal.* 78. 36.) *his heart was right with God*, as theirs was not (*ver.* 37.) yet, because his spirit was not come down as it should, therefore he must be awakened and humbled more with another whirlwind, he must be further school'd, that he might give further glory to God in his own abasement.

And

And hence we may infer;

If the Lord spake thus to Job, *and may speak thus terribly to any good man, once and again? Then with what terror, in how dreadful a whirlwind, will God at last speak to all the wicked of the world?*

If he spake out of a whirlwind to a *Job* a gracious godly man, what will that whirlwind be, out of which he will speak to a *Pharoah*, to prophane and hard-hearted sinners! As our Lord Jesus Christ said of himself in the Gospel, *If it be thus done to a green tree, what shall be done to the dry?* If God hath whirlwinds for his *Jobs*, for his own people, who are as green flourishing trees in grace and holiness; what will he do with the dry sticks of the world? And I may argue it as the Apostle doth (1 *Pet.* 4. 13.) *If judgment begin at the house of God, what shall the end be of them that obey not the Gospel?* what shall *their* end be? no man is able to say, no nor to conceive how sad it will be. Judgment begins at the *house of God*; God will not spare his own house, nor his own household, he will not spare his Servants and Children when they sin; he is no cockering Father, he will correct his own Children; he will not only sweep his house, but he will *shake* his house; and he shakes it, because it is no better swept, nor kept more cleanly. And if for these, and such like reasons we at any time see judgment beginning at the house of God, we may say with astonishment, *What will the end of those be who obey not the Gospel*! What will become of the wicked and ungodly, of those who openly prophane and blaspheme his Holy Name! O what appearances shall they have of God, and how shall they appear before God! We read, in the 25th of *Jeremy*, of a Bowl of blood given him to carry about to the *Nations*: A terrible message he is sent about; he carries a Cup of blood about, and bids the Nations drink, they must drink it; and saith the Lord, *If they shall refuse to take the Cup at thy hand to drink, then shalt thou say unto them, thus saith the Lord of hosts, ye shall certainly drink.* Why? *For lo, I begin to bring evil upon the City which is called by* My Name; *and shall ye be utterly unpunished?* As if the Lord had said, I have brought evil upon *Jerusalem*, upon my own people, and they have drunk very deep of that bitter Cup; and do you, O ye uncircumcised nations, think that you shall escape? We may conclude, the Lord hath a terrible

terrible storm to bring upon the wicked and ungodly of the world, when we hear him speaking to his own people in *whirlwinds*. *Consider this ye that forget God* (as such are admonished *Psal.* 50. 22.) *lest he tear you in pieces, and there be none to deliver. For our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him*, as 'tis said at the 3d verse of that *Psalme*. And *Then*, as 'tis threatned (*Psal.* 2 5.) *shall he speak to them in his wrath, and vex them in his sore displeasure*. That speaking will indeed be speaking out of a whirlwind, which shall hurry them away into everlasting darkness.

Thus far of the manner of Gods speaking to *Job* the second time; It was still out of the whirlwind. Now followeth the matter spoken, or what he spake to him.

Vers. 7. *Gird up thy loins now like a man: I will demand of thee, and declare thou unto me.*

I shall add but little about this verse, because we have had it almost word for word (*Chap.* 38. 3.) where the Lord thus bespake *Job*, *Gird up now thy loins like a man, for I will demand of thee, and answer thou me.*

These words this second time spoken or repeated by God to *Job*, fall under various apprehensions, these four especially.

First, Some look upon them meerly as a challenge sent of God; *Gird up now thy self like a man*, come stand to thy work, or rather stand to thy word, do thy best.

Secondly, Others expound them as an irony or divine scorn, put upon *Job* to humble him. Come, *Gird up thy loins like a man*; Don't flinch for it, stand to it, thou wilt surely make good the day with me.

Thirdly, Many (in a milder sense) look upon these words, meerly as *Counsel* given to *Job*; as if the Lord had said, *I mean to deal further with thee, Therefore come now, prepare and address thy self to the business; I give thee leave to make the best thou canst of thy cause.*

Fourthly, We may take these words, as spoken to *Job* for his *Comfort* and encouragement. The Lord seeing him as it were sinking, and refusing to speak, saith to him, be not troubled, be of good cheat man, *Gird up thy loins like a man*. As the words are taken for a *challenge*, and under the notion of a *scorn* put upon *Job*, I shall not stay upon them. This

Esto bono animo, &c.

This phrase (*Gird up thy loins*) was opened at the 38th *Chap.* 'tis a metaphor taken from Travellers, or those that go about any business; who wearing long garments, used to gird them up, that they might be more expeditious, whether for labour or for travel.

Thus the words are matter of *Counsel* and encouragement given to *Job*, and under that notion I shall Note two things from them.

First, As they are words of counsel, the Lord having further business with *Job* or more to do with him, adviseth him to gird up his loins like a man.

Hence, Observe;

When we have to do with God, we should put out our selve to the uttermost.

To *Gird up our loins like a man* imports our best preparation; and such preparation we need for every holy duty. When we are to pray, we had need gird up our loins like men, for then we are to wrestle or strive with God, we must work it out with God in the duty of prayer; and if our garments hang loose, that is, our affections be upon the earth, and our hearts in the corners of the world, how can we prevail with God in prayer? we must gird up our loins like men, when we declare our desires and requests to God in prayer, and expect that God should answer us. The holy Prophet complained of the Jews failing in this (*Isa.* 64.7.) *There is none that calleth upon thy name, that stirreth up himself to take hold of thee.* Doubtless many called upon God in those days, but they did not stir up themselves to take hold of God by faith, and so their prayers went for no prayers. And when we go to *hear the word* (wherein God deals with us) we had need gird up the loins of our minds, else we cannot mind the word while we hear it, nor remember, much less practice the word which we have heard. The Scripture often calls us to *preparation* for every duty: What can discomposed persons, loose-spirited persons, loose-loin'd persons do *with* God or *for* God? When we have any thing to do *with* God, any thing to do *for* God, we should do our best, and be at our best, we should play the men. Master *Broughton* expresseth it well, though not clear to the words in the Original, *Let me see thy skill* or how skilfully thou canst handle the matter with me. The Lord would have us shew our skill when we have any thing to do with him, or to do for him; we should then *play the men and not the children*, much less should we play the *fools*, be sloathful, sluggish, and careless.

Especially we should do this with respect to the appearing of Jesus Christ in the great day of our account: Christ himself gives the rule, *Stand with your loyns girt, and your lamps burning, as those servants that wait for their Lords coming.* When Christ our Lord comes, all must come before him, but none shall be able to stand before him, but they who stand with loyns girt; that is, who are ready, and in that readiness wait for his coming.

Secondly, Taking these words as words of encouragement: *Gird up thy loyns like a man*; Poor heart, do not faint.

Note;

When God intends and purposeth to humble his people most, he would not have them despair in the least.

When God layes them in the dust, he would not have them sink in despair, but be of good cheer. God loves to see his people humbled, but he doth not love to see them dejected. As God would have us sensible, so comfortable. *Comfort ye, comfort ye my people*, said the Lord (*Isa.* 40.1.) when he saw they were ready to sink, he commanded comfort to be spoken to them. He gives Cordials and Restoratives, when he is speaking out of a *whirlwind*; and therefore he said to *Job*, *Gird up thy loyns like a man.*

But however the Lord is either counselling or comforting *Job* in these words, he checks and reproves him in the next.

Verse 8. *Wilt thou also disanul my Judgement? wilt thou condemn me, that thou mayest be righteous?*

These are words of reproof, and a very great reproof they are. Here the Lord begins to chide and expostulate with *Job.*

Wilt thou.

'Tis a quick kind of speech; such Questions have much spirit and life in them. How now *Job*, *Wilt thou disanul my Judgement?*

Irritum facere est simplex verbum contrarium verbo confirmandi, aut natum firmumque aliquid faciendi.

But what is meant by *disanulling*, what by the *Judgement*, that God saith *Job* was about to *disanul*?

To *disanul*, is to make void, to frustrate, to break a thing, so as it shall not stand in any stead, or be of any force; it is applied to the breaking of an Oath, to the breaking of a Covenant, and to the disappointment of counsels and purposes. Read *Num.* 30. 14, 15. 1 *Kings* 15. 19. *Jer.* 35. 20. *Psal.* 33. 10, 11. *Isa.* 8. 10. Thus saith the Lord, *Wilt thou disanul*, or make void *my Judgement?*

μὴ ἀποποιοῦ μοῦ τὸ κρίμα *Ne repellas judicium meum.* Sept.

ἢ ἀποποιῇ μοῦ τὸ κρίμα. *Numquid repelles judicium meum?* Symach.

The Septuagint render it as a Negative Command, *Do not thou repel or resist my Judgement.* An ancient Greek Translator renders it, as we, by way of Question, *What, wilt thou repel or oppose my Judgement?* The word is applied to great *sinnings* (Ezra 9. 13.) *And after all this that is come upon us*, &c. *seeing our God hath given us such deliverance as this, should we again break thy Commandements?* &c. But did *Ezra* think, that after that they should no more break the Commandements? Taking a breach of the Commandements barely for *sinning*, he could not expresse it so; therefore by *breaking the Commandements*, he means *disanulling* the Commandements: What is that? 'Tis so to break the Commandements, as if we would rescind and repeal them. There is such a kind of sinning, as if men would not onely sin against the Law, but sin the Law away, or out of doors, as if men would sin the Bible out of the world: that's the meaning of the word there, *If we shall again break thy Commandements*; for it followeth, *and joyn in affinity with the people of these abominations.* 'Tis not breaking the Commandements by any sin, but to sin so as if we would make them all void, and reverse the statutes of heaven. Thus the word is used by *David* (*Psal.* 119. 126.) which doth much clear the sense of this Text, *Lord, it is time for thee to work*; Why? *for they have made void thy law.* 'Tis the same word here in *Job*, They have *disanulled* thy law. 'Tis high time for God to awake, to bestir himself, and look to men, when they come to this height of sinning, to make void and disanul his Law, by setting up their own lusts. Some would even enact their own lusts, and throw down the Law of God. That's the significancy of the word here used; saith God to *Job*, *Wilt thou disanul my Judgement?* Wilt thou make it void, or break the course of it? Wilt thou change it, and put or introduce somewhat of thine own in the room and place of it, as some glosse the words? *Wilt thou disanul*

An etiam mutabis judicium meum? Targ.

My

My judgement?

Judgement, I conceive, in this place is taken for that course of administration which God uses in the World, whether with particular persons, or with Nations. As if the Lord had said, *Thinkest thou thy self not only able to comprehend the reason of all my administrations towards thy self or others, but wilt thou also presume to subject them to thy will and wisdom; as if thou couldst administer them with more equality and righteousness, or to better purpose than I have done?* The course or way of Gods dispensation, is Gods Judgement; and 'tis called his *Judgement*,

First, Because it proceeds upon the highest reason, upon the clearest acting of Judgement and understanding; and in that sense 'tis alwayes Judgement. For *God is a God of Judgement* (Isa. 30. 18.) That is, of the highest reason and understanding in all matters that he doth.

Secondly, 'Tis called *Judgement*, because oftentimes these administrations are as a sentence pronounced and given out by God, whether against particular persons or Kingdomes, and so have Judgement in them, that is, wrath and *punishment*. *Judgement* is often put for punishment. In this sense we are to understand it here. *Wilt thou disanul my Judgement*, particularly with thy self. I have taken this course with thee, I have brought all these afflictions upon thee, I have broken thy estate, I have broken thy body, I have broken thy spirit; this is the course I have taken with thee: wilt thou disanul this course that I have taken with thee? surely thou shouldest not, I know thou canst not. So then, the Lord expostulates thus with *Job*, as if he would have crossed all his proceedings and dealings with him, or would have rescinded as it were the sentence and decree of God concerning him. Wouldest thou have me to change either the matter, manner, or measure of thy chastnings? No, my will, not thine, shall be the rule of them. *Wilt thou disanul my Judgement?* Now from this sense of the words,

Note, First;

It is impossible to reverse, rescind, or disanul the Judgement of God.

The Lord speaks to *Job* as attempting a thing beyond himself,

 or

or beyond his power. What, saith the Lord, wilt thou disanul my judgement? surely thou wilt not venture at that, thou wilt not offer that; 'tis more than thou or any man can do. The Lords judgement, or the way which he will take with any man, no man can supersede or stop; no man can hinder him in it. What the Lord determines, what he gives forth, it shall stand. *Balaam* could say (*Numb.* 23. 20.) *The Lord hath blessed, and I cannot reverse it.* The judgement of the Lord at that time towards *Israel*, was a Judgement or Sentence of favour and mercy; therefore saith *Balaam*, *The Lord hath blessed, and I cannot reverse it.* And if the Lord gives out a Sentence of affliction, or commands a crosse upon any man, who shall reverse it (*Psal.* 33. 10.) *The Counsel of the Lord shall stand, and the thoughts of his heart to all generations.* They shall stand; who then shall make them fall? The Sentences or Judgements of men are often disanulled by men, and they may alwayes be disanulled by God (*Lam.* 3.38.) *Who is he that saith, and it cometh to pass, when the Lord hath not commanded.* The Lord can disanul all the Judgements of men, of the wisest men in the world; but none can disanul the Lords Judgements, and make them void. There are but two wayes by which the Judgement, that is, the Sentence, or the resolution and purpose of a man is disanulled.

First, By the power of the party against whom the Judgement is given. Sometimes there is a Sentence given against a man, which comes to naught, 'tis made void; why? there's no power can execute it upon him: *David* spake much in that language, *Ye sons of* Servish *are too hard for me.*

Secondly, Sometimes the Judgements of men are disanulled by a superiour Authority; one Court recalls or takes off the Judgement of another. But neither of these wayes can the Judgement of God be disanulled. If God give out a Sentence against a person, his power, how powerful soever he is, shall never hinder the execution of it; though he be (as it's spoken in *Amos*) as high as the Cedar, and as strong as the Oak, yet he shall not hinder the Judgement of God. And as there is no man hath power of arms, or of arms, to hinder the Judgement of God; so there is no Authority superiour to, or above Gods. There's no Court above the Court of Heaven, to which appeal may be made, to get Gods Sentence disanulled, or his Judgement reversed;

reversed; therefore the Judgement of God cannot be disanulled.

And seeing the Judgements of God, as taken for the Sentence which he hath declared against sinners, such as that (*Rom.* 2.9.) *Tribulation and anguish upon every soul that doth evil*, &c. cannot be disanulled; what cause have we to blesse God for Christ, who hath endured that Judgement in his own person, which could not be disanulled nor made void; and hath also (as the Apostle speaks, *Col.* 2. 14.) *blotted out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his Crosse.* Yet

Observe, Secondly;

The Judgements of God are by him accounted as disanulled or made void by us, when we do not submit to them, nor humble our selves as we ought under them.

This was *Jobs* Case. Why doth God aske him whether he would disanul his Judgement? surely, because he had made many complaints (as hath been shewed in this Book) about the dealings of God with him: The Lord interpreted this as a disanulling of his Judgement. If we are not satisfied with the Judgement of God, though it be a Judgement of anger and displeasure towards us, we, as much as in us lies, disanul the Judgement of God. Let us often remember this, The way of Gods proceeding with us, his way of administration towards us, is his Judgement; now if it be a way of affliction, if he speak terribly to us, let us take heed of complaining, lest we be found disanulling his Judgement. We may come under the compasse of this Charge before we are aware. As for instance;

If we shall say, we could bear any Judgement but this, any affliction but this; this is to disanul the Judgement of God. Let us say, whatever the affliction is, it is best for us, and God hath most righteously brought it upon us.

Again, If we shall say, we could be patient even under this Judgement of God for the *matter* of it; but when we consider the degree of it, that it goes so far, and wounds so deep, who can bear it? Thus *Job* complained (*Chap.* 6. 2.) *Oh that my grief were throughly weighed, and my calamity laid in the ballances together; for now it would be heavier than the sand of the Sea:*

there-

therefore my words are swallowed up. It was not so much the matter of his affliction, as the degree, or weight, or extremity of it, which put him to those grievous complaints. Now if we are not patient and quiet under that very *degree* of the Judgement which God is pleased to heighten it unto, this is a disanulling of his Judgement; therefore let us take heed of complainings upon that account.

Yet further, Others will say, If this Crosse had been for a short time, we could have born it; but it hath been long upon us already, and we know not how long it may continue, we can see no end of it. Take heed of these complainings; for this also is to disanul the Judgement of God, if we find fault with the length of the Crosse. Though we may cry with the souls under the Altar, *How long Lord, how long*, yet we must not say it is too long.

Lastly, There is this also at which many are much troubled, and so even disanul the Judgement of God; for say they, if it were but in some one thing that we were afflicted, we could bear it; but we are afflicted in body, and afflicted in mind, and afflicted in our children, and afflicted in our estate, we are afflicted in our credit, and in all our comforts; if it had been in some one thing, we could have sat down quietly under it; but now it's affliction all over. Take heed, for this also is to disanul the Judgement of God. And if any of these be to disanul the Judgement of God, how soon may we do it? And if they are not, as to either, free from this charge, who shew some impatience and trouble of spirit under the severer dealings of God, what shall we say of those who openly murmur, and even rage against them?

Thirdly, *Wilt thou disanul my Judgement?*

Note;

God takes it as a high affront, and a dishonour, when his Judgement is touched, or when his Judgement is not quietly submitted to.

Wilt thou, saith he, What! *disanul my Judgement!* The Apostle saith, *Let God be true, and every man a liar.* Let the Judgement of God stand, though we fall.

Fourthly, Consider what a huge boldnesse it is in a creature, to do or say any thing which may be interpreted a disanulling of the Judgement of God.

Fifthly,

Fifthly, Consider how sinful a thing it is for any to go about to crosse the administration of God. Somewhat we may do, in all the judgements or sad dispensations of God; we may pray about them, and we may in an humble submission expostulate with God about them; but we must take heed of an unquiet spirit under them, or of any risings of heart against them: Pray we may about them, earnestly, instantly, and importunately, and the more the better, yet still quietly submit; and the more quietly we submit to them, the more fit we are to pray to, and wrestle with him about them; that he in his own good time, and in his own way, would remove them from us. *Wilt thou disanul my Judgement?*

Wilt thou condemn me, that thou mayest be righteous.

These words may be taken as an Exposition of the former. As if the Lord had said, *Either I must be condemned, that thou mayest be righteous, or thou must be condemned, that I may be righteous; now whether it be meet that I or thou must be condemned, do thou judge. While thou insistest so much upon thine own innocency, thou seemest to cast blame upon my Justice. Either I have wronged thee by afflicting thee without just cause, or thou hast wronged me by intimations that I have done so: One of these must needs be true, seeing there is no middle between them. Consider then which is most probable, that I have wronged thee, or thou me. These are immediate contraries; so that the one being granted, the other must be denied. Now wilt thou accuse me of injustice in afflicting thee, that thy cause may be esteemed just?*

But did *Job* ever accuse or condemn the Lord?

I answer, Not directly (as hath been shewed heretofore) It never came into *Jobs* heart to accuse God of unrighteousnes: but because by some misunderstood speeches of his, they about him judged he had; therefore the Lord put this question home to him, that he might exonerate and clear himself. The onely matters in which he might seem to condemn God as unrighteous, was his speaking so much of his afflicting the righteous, and prospering the unrighteous; or his insisting so much upon the defence of his own righteousnesse before men, seemed to derogate from, or intrench upon the righteousnesse of God. So then *Job* did not intentionally cast any aspersion or blot upon the Justice of God;

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he onely intended in what he said, to shew that the affliction that was upon him, was not for his sin, but for his trial; when he spake so much of his own righteousnesse; and yet because he was a little too lavish in speech, and too passionate, the Lord here puts this question to him, *Wilt thou condemn me, that thou mayest be righteous?* 'Tis I that justifie thee, and wilt thou condemn me? The Lord is righteous, and all men are unrighteous; and shall any man do that which casts a note of unrighteousnesse upon God. *Wilt thou condemn me, that thou mayest be righteous?*

Hence Note, First;

He that is much in the justifying of himself, when he is under the Judgement, or afflicting hand of God, doth upon the matter condemn God.

Job was much in justifying himself, though not with an intention to condemn God, yet the very action spake this in the opinion of others, that he thought himself not righteously dealt with, or at least rigorously dealt with. He that maintains his own right too much in affliction, chargeth God with wrong, though he never meant it: And therefore the Apostle saith, *Let God be true, and every man a liar.* A godly man in a good frame, though he cannot charge himself with any crime, nor is conscious of any way of wickednesse, that he hath lived in, yet approves and justifies the Lord in all his dealings with him; and therefore we must take heed (it is a tender point) how we justifie our selves, especially under the afflicting hand of God. If we justifie our selves, there is somewhat of condemnation cast upon God; therefore still you shall find that the holiest servants of God in their Confessions charge all upon themselves. *Righteousnesse belongs to God, but to us shame and confusion of face.* So spake *Ezra*, and so spake *Daniel.* It is very dangerous to, and we quickly may, reflect upon the justice of God, and derogate somewhat from him, by our justifying of our selves.

Deum injustitiæ accusare videbatur qui justos affligeret. Merc.

Observe, Secondly;

'Tis our duty in all things whatsoever God doth, to justifie him.

In dubio semper adversum nos pro deo sentiendum est. Merc.

As it is the highest grace which God manifests to the creature, to justifie man. *It's God that justifies; who shall condemn.* So it is one of the most excellent duties of man, to justifie God. It

It is a high grace of God to man, to justifie man; but it is onely the duty of man to justifie God in all things. Let him do what he will with persons or Nations, let him break them all to pieces, let him lay all waste and desolate; in all this we are to justifie God. We should rather be willing to appear sinful, and that we are punished for our sins and evil deeds, than so much as in appearance to question or make the least doubt of the justice of God, or give others the least shadow of an occasion to question or doubt it.

That of the Schoolman bears much weight in this case. *If* (saith he) *two are equal, and a fault is to be laid upon one of them; it is not reprovable, if one of them purge himself of the fault charged, although he be blameable in the opinion of others; because man naturally loveth himself more than another. But where there is so great a distance, as between God and man, man should rather take the blame to himself, though unjustly laid on him, than cast it upon God; which he cannot do but unjustly. And therefore God in arguing with* Job, *proposeth the superlative excellency of himself above man.* Aquinas.

Observe, Thirdly;

We should be much in judging our selves.

Wilt thou condemn me, that thou mayest be righteous? Thou shouldest condemn thy self, and judge thy self; thy judgement is upon a wrong object. Self judgement is good, but judging of God, oh how sinful is that (1 *Cor.* 11. 31.) *If we would judge our selves, we should not be judged of the Lord.* Our business is to judge our selves, and for not judging of our selves, it is, that we meet with so many judgements from the hand of God. Therefore God judgeth us, because we do not judge our selves. And therefore let every mouth be stopt; it shall be so at last as the Apostle concludes (*Rom.* 3. 18.) *Every mouth shall be stopt, and all the world shall become guilty before God.* We are self-guilty, and therefore should be self-condemned. 'Tis a dreadful thing in one sense to be self-condemned, as it is spoken of the Heretick (*Tit.* 3. 11.) *He is condemned of himself:* He is condemned of himself, while he doth justifie himself. 'Tis the worst of condemnations, to be condemned of our selves, by justifying of our selves; but it is good to condemn our selves, in judging or in humbling our selves.

David was much in ſelf-cenſuring and ſelf-judging: when he found himſelf envying the proſperity of the wicked, and ſaid, he had *clenſed his heart in vain*, he ſoon after cenſures himſelf for both (*Pſal.* 77. 22.) *So fooliſh was I and ignorant, even as a beaſt before thee.* As if God had ſaid, what a fooliſh creature am I, thus to condemn God in his proceedings, & to talk of my own innocency. Let us not boaſt of, but (as Maſter *Calvin* expreſſeth it upon the Text) *let us win our ſpurs by condemning our ſelves:* For that is the only way to honour and exalt God. If we would get honour to our ſelves, it muſt not be by conteſting with God, but by humbling our ſelves before him; there's no obtaining with God, by contending with him, much leſs by condemning him.

Verſ. 9. *Haſt thou an arm like God? or canſt thou thunder with a voice like him?*

THe Lord at the 6th *verſe* of this *Chapter*, entered upon a vehement expoſtulation with *Job*, to humble him and bring down his ſpirit; and that *Job* might be thorowly humbled, here the Lord in this 9th verſe ſheweth what a diſparity there was between himſelf and *Job*, as before in his righteouſneſs, *Wilt thou condemn me that thou mayſt be righteous?* art thou more righteous than I? So here in his power.

Verſ. 9. *Haſt thou an arm like God? canſt thou thunder with a voice like him?*

As if the Lord had ſaid, *Let me ſee what thou canſt do, or whether thou canſt do like God, ſeeing thou carrieſt thy ſelf ſo unlike a man?* That's the ſcope and tendency of this 9th verſe, as of thoſe that went immediately before.

The whole verſe conſiſts of two convincing queſtions. The firſt, in thoſe words, *Haſt thou an arm like God?* The ſecond, in theſe, *Canſt thou thunder with a voice like him?*

Haſt thou an arm like God?

The arm, properly taken, is a noble and an eminent limb or member of mans body. Nor hath any creature, nor is any creature ſo much as ſaid to have an arm but man. And ſome may ſay, ſeeing the arm is a bodily member, how can God, who hath no body, be ſaid to have an arm? I anſwer; 'tis true, God is a ſpirit, without diſtinction of parts; yet frequently in Scripture, as humane paſſions, ſo bodily parts are aſcribed to God improperly or by a figure. And becauſe the arm is a ſtrong and noble member of mans body, that member by which man puts forth the greatneſs of his ſtrength, that member by which he doth and atchieves great things; therefore the arm in Scripture ſignifies power, and is the embleme of might and ſtrength. In this language the Lord threatned old *Eli* the High Prieſt (1 *Sam.* 2. 31.) *Behold the days come that I will cut off thine arm, and the arm of thy fathers houſe*, &c. that is, I will take away thy power, and the power of thy family. Thus (*Zech.* 11. 17.) *Wo to the idol ſhepherd, that leaveth the flock, the ſword ſhall be upon his arm*; that is, his power ſhall be broken, and he made uſeleſs, as that man is whoſe arm is wounded. And as the arm notes miniſterial power, ſo magiſtratical power, whether abuſed or rightly uſed (*Job* 35. 9.) *They cry out by reaſon of the arm of the mighty*; and (*Chap.* 38. 15.) *The high arm ſhall be broken.*

Now as the arm is put for the power of man, ſo for the power of God (*Pſal.* 98. 1.) *O ſing unto the Lord a new ſong, for he hath done marvellous things; his right hand and his holy arm hath gotten him the victory.* Read alſo (*Iſa.* 59. 16. and *Iſa.* 63. 12.) and here in the Text, *Haſt thou an arm like God?* Is thy arm like Gods arm? that is, is thy power like Gods power?

Hence, Note;

Firſt, *God hath a mighty power?* He hath an arm.

There are three Scripture expreſſions, which in a gradation hold forth the power of God.

Firſt, The finger of God (*Exod.* 18. 9.) When the Magicians could not imitate *Moſes* in the Plague of Lice, then they ſaid unto *Pharaoh*, *This is the finger of God*; that is, the power of God is eminent in this miracle, it exceeds our power, we not only cannot do the like, but nothing like it, as we did before in ſemblance of thoſe former miracles. Thus Chriſt himſelf being blaſphemed by ſome of the Jews, who ſaid, *He caſteth out devils through* Beelzebub *the chief of devils*, anſwered (*Lu.* 11. 20.) *If I by*

the finger of God cast out devils, &c. that is, If I by the power of God, or by *the holy Spirit* (so another Gospel hath it (*Mat.* 12. 28.) *If I by the Spirit of God*) *cast out divels*, &c.

Secondly, The power of God is expressed by the *hand*, which containeth all the fingers (*Isa.* 59. 1.) *Behold, the Lords hand is not shortened that it cannot save*, that is, his power is not abated; he hath a long hand still, his power to save is as great as ever it was. The same Prophet saith (*Chap.* 9. 17.) *The hand of the Lord is stretched out still*, that is, his power is still at work to punish impenitent sinners. How much and how long soever God hath punished sinners, he can punish them longer and more; if they continue longer in sin, or sin more and more.

Thirdly, We have here in this Text, and in many others, the *arm of God* (that's more than his hand) signifying the fullness of his power. Not that there are any real gradations in the power of God; but there are gradations in the exerting and putting forth of his power. Sometimes God putteth forth his power (as it were) by a finger only, as *Rehoboam* said (1 *Kings* 12.10.) *My little finger shall be thicker than my Fathers loins*; that is, the least that I will do in my government shall be more afflictive and burdensom to you (if you call it a burden) than the most that my Father *Solomon* did in his. At another time God putteth forth his power by his hand, you may see his whole hand, that is, fuller and clearer evidences of his power, in what he doth or hath done, that is, in his works of providence, whether in breaking down or building up. And lastly, he sheweth *his arm*, his stretched-out arm, that is, the fullness of his power. God hath power, great power, mighty power, he hath an arm, an out-stretched arm; and this arm of God is spoken of in Scripture for a four-fold use.

First, For the safe guarding of his people; 'tis a protecting arm. The arm of God with us signifieth our safety. The Prophet, speaking of the dealings of God with his ancient people, saith (*Isa.* 63. 12.) *He led them by the right hand of* Moses *with his glorious arm*; that is, his protecting arm, by which he saved that people from the wrath of *Pharaoh* in their first advance out of *Egypt*, and from the wrath of all their enemies, in all their encampings and marches to *Canaan*, was very glorious. This glorious arm of his, is a defence upon all his glory (*Isa.* 4. 5.) that

that is, upon his whole Church, for there his truth, holiness, and holy worship, which are his glory, are held up, and held our. The Church of God, is so much for the glory of God, that 'tis called his glory.

Secondly, As the Lord hath a protecting arm from evil, so an arm delivering and pulling out of evil. The deliverance which God wrought for the *Israelites* in bringing them out of *Egypt* (*Exod.* 6. 16. *Deut.* 5. 15. and *Deut.* 7. 19.) is said to be done by *an out-stretched arm*, that is, by his power visibly put forth, and even to the utmost, in the wonderful effects of it. All the while God did not deliver *Israel* out of their bondage, he might be said to draw in or hide his arm; but when he delivered them, then he was said to stretch it out.

Thirdly, As the arm of God is for the protection and delivering of his people, so for the destroying of his and their enemies. God hath a destroying arm, and of that *Moses* spake (*Deut.* 33. 27.) *The eternal God is thy refuge, and underneath are the everlasting arms; and he shall thrust out the enemy from before thee* (that's sometimes the work of the everlasting arms of God) *and shall say, destroy them.*

Fourthly, The Lord hath an assisting, helping, strengthning arm to carry us thorough any good work or duty, which he calleth us unto (*Isa.* 53. 1.) *Who hath believed our report, and to whom is the arm of the Lord revealed?* that is, who hath received power to believe, and do according to what the Lord hath revealed? The arm of God works powerfully, not only upon the outward man, but upon the heart of man, for the converting and saving of souls (*Psal.* 110. 3.) *In the day of thy power thy people shall be willing.* The power of God put forth upon the inner man, for full conviction and sound conversion is greater than any power, that worketh upon, for, or against the body of man. *God hath a mighty arm* for all these purposes, and for many more, even for as many as he is pleased to make use of it, or employ it in.

And if any ask, *How mighty is his arm?*

I answer, No man knoweth how mighty it is; only this we know, *It is Almighty.* What the might of Almightiness is, who can understand! *Moses* spake admiringly more than knowingly to this point (*Psal.* 90. 11.) *Who knoweth the power of thine anger?*

ger? The anger of God is beyond comprehension, and so is his love; *Who knoweth the power of his love?* We are exhorted (*Eph.* 3.19.) *To know the love of God, which passeth knowledge.* What the *heighth, depth, length and bredth of divine love are & anger*, no man knoweth; nor doth any man know the dimensions of divine power. The Apostle speaking of God as a Spirit, saith (1 *Tim.* 6.16.) *Whom no man hath seen, nor can see.* So we may say of God as powerful; no man knoweth, nor can know how powerful he is. He must be as powerful as God, who knoweth how powerful God is.

Only this we may say, First, his power is so great, that he can do all things, and he can do all things with ease, *There is nothing hard to God.* Hard things are easie to God. Some things are hard, and others easie to men; but to God all things are alike. Not only is nothing too hard for the Lord, as he said to *Abraham* (*Gen.* 18.14.) but the truth is, nothing is hard to him.

Secondly, His power is so great, that he can do whatsoever he willeth or hath a mind to do (*Job* 23.13.) *He is in one mind, and who can turn him? and what his soul desireth, even that he doth.* And as the Lord can and will do whatever he hath a will to do, so to clear the point a little further, we may boldly say, he hath a will to do all things of these three sorts:

First, He hath a will to do whatsoever he hath promised, purposed, or determined to do. Now, if we dulyweigh what great things there are in the promises and purposes, in the counsels and decrees of God to do in the world, we may soon conclude with truth and sobriety, that great things will be done in their proper times and seasons.

Secondly, The Lord doth assure us, he hath a will to do whatsoever we ask of him in faith, and according to his will. If we have a rule for our asking, or if we ask by rule, we have a Gods word for it, that it shall be done and given to us according to our askings (1 *John* 5.14.) *And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us.* What is that? is it only that he perceives or knows what we ask? no, his hearing is the granting and giving what we ask. God is engaged by his gracious promise, that his arm shall do all that we pray for right for the matter, and aright for the manner, in faith and in sincerity.

Third-

Thirdly, It is the will of God to do whatsoever is for the real good of his people, though (possibly) they ask it not. It is the will of God, not only to do what we ask, but many times, more than we ask. As *God is able to do exceeding abundantly above all that we ask or think* (*Eph.* 3.20.) so he actually doth for us much more than we ask or think. The Lord expects we should pray for every good thing which he hath promised; and therefore he had no sooner made many large and most gracious promises of doing great things for the Church, with this assurance (*Ezek.* 36.36.) *I the Lord have spoken it, and I will do it.* But presently he adds (*vers.* 37.) *Thus saith the Lord God, I will yet for this be enquired of by the house of* Israel, *to do it for them.* We should extend our prayers and our seekings to the utmost line of the word, or our prayers should be commensurate both to prophesies and promises: Prayer helps them all to the birth, and they seldom bring forth alone. And indeed prayer is nothing else, in the matter of it, but a turning or putting the promises into petitions, tis a suing out the good of the promise: Yet there are some good things in the promises which we cannot reach, or at least are not mindful of. There is a great latitude in the promises; *The Commandements of God are exceeding broad* (*Psal.* 119.96.) Who can find out all the duty of them! And doubtless the promises are exceeding broad; who can find out all the mercy in them! The Apostle *Peter* (2 *Epist.* 1.4.) calls them *exceeding great and precious promises*; they are exceeding good, and they are exceeding great, they are as great as they are good; and who hath a heart great and good enough to see and sue out all the good and great things in them? Now I say, though (possibly) we ask not for all the good of the promise (at least not expresly) yet it is the will of God to do all that for us, and to bestow all that good upon us which he hath promised. He hath preventing grace; his first grace he alwayes giveth unasked. When he begins to manifest himself to a poor soul to bring him out of a state of darkness, is such a soul begging this of God? no; he is running from, and rebelling against God. *I am found of them that sought me not*, saith the Lord (*Isa.* 65.1.) Now, as they who are not the Lords, receive grace to become his, unasked; so they that are the Lords, through grace, receive many mercies unasked. God will not fail in giving all that he hath promised, though we fail in

asking

asking some things promised: His arm is powerful enough to do what he willeth; and this is the will of God, to fulfil or make good all his promises. Men often out-promise themselves, but God doth not. *Hast thou an arm like God?*

Hence take these inferences;

First, *If the Lord hath such a mighty arm, Then let us take heed we do not provoke the Lord to turn his arm against us.*

That's the use which the Apostle makes of this point, and which naturally floweth from it (1 *Cor.* 10. 22.) *Do ye provoke the Lord to anger? are ye stronger than he?* The Apostles sense hits the language of the Text fully; as if he had said, *Have you an arm like God?* There's no comparison between yours and his; *He can crush you before the moth* (*Job* 4. 19.) that is, as soon as, or before a moth is crushed, which crumbleth to dust with the least or lightest touch of the hand, or little finger.

Secondly, *If the Lord have such an arm, Then let us labour to get and engage the arm of the Lord for our help.*

Men love to be on the stronger side; and some resolve to be on the stronger side, though it should be, or not regarding whether or no it be the worser side. Now seeing all have a natural desire to interest themselves where the greatest strength is, because there probably and rationally the greatest safety and best shelter is; then, how should we labour to get and assure an interest in God, which cannot be done, but by being on Gods side (that is, by keeping close to him in all the duties of holiness and righteousness) for doubtless he is strongest; his side is not only a good, but the best, not only a strong, but the strongest side. Hath any man an arm like God? can all men, should they joyn all their arms in one, make an arm like Gods? They cannot. Nor is there any arm strong, but in or by the strength of Gods arm. As old dying *Jacob* spake while he was blessing his son *Joseph* (*Gen.* 49. 24.) *The archers have sorely grieved him, and shot at him, and hated him; but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob.* How were his arms made strong! How did his bow abide in strength! It was by the hands (that is, by the power) of the mighty God of

of *Jacob*. Nothing made him strong, nor to abide in strength, but the arm of the mighty God. In this arm of God, the Church triumphed of old (*Psal.* 124. 1, 2, 3.) *If it had not been the Lord, who was on our side, now may* Israel *say, If it had not been the Lord, who was on our side, when men rose up against us, then they had swallowed us up quick, when their wrath was kindled against us:* Their wrath was kindled into a burning flame, yet we were not burnt, much less utterly consumed, because the strong God was with us, or because, as the Psalm concludeth, *Our help is in the name of the Lord, who made heaven and earth.* What help can we need at any time, which he cannot give us, who made heaven and earth without any help or helper? It is an impregnable Tower of comfort, that at what loss soever we are, we may find help, or help is to be had in God.

Thirdly, *If God hath such a mighty arm, Then let us trust him.*

We may trust to his strength; and when his strength is indeed trusted to, our trust is withdrawn from all other strengths. We may use the arm or strength of creatures, while we trust in the arm or strength of God; but while we trust in the strength of God, we must trust in no strength but his, nor, if we really trust him, can we. When *Senacherib* King of *Assyriah* invaded *Judah* with a mighty Host, *Hezekiah* thus incouraged his people (2 *Chron.* 32. 7, 8.) *Be strong and couragious, be not afraid nor dismayed for the King of* Assyria, *nor for all the multitude that is with him, for there be moe with us than with him; with him is an arm of flesh, but with us is the Lord our God to help us, and to fight our battels; and the people rested themselves upon the words of* Hezekiah *King of Judah.* They had an arm; what arm? not an arm of flesh (like *Senacheribs*) but the arm of the Lord for their help, and that carried the day. Created power is too slight to be trusted; but the power of the Creator calls all for our trust. We cannot trust creatures too little (as to success) nor can we trust God too much. Hath any man an arm like God?

A fourth Inference may be this;

If the Lord hath such an arm, such power, This should encourage us to the duty of prayer.

We are easily perswaded to seek to him for help, who hath

ſtrength to help, eſpecially when we know that he hath an inclinableneſs of will to help us. Hath not the Lord a ſtrong arm? hath he not an inclinable will? Let us then in all our needs pray as the Church did (*Iſa.* 51.9.) *Awake, awake, put on ſtrength, O arm of the Lord* (the Lord and his arm are the ſame) *awake as in the ancient dayes, in the generations of old; art thou not it that hath cut* Rahab, *and wounded the dragon*? The Lord hath a mighty arm, yet his arm or power ſeemeth to be ſometimes (as it were) aſleep; that is, not to act, or not to take notice how it is, or how matters go with the Church. Now, when at any time it is thus, our duty is to awaken the Lord by earneſt praye:; *Awake, put on ſtrength, O arm of the Lord.* It is a mercy when we have an heart to pray, and a God to pray unto, who can quickly *put on ſtrength*; that is, give undeniable evidences that he hath a ſtrong arm, yea, infinitely the ſtrongeſt arm; which may be

A ſecond obſervation, taken or ariſing from theſe words, as ſpoken comparatively, *Haſt thou an arm like God?*

The arm or power of the creature, is nothing to the arm or power of God; no creature hath an arm like Gods.

There is nothing in the world conſidered in a gradual difference, ſo unlike another, as the arm of God, and the arm of man are. Mans arm is ſo ſmall a thing compared with Gods, that it is a very nothing, not ſo much as a candle to the Sun, nor as a drop to the Ocean, nor as one ſingle duſt to the globe or body of the whole earth. No Rhetorick can ſpeak diminutively enough of mans arm, compared with Gods, nor can any divinity uttered by men or Angels: yet how apt is man to have too high thoughts of mans arm, and too low of Gods. Were it not that men are apt to have too high thoughts of mans arm, and too low of Gods, this queſtion had never been put to *Job*, *Haſt thou an arm like God*? *Job* had been a man of as big an arm, as moſt in his dayes. 'Tis ſaid of him, that he was *the greateſt of all the men of the Eaſt* (Chap. 1. 3.) And he ſaid of himſelf (Chap. 29 25.) *That he ſate chief, and dwelt as King in the Army.* Now ſhould we look upon *Jobs* arm, not as (when God ſpake this to him) lean and thin, and extreamly fallen away, if not quite withered, but as it was at beſt, fulleſt, thickeſt, ſtrongeſt, before he fell into that affliction, or after his reſtauration out of it; yet

yet what was *Jobs* arm or power, in his higheſt advancement, to the arm and power of God! might not God then have ſaid to him, as well as when he ſaid it, *Haſt thou an arm like God?* or hath any man at this day? *Surely* (ſaith *David*, *Pſal.* 62.10.) *men of low degree are vanity, and men of high degree are a lye, to be laid in the ballance* (that is, if they are truly weighed, eſpecially if they are weighed with God) *they are altogether lighter than vanity.* For, Firſt, the power of man to help, is weak and vain (*Pſal.* 33. 16.) *There is no King ſaved by the multitude of an Hoſt; a mighty man is not delivered by much ſtrength.* And that's an unqueſtionable truth, whether we underſtand it of his own ſtrength, or of the ſtrength of any others, who come in and contribute their utmoſt to his aid and aſſiſtance. And this is one reaſon, why the Lord calls us off from truſting to the arm of man (*Pſal.* 146. 3.) *Put not your truſt in Princes, nor in the ſon of man, in whom there is no help.* True, may ſome ſay, it were a a folly to truſt in weak Princes, to truſt in them for help, who have no power to help; but we will apply to mighty Princes, we hope there is help in them; No: thoſe words, *In whom there is no help*, are not a diſtinction of weak Princes from ſtrong, but a concluſion, that there is no help in the ſtrongeſt. That's ſtrange; what? no help in ſtrong Princes! If he had ſaid, no help in mean men, carnal reaſon would have conſented; but when he ſaith, *Truſt not in Princes, nor in any ſon of man*, one or other, who can believe this? yet, this is a divine truth, we may write *inſufficiency*, *inſufficiency*, and a third time *inſufficiency*, upon them all; the cloſe of that verſe in the Pſalm, may be their Motto, *There is no help in them.* And if any ſhall truſt in man for help, ſome one of, if not all, theſe evils or ſad iſſues will follow.

Firſt, He will be deceived and diſappointed; what he looked upon as a rock, will prove but a ſand; what he took for a Cedar, will prove but a reed, and the more he leans upon it, the more it fails him, as the Scripture ſpeaks.

Secondly, He will be aſhamed and vexed (*Iſa.* 20. 5.) *They ſhall be afraid & aſhamed of* Ethiopia, *their expectation, & of* Egypt, *their glory*; that is, which they gloried in, and believed would bring them in much glory, or into a very glorious condition. They probably expected help from *Ethiopia*, but they gloried in the fore-thoughts of that help which they preſumed *Egypt* would give them, but they

they gloried in that which soon proved their shame.

Thirdly, If any trust in any arm of flesh, it will bring a curse upon him (*Jer.* 17. 5.) *Cursed be the man that maketh flesh his arm, and whose heart departeth from the Lord.* Nor doth the Prophet only pronounce a curse upon that man, but explains the curse, or tells him plainly what it shall be, both in the negative, and in the affirmative; *He shall be like the heath in the desert, and shall not see when good cometh, but shall inhabit the parched places of the wilderness, in a salt land, and not inhabited.* Then, *cease from man whose breath is in his nostrils, for wherein is he to be accounted of?* Whatsoever account is to be made of man, this is not, that he should be trusted in. We may apply to men for help, but we must not trust in them, as if they could carry the matter for us; *Have men an arm like God?* Mans is but a weak and withered arm; and as the arm of man is not to be trusted in for any help he can give us, so

Secondly, The arm of man is not to be feared for any hurt he can do us. These two have a near relation to, and dependance upon each other; for they who are so strong, that we are ready to trust them, if we can make them our friends, those we are as ready to fear, if they turn our enemies; and they who never trust in man unduly, will not fear man but according to duty. And we have no reason, if we consider that, and what, the arm of man is in the hand of God, to fear the arm of man. The Scripture speaks often of the Lords dealing with the strongest arm of man (*Ezek.* 30. 21.) *Son of man, I have broken the arm of* Pharoah, *King of* Egypt, *and lo, it shall not be bound up to be healed, to put a roller to bind it, to make it strong to hold the sword. Pharoah* had an hurting arm, an arm stretched out against the *Israel* of God; but God did more than hurt, he broke that arm. And consider how the Spirit of God followeth the metaphor, *It shall not be bound up. Pharoah* would fain have got his broken arm set, hoping it might be stronger than ever: No, saith God, *It shall not be bound up to be healed, to put a roller to bind it, to make it strong.* As if the Lord had said, *Pharoah* may call for his *Chyrurgions* to bind up his broken arm, yet it shall be without effect; all their skill and *Chyrurgery* shall be in vain, his arm shall not be healed nor made strong. Again (*Jer.* 48. 25.) *The horn of* Moab *is cut off, and his arm is broken.* A savage beast cannot hurt us when his horn

horn is cut off, nor can a cruel-hearted man, with a broken arm. In these and many other Scriptures we see, both that mans arm is in the hand of God, and what God doth often to mans arm; upon which considerations he infers (*Isa.* 51. 12.) *I am he that comforteth thee; Who art thou that art afraid of a man that shall die, and of the son of man that shall be made as the grass, and forgettest the Lord thy maker?* As if the Lord had said, dost thou hear and believe that I have a stronger arm than man? and art thou, who hast an interest in me, afraid of a man? We have cause to fear man, when we do that which is evil; the magistrates arm *beareth not the sword in vain, for he is the Minister of God, a revenger to execute wrath upon him that doth evil* (*Rom.* 13. 4.) But to all them who remain peaceably in their duty to God and man, Jesus Christ hath said, (*Luke* 12. 4, 5.) *Be not afraid of them that kill the body, and after that, have no more that they can do: But I will forewarn you whom you shall fear; fear him, which after he hath killed, hath power to cast into hell; yea, I say unto you, fear him.* Christ, who gave but a single prohibition of our fear of man, gave a double charge to fear God, knowing that to be the best cure of, and remedy against any undue or sinful fear of man.

Further, seeing God hath such an arm, let us be much in the consideration of it, let us often meditate upon the strength of his arm, his almighty power. The mighty God is as a weak one to us, both for the doing us good, and the keeping us from evil, till we sit down, and believingly meditate upon his almighty power and greatness. As *David* called the faithful of old to view the strength of *Sion* (*Psal.* 48. 12.) *Walk about* Sion, *and go round her; mark well her Bullwarks, tell her Towers.* So I may call upon all to view the strength of the God of *Sion*, and to remember his arm, which is the only strength, the Bullwark, the Tower of *Sion. Be still* (saith the Lord, *Psal.* 46. 10.) *and know that I am God.* We never truly know either that God is, or what God is, we know him not to be God, but carry it as if he were but a man, till we *are still*, that is, composed into a deep silent consideration of his eternal power and Godhead, or that he is God. And the godly have done so, especially in two cases.

First, When they saw little humane strength, little of mans arm for them.

Secondly,

Secondly, When at any time they saw the arm of man great and strong against them. In both which cases we find *David* often in the *Psalms*, and other good Kings wholly taken up in the thought of, and in acting their faith upon the arm or power of God. Thus did King *Asa* (2 *Chron.* 14. 11.) and thus did King *Jehosaphat* (2 *Chron.* 20. 6, 12.) *O Lord God of our Fathers, art not thou God in heaven? and in thy hand is there not power and might? so that none is able to withstand thee? O our God, wilt thou not judge them? for we have no might against this great company, that cometh against us; neither know we what to do, but our eyes are upon thee.*

So much of the first humbling question in this verse, *Hast thou an arm like God?*

A second followeth, *or*

Canst thou thunder with a voice like him?

To thunder may be taken either properly, for the sending out of that loud and terrible sound or crack, which we sometimes hear from the clouds, and so we may understand it here, *Who can make a thunder-clap like God?* Natural thunder is a token of Gods power, and 'tis a dreadful token. Should I expound and prosecute the Text in the letter, 'tis a great truth and of useful consideration. The voice of God in thunder exceeds the voices of all men.

Hoc instrumento efficar Dei jussio sistens atque exhibens quicquid vult significatur. Loc. Pericles *olympius* (*sic enim propter vim eloquentiæ dictus est*) *fulminabat, intonabat confundebat Græciam.* Plutarch.

But in Scripture to *thunder* is often taken improperly, and so it signifieth any mighty speaking or speaking with mighty effect. Hence those two eminent Apostles (*James* and *John*) were called *Boanerges*, that is, *Sons of Thunder*, because they preached so powerfully for the conversion and salvation of sinners. And in the *Chapter* before the Text (*Job* 39. 25.) we read of the *thunder of the Captains*, that is, of the Captains loud voice, giving exhortations, orders, and commands, to their Army ready for battel. The power that goeth forth with the Word of God, is the thunder of his voice. It was said of *Pericles*, a great Oratour among the *Grecians*, that he did thunder and lighten upon his Auditors; such was the power of his Rhetorick, that he did shake, as it were, that whole country with his voyce.

Now,

Now, as in the former question, the Lord set forth his mighty strength, in acting, by his *arm*, *Hast thou an arm like God?* So here he setteth forth his mighty power, in speaking, by *thunder*, *Canst thou thunder with a voice like him?*

Hence, Note;

The voice of the Lord is a powerful voice.

To thunder is to speak, but it is no ordinary speaking, that is intended by it. To thunder is to speak, not only weightily, but powerfully, somewhat passionately, if not displeasedly, and with a mighty impressing force, as also with an extension and intention of the voice. *To lift up the voice like a trumpet* (as the Prophet was commanded, *Isa.* 58. 1.) hath all this in it, much more to lift up the voice like thunder; and such is the voice of God. The strongest and most stentorean voice of man is but a whisper, and cannot startle a Mouse, or give me leave to say (as we proverbially say) the strongest and most musical-mouthed man, speaks but *like a Mouse in a Cheese*, his voice is indeed a meer silence in comparison of the thunder of Gods voice. The whole 29th *Psalme* is a proof of it; which though it be true of the natural thunder, yet 'tis chiefly to be understood (as hath been shewed) of the metaphorical or spiritual thunder, the power that goeth forth with the speakings of God. And that there is a thunder, a mighty power, accompanying the Word of God, may appear in these particulars.

First, The bare *saying voice of God* is exceeding powerful. To say a thing, is as little as may be towards the effecting of it. But if God do but say, let such a thing be, it is so; yea, his saying (no more is exprest) gave all things a Being: He only said, *Let there be light, and there was light*, &c. (*Gen.* 3. 3.) That saying was a commanding, as the Apostle expounds it (2 *Cor* 4. 6.) *God who commanded light to shine out of darkness*, &c. The saying voice of God hath a commanding power in it, that is, every thing is done and cometh to pass as he saith (*Psal.* 33. 6.) *By the word of the Lord were the heavens made, and all the hoast of them, by the breath of his mouth.* And if the whole world was the product of a word from God, what cannot God produce in the world, by speaking the word?

Secondly,

Secondly, How powerful is the expreſsly or directly *commanding voice of God*, if his ſaying voice be ſo powerful! When the Lord gave the Law (*Exod.* 19. 16.) what *voices*? what *thunderings* were then heard! The ſaying of God is a virtual command, but he gives formal commands alſo. And when he gave the Law or Ten Commandements, the thunder of his voice made all *the people tremble, and ſtand afar off*: And if (as that notion hath often been well enforc'd) God thundered with ſuch a voice at the giving of the law, with what a dreadful voice will he thunder when he comes to Judge thoſe who have broken, and impenitently contínu'd in the breach of the law.

Thirdly, There is a mighty power, as in the bidding, ſo in the *forbidding or reſtraining voice of God*. He by the voice of his word can put a ſtop to creatures, when they are in their ſtrongeſt career and ſwifteſt motion. What is ſwifter in motion than the Sun? All creatures on earth or in the air, are but ſluggs to the Sun; the Eagle upon her wing is but a Snail to the Sun: yet God can forbid the Suns motion (*Job* 9. 7.) *He commandeth the Sun, and it riſeth not*; That is, if he ſend forth a prohibition to the Sun, it will not ſtir forwards one foot, till he takes off his prohibition, and bids it fulfill its wonted courſe; as in *Joſhua's* dayes (*Chap.* 10. 12.) and at his command it will go backward, as in the dayes of *Hezekiah* (2 *Kings* 20. 11.) Further, The Lords voice diſanuls and makes void the commands of any creature (*Lam.* 3. 32.) *Who is he that ſaith it, and it cometh to paſs, if the Lord have not commanded it?* They reckon (as we ſay) without their hoſt, who hope to carry on any work without Gods concurrence; for he can give a negative to all our affirmatives, and make all our wheels, either ſtand ſtill or go backward.

Fourthly, There is a thunder in the *teaching voice* of God. His teaching voice is a very ſtill voice, yet 'tis a very ſtrong voice; the ſoul falls down at the ſound of it. 'Tis promiſed (*Iſa.* 54. 13.) that *we ſhall be all taught of God*, that is, effectually taught; ſo taught, as to receive inſtruction. The teaching voice of God, makes the ignorant knowing, and the fooliſh wiſe. *The Lord* (ſaid the Prophet, *Iſa.* 8. 11.) *ſpake unto me with a ſtrong hand, and inſtructed me, that I ſhould not walk in the way of this people.* There had need be a ſtrong hand in the voice of that inſtruction, which keeps us out of the common walks of the

the world. Yet, there is ſuch a power in the teaching voice of God, that like a thunder-bolt it over-throweth and *pulls down all the ſtrong-holds of ſin, caſting down imaginations, and every high thing that exalteth it ſelf againſt the knowledge of God, and bringing into captivity every thought to the obedience of Chriſt* (2 *Cor.* 10. 4, 5.) Thus God thunders againſt ſin, and hearers ſinners; which is infinitely harder to do, than to batter and level the walls of a City to the ground with thundering Cannon. The weapons of our warfare, for the conqueſt of ſouls to Chriſt, are all laid up in, and fetcht out of the Arſenal of the holy Scriptures or Word of God; and O what work have they made in the world! How many have fallen, by ſubmitting to them, to their own ſalvation! and how many more have fallen, by reſiſting them, to their own everlaſting deſtruction!

Fifthly, There is a mighty power in the *reproving voice of God*. When God deals verbal rebukes to ſinners, as well as verberal, he often *makes their beauty to conſume away like a moth* (*Pſal.* 39. 11.) The Lord profeſſeth to all hardned ſinners, whoſe conſciences now give them no reproofs, and who preſume God will give them none neither, that he hath thundering reproofs ready for them (*Pſal.* 50. 21.) *I will reprove thee, and ſet them* (that is, thy ſins) *in order before thine eyes.* O conſider this (as 'tis adviſed in the next verſe of the ſame *Pſalm*) *ye that forget God, leſt he tear you in pieces*, with the thunder of his reproof.

Sixthly, There is alſo a mighty power in *the comforting voice of God*. O what a vertue is there in thoſe ſecret whiſpers, wherein God ſpeaketh peace to his people (*Hoſea* 2. 14.) *I will allure her, and bring her into the wilderneſs, and ſpeak comfortably unto her*, or *to her heart*. A thunder (as to power) goeth with this voice of God: This hath a power to ſettle a ſhaking or diſconſolate ſoul, and nothing but the power of Gods voice can do that. When none can comfort, the Lord can. *To comfort the conſcience is* (ſaid *Luther*) *as great a work as to make a world.*

Seaventhly, There is a mighty power, as *in the promiſing or comforting voice of God*, ſo alſo in his *threatning voice*. The Lord thunders reproofs againſt thoſe that have ſinned, and he thunders threatnings to keep all from ſinning; and how terrible that voice is the Apoſtle knew, who ſaid, *Knowing the terrour of the Lord we perſwade men* (2 *Cor.* 5. 11.) And as the Apoſtle knew it

by believing it, ſo all final unbelievers ſhall know it by their ſenſe and feeling of it.

Eighthly, There is a thunder of power in the *propheſying voice of God*. When the Lord fore-tells what ſhall come to paſs, who can withſtand it? We find thoſe propheſies, which hold forth the ruin of Chriſts enemies and of his Church, ſhewred in with thunder (*Rev.* 8. 15. and *Rev.* 11. 19.) which did not only ſhew that thoſe propheſies ſhould be certainly and ſolemnly fulfilled in their ſeaſon, but that they ſhould be terribly fulfilled, or fullfilled with a terror, like that of thunder. All propheſies ſhall effectually come to paſs and be fulfilled; therefore power is in them.

Ninthly, What a power is there in the *ſwearing voice of God*. Firſt, God ſwears ſometimes in his wrath (he did ſo againſt that people of old) *I ſware to them in my wrath, that they ſhould not enter into my reſt*: And ſo powerful was that oath, that not a man of them could come into *Canaan*, *their Carcaſſes fell in the wilderneſs*. And as when the Lord ſwears in wrath; ſo, Secondly, When he ſwears in love and mercy, there's irreſiſtible power in that alſo. Thus God ſware and made oath to *Abraham* (*Heb.* 6. 17.) *Wherein God willing more abundantly to ſhew unto the heirs of promiſe, the immutability of his counſel, confirmed it by an oath; that by two immutable things, in which it was impoſſible for God to lye, we might have ſtrong conſolation*, &c. To *David* alſo God ſware in love (*Pſal.* 89. 35, 36.) *Once have I ſworn by my holineſs, that I will not lye unto* David. *His ſeed ſhall endure forever, and his throne as the Sun before me*, &c. The oath or ſwearing voice of God is ſo ſtrong, that we have reaſon enough both of ſtrong fears, when he ſweareth in wrath, as he did againſt the children of *Iſrael*; and of ſtrong conſolation, when he ſweareth in love, as he did to *Abraham* and to *David*. And wo to thoſe who believe not when God ſwears either in wrath or in love.

Tenthly, There is a mighty power in the *Judging voice of God*. When he ſhall ſpeak from his throne in that great day, what a thunder will there be in his voice? When in that Judgment-day he ſhall acquit his elect, that voice will have a raviſhing power in it: And when his condemning ſentence ſhall be pronounced againſt the wicked, that voice will have an aſtoniſhing power in it, beyond that of thunder. And it is to be conſidered, that in many places of Scripture, where the eminent judgments of God are mentioned, his voice or thunder is mentioned, as going before or accompanying, thoſe ſolemn and tremendous diſpenſations (*Pſal.* 18. 13. *Pſal.* 68. 33, 34, 35. *Iſa.* 30. 30. *Jer.* 25. 30. *Joel* 4. 16.)

To conclude this point, ſeeing there is a power, like that of thunder, going forth with the voice of God, in the effectual miniſtrations of his Word; let us well conſider, whether God hath ſpoken to us effectually, yea or no; have we known the thunder of his Spirit? hath there come a mighty power upon us, with the voice of his Word? if the voice hath not reach't our hearts, and reformed our lives, we have not heard the thunder of Gods voice, but only the voice of man, or a ſound in the air beating the outward ear. Naturaliſts ſay from experience, that by the power of thunder and lightning, the ſword is ſometimes melted, while the ſcabbard is unhurt. And from experience, they that are ſpiritual can alſo ſay, that the thunder of Gods voice melteth the ſoul, while it only toucheth the ear. Therefore we have reaſon diligently to enquire, what power hath come with the word ſpoken; have we found the commanding, the promiſing, the threatning, the inſtructing, the comforting voices of God effectual upon our hearts? Bleſſed are they who have been thus thunder-ſtruck. And all they who have been thus ſtrucken out of themſelves and into Chriſt, may truly ſay, what that people ſaid flattering and blaſphemouſly, at the Oration of *Herod* (*Acts* 12. 22.) *It is the voice of God, and not of man*. Though the ſound of the words came in mans voice, yet the power of them came in Gods voice; for *who can thunder with a voice like him*? or who indeed hath any thing like ſuch thunder in his voice but he?

Further, the Lords deſign being to humble *Job*, in putting theſe queſtions, *Haſt thou an arm like God? or canſt thou thunder with a voice like him?*

Note;

Man is never convinced, either of his own weakneſs and unworthineſs, till he is taught to conſider the power, greatneſs, and mightineſs of God.

Till God is great and high in our thoughts, we are great and

high in our own: And when God is great in our eyes, we are little in our own, and so are all things else; then our power is nothing to the power of God, our holiness nothing to the holiness of God, our wisdom nothing to the wisdom of God. 'Tis good thus to compare our selves with God, that we may see and be convinced, how infinitely below God we are in all that we have and are. *David* said (*Psal.* 39. 5.) *Mine age is as nothing before thee.* It is so in all other things; our wisdom is nothing before God, our holiness is nothing before God, our strength is nothing before God. As those searchers of *Canaan* said (*Numb.* 13. 33.) *We saw the Giants there, and we were as Grashoppers in their sight.* We thought our selves tall men, before we saw those high-statur'd Giants; but having seen them, we were but Pigmies, yea, but as Grashoppers. So we think we have a great deal of power, and wisdom, and holiness, till we look upon God, and then we are convinced of our own meanness and poverty. The Apostle saith in highest truth and honesty, as well as modesty (2 *Cor.* 10. 12.) *We dare not make our selves of the number, or compare our selves with some that commend themselves; but they measuring themselves by themselves, and comparing themselves amongst themselves are not wise.* And why not wise? because they seem to be too wise, or think themselves very wise. We get some opinion of our own wisdom, and holiness, and goodness, and righteousness, comparing our selves with men like our selves; but if we would compare our selves with God, we should soon see what poor things we are. What pitiful creatures do we appear when compared with our Creatour! and we shall have profited well by this Scripture, if we make this use of it; and leave priding our selves as men, by comparing our selves with men. One man saith, I am as good as that man; and another saith, I am as wise as that man; and a third saith, I am as holy as such a man. O that we would but think what the goodness, wisdom, and holiness of God are: such holy thoughts wrought upon the heart, will free us from all high thoughts of our selves, and then we shall look for our all in Jesus Christ; then, as the Prophet gives us the true form of Gospel-speaking (*Isa.* 45. 24.) *Surely shall one say, in the Lord I have righteousness and strength.* And so will every one say who seeth (which is true of all men) that his own strength is weakness, and his righteousness a filthy rag, compared with the strength and righteousness of God: Our arm, our voice, our self-all, or our all of self, will vanish and disappear, if once God appear to us in the glory of his arm and voice. *Hast thou an arm like God? or canst thou thunder with a voice like him?*

JOB, Chap. 40. Vers. 10, 11, 12, 13, 14.

10. *Deck thy self now with majesty and excellency, and array thy self with glory and beauty.*
11. *Cast abroad the rage of thy wrath: and behold every one that is proud, and abase him.*
12. *Look on every one that is proud, and bring him low: and tread down the wicked in their place.*
13. *Hide them in the dust together, and bind their faces in secret.*
14. *Then will I also confess unto thee, that thine own right hand can save thee.*

IN the former verse the Lord having questioned *Job* concerning his power (*hast thou an arm like God? canst thou thunder with a voice like him?*) seems now to put him to the use of his power. *If thou hast such an arm as I, and canst thunder with such a voice as I?* then come on, *Deck thy self with majesty and excellency*, &c. As if he had thus spoken to *Job*, *I who have such an arm, I who thunder with such a voice, can quickly deck my self with such majesty and excellency, I can quickly cast abroad such rage and wrath, as will abase and utterly break all the proud ones of the earth, and destroy the wicked:* Job, *canst thou do this? canst thou deck thy self with such majesty? canst thou cast abroad such a rage of thy wrath, as will abase and bring down the proud, and destroy the wicked? if thou canst doit, let me see thee do it.*

So then, as in the former verse, we had a comparison between *Jobs* power and the power of God, by way of interrogation, *Hast thou an arm like God?* so here God doth the same thing with *Job*, by an ironical injunction, jussion or command; *Deck thy*

thy self with majesty; let us see what a man thou art, put thy self into thy fairest dress, and most tremendous appearance.

There are two things in this context, in which *Job* is called to shew himself like God, if he could.

First, In the majesty and excellency, in the glory and beauty of his person (*ver.* 10.) *Deck thy self with majesty*, &c.

Secondly, In the mighty effects of his anger and displeasure, (*ver.* 11.) *Cast abroad the rage of thy wrath*, &c. And this the Lord bids him do; First, More particularly, *In abasing the proud*. Secondly, More generally, *In destroying all the wicked of the earth*. (*ver.* 12, 13.) Now in case *Job* could approve himself thus powerful, and appear like God, either in the majesty of his person, or in the mightiness of his displeasure against proud and wicked men, then saith the Lord (*ver.* 14.) *I will confess unto thee, that thine own right hand can save thee*, that is, I will yield thee the cause, I will acknowledge that thou, who canst thus bring down the pride of men in the height of their iniquity, art also able to help thy self out of all thy misery; yea, that thou art able to contend with me, who often have done, and still can do these great things with ease, with the turning of my hand, with a word of my mouth; yea, then I will confess that thou art as I am, that thou art God as I am: But alas poor worm, thou canst do none of these things, therefore humble thy self and be quiet under mine afflicting hand. This seems to be the general scope of the holy Ghost in these five verses, even yet further to convince *Job*, that he had not an arm like God, nor could thunder with a voice like him, forasmuch as he could not put forth such acts, nor shew such effects of power as God both had and could put forth and shew in the face of all the world.

Vers. 10. *Deck thy self now with majesty*, &c.

Deck, or *adorn thy self* (the word signifieth *to adorn*, to put on ornaments) make as fair a shew of thy self as thou canst. The Apostle (*Gal.* 6. 12.) speaks of some, who desired *to make a fair shew in the flesh*. The Lord bids *Job* make as fair a shew of himself as he could in flesh; *Deck*

Thy self

Let thy majesty proceed from thy self. Thus it is with God; he needs no hand to adorn and deck him, to apparel him, or put on his robes, as the Kings and Princes of the earth need; others deck them, others adorn them and put on their robes; but the Lord decks himself. Now saith the Lord to *Job*, *Deck thy self* as I do,

With majesty and excellency.

Kings and Princes are decked with majesty and excellency at all times, a majestick excellency is inherent in their estate; and when they shew themselves in state, or shew their state, they put on their Crowns and Robes. Thus saith the Lord to *Job*, *Put on majesty and excellency*. Both words signifie highness, exaltation; and are often used to signifie *pride*, because they that are high and exalted, are usually proud, and are alwayes under a temptation to be proud of their highness and greatness. And these words which here in the abstract we translate *majesty and excellency*, are rendred in the concrete, *proud* (*vers.* 11, 12.) *Behold every one that is proud* (vers. 11.) *Look upon every one that is proud* (vers. 12.)

גבה גאה

Majesty is proper to Kings, and therefore we speak to them in that language, *Your Majesty*.

Excellency belongs to persons of great dignity; we say to Princes and great Commanders, *Your Excellency*, because they excel and exceed others in honour and power. *Moses* spake so of God (*Exod.* 15. 7.) *In the greatness of thy Excellency, thou hast overthrown them that rose up against thee*. In the greatness of thy Excellency, or in the greatness of thy lifting up and exaltation; the word notes both Gods high magnificence (*Psal.* 68. 35.) and mans pride or haughtiness (*Psal.* 10. 2.) *The wicked in his pride* (or haughtiness of spirit) *persecutes the poor*. Deck thy self with Majesty as a King, and with Excellency as a Prince; put on thy Emperial robes, and thy Princely garments. Yea, further,

Array thy self with glory and beauty.

Dicimus etiam nidui dedecore vel ignominia; nam quare ornamur vel decoramur ea eleganter nidui Grace, dicimur, Deus

Here are two other ornamental expressions, *Glory* and *Beauty*. *Glory* is man in his best array, or mans best array; yea, *Glory* is God in his best array, or Gods best array. The perfect happiness of man in heaven is called *glory*; mans best suit, is his suit of glory.

Gloria est clara cum laude notitia. Ambros. הוד *Notat spendorem & claritatem, quæ efficere potest assensum & confessionem apud spectatores ad gloriam ipsius, quòd omnia agat* θεοπρεπῶς. *Deus non habet circundatum decorem, quasi superadditum ejus essentiæ; Sed ipsa essentia ejus decor est.* Aquin.

Grace, which is our best suit on earth, is sometimes called glory (2 *Cor.* 3. 18.) *We are changed from glory to glory, as by the Spirit of the Lord*; that is, from grace to grace. Mans first change is from sin to grace, his second is from grace to grace, or from one degree of grace to another. Grace is glory begun, and glory is grace perfected. Now, as glory is mans best suit, so glory is, as I may say, Gods best suit. He is, as the *God of all grace* (1 *Pet.* 5. 10.) so *the God of all glory*; for all glory is to be given unto him, and his glory will he not give to any other. The glory of God is twofold. First, Essential and internal, for ever unchangeably abiding in himself; indeed the very Essence of God is glory. Of this we read (*Exod.* 33. 18.) *I will make all my goodness pass before thee, I will proclaim the name of the Lord before thee, and will be gracious to whom I will be gracious, and will shew mercy to whom I will shew mercy*; this kind of glory I will shew thee, but *thou canst not see my face and live*, that is, my essential glory.

Secondly, There is a providential or external glory of God; the manifestations of God in his greatness, goodness and power, are his glory. Thus 'tis said at the dedication of *Solomons* Temple (1 *King.* 8. 11.) *The glory of the Lord filled the house of the Lord*; that is, there was a glorious and wonderful manifestation of the presence of the Lord in his house. Whatever God manifests of himself, whether his power, or his goodness, or his mercy, or his grace, or his patience, or his justice, is his glory. The Lord often arrayeth himself with these glories; that is, he declares both by his word and by his works, that he is powerful, good, merciful, gracious, patient and just towards the children of men. The Scripture calleth God *the glory of his people* (*Psal.* 106. 20.) that is, it is the glory of any people, or that which they should glory in, that God is known to them, or that they are owned by God. But the idolatrizing *Jews changed their glory into the similitude of an Ox that eateth grass*; that is, they changed God, who was their glory, and in whom they should have gloried, into the form of an in-glorious beast, while they either worshipped the image of a beast, or their God in that image.

And it is considerable, that the Apostle (*Rom.* 1. 23.) at least alluding to (as the reference in our Bible intimates) if not quoting that place last mentioned in the *Psalm*, whilst he speaks of the idola-

idolatrous Gentiles, doth not say (as there) *They changed their glory*, &c. for the true God was not the glory of the Gentiles in those dayes, they owned him not as their only God (having many Idol gods) nor did he own them as his people; and therefore the Apostle did not, nor could he in truth say of the Gentiles, *They changed their glory*, &c. But thus he saith, *They changed the glory of the incorruptible God, into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.* The Gentiles did not change the incorruptible God, their glory into an image, but they changed the glory of the incorruptible God into an image, *&c.* And in that respect the idolatry of the *Jews* (a people knowing the true God, yea, and glorying in him) was worse than the idolatry of the Gentiles, who knew him not, nor ever gloried in him, nor accounted him their glory. But to the point in hand. As that is Gods glory which manifests his glory,

So in general, any thing which maketh man shine forth commendably or honourably to others, or gives him a preheminence above many others (as neer relation to God specially doth) may be called his glory. Whatsoever is best in us, or to us, is our glory. The soul of man is his glory, because it is his best part. The body is a poor thing to the soul; the body is but a shell, the soul is the kernel; the body is but the sheath (as the *Chaldee* calls it, *Deut.* 7. 15.) the soul is the sword, though usually we take more pains for the body than for the soul, as if we prized it more. When *Jacob* said (*Gen.* 49. 6.) *O my soul, come thou not into their secret; unto their assembly, mine honour, be not thou united*; he meant (some say) the same thing by his soul, and by his honour or glory, because the soul is the most glorious and honourable part in man, and that which men should be most careful of. Thus likewise the tongue of man is called his glory (*Psal.* 57. 8.) *Awake my glory*, that is, my tongue. The tongue being that organ or instrument whereby the wisdom and prudence of man is held forth, and he made glorious in the world, 'tis therefore called his glory. The tongue of man is also called his glory, because with that he giveth glory to God by praising him, and confessing his name, together with his truth, unto salvation. And as glory is the best of man, so of any other creature (1 *Cor.* 15. 61.) *There is one glory of the Sun, and another of the Moon, and another glory of the Stars; for one Star differs*

differs from another Star in glory; that is, there is one excellency, vse, or operation in this Star, and another in that: Or, *One Star differs from another Star in glory*; that is, their light, influences & effects differ, some being more, others less operative upon sublunary bodies. When the Lord said to *Job*, *Array thy self with glory*, his meaning is, *shew thy best*; and he means the same, when he adds, *Array thy self* (*with beauty.*)

הדר *Beauty* is the natural ornament of the body, of the face or countenance especially. These two words, *glory and beauty*, are often joyned together in Scripture (*Psal.* 21. 5. *Psal.* 45. 3.) where we render them *honour and majesty*. We may thus distinguish between them, taking the one for that which appears outwardly, in vestures and gestures, in actions and works; and the other as importing that reverence & veneration which is given to such, as appear in that splendor and dignity, or which their splendor and dignity stirs up in others: But we need not stand to distinguish them, the words being often used promiscuously. And here the Lord is pleased to imploy many words to the same purpose, to shew what great state he had need be in that contends with him: As if he had said, *O* Job, *although thou didst not sit upon a dunghil, or wert not bound to thy bed by the cords of thy affliction, but didst sit upon a Kingly throne, shining in robes of royalty, couldst thou in all those ornaments equal thy self to me, in majesty and excellency, in glory and beauty? Deck thy self with majesty and excellency*, &c.

Verba originalia fere sunt synonima.

Hence note, First;

God himself is full of Majesty, of Excellency, of Glory, and of Beauty.

I put them all together in one Observation, because the tendency of them all is one. The Scripture often sets forth the Lord thus adorned, thus decked (*Psal.* 93. 1.) *The Lord reigneth, he is cloathed with majesty, he is cloathed with strength, wherewith he hath girded himself.* Again (*Psal.* 69. 6.) *Honour and majesty are before him, strength & beauty are in his sanctuary* (Psal. 104. 1.) *Bless the Lord, O my soul; O Lord, my God, thou art very great, thou art cloathed with honour and majesty.* This cloathing, this array, which the Lord called *Job* to put on, is properly his own; and though God will not give his glory to another, yet here

here he bids *Job* take his glory, and shew himself in it to the utmost if he could. Many have affected or invaded Gods glory, but none could ever attain or reach it. God calls man really to partake of glory with him, but man cannot take his glory upon him and be man. The humane nature of Christ could never have received nor born that glory, but as united to, and subsisting in the person of the Son of God, according to that prayer of his (*John* 17. 5.)

More distinctly; If God be thus cloathed, Then

First, We should tremble before him. Majesty is dreadful. The majesty of Kings, who in nature are but men, is very dreadful; how much more the majesty of God, who is King of Kings, the King immortal, and reigns for ever. We have this trembling three times repeated, with respect to the majesty of God (*Isa.* 2. 10, 19, 21.) where the mightiest and greatest of the world, called there high Mountains and strong Towers, Oaks and Cedars, are said to *go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his Majesty, when he ariseth to shake terribly the earth.* And though the people of God have great cause to rejoyce at his majesty, as 'tis prophesied they shall (*Isa.* 24. 14.) *They shall lift up their voices, they shall sing for the majesty of the Lord* (nothing causeth the hearts of the righteous to rejoyce, more than the majesty of God) yet they ought to rejoyce, and so they do, with trembling (*Psal.* 2. 11.) or with a holy awe of God impressed upon their hearts; for the majesty of God is a very dreadful, tremendous, awful majesty. And the more we have truly tasted the goodness and mercy of God, the more shall we tremble at his majesty; yea, the Lord will have his majesty not only taken notice of, but trembled at; and therefore he reproves those (*Isa.* 26. 10.) *who would not behold his majesty.* The majesty of the Lord, like himself, cannot be seen or beheld in it self, yet it sheweth it self many wayes, though few behold it, or tremble at it; and the reason why they tremble not at it, is, because they do not, or rather (as the Prophet there speaks) *will not behold it*, no, not when it shines in the plainest demonstrations, whether of wrath against wicked men, or of love and mercy to the godly, as clearly as the Sun at noon day.

Secondly, As we should tremble at the majesty of the Lord, so admire his excellency; they that excel others, especially they

who excel all others in any kind, are much admired. The Lord is cloathed with excellency, how then should we admire him! and say, *Who is a God like unto thee? This God is our God.*

Thirdly, Seeing the Lord is cloathed with glory, we should glorifie him; and that, First, in his essential glory, Secondly, in the glory of his acts and operations. We should glorifie him for the greatness of his power, especially for the greatness of his grace, because the grace and mercy of God are his glory; as the Apostle spake in that prayer (*Eph.* 3. 16.) *That he would grant you according to the riches of his glory* (that is, of his grace and favour towards you) *to be strengthned with might by his Spirit, in the inner man.* And as the grace and goodness of God is his glory, so also is his holiness (*Exod.* 15. 11.) *Who is a God like unto thee, glorious in holiness?* Let us glorifie God, in and for all his glories, in and for the glory of his power, mercy, grace and holiness.

Fourthly, *God is arrayed with beauty.* Beauty is a taking thing; then how should our souls delight in the Lord! We delight in things that are beautiful, we love beauty; how should this draw forth our love, our affections to God! All the beauty of the world is but a blot, 'tis darkness, and a stained thing, in comparison of the Lords beauty, the beauty of his holiness; and therefore if we have a love to beauty, let us love the Lord, who is arrayed with beauty, even with the perfection of beauty.

Lastly, In general; Seeing the Lord is *deckt with majesty and excellency, arrayed with glory and beauty,* let us continually ascribe all these to God. What God is, and hath shewed himself to be, we should shew forth (1 *Chron.* 29. 11.) *Thine, O Lord* (saith *David*) *is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in heaven and in earth is thine. David* ascribed all to God there, as also (*Psal.* 145. 10.) *All thy works praise thee, O Lord, and thy Saints shall bless thee; they shall speak of the glory of thy Kingdom, and talk of thy power, to make known to the sons of men his mighty acts, and the glorious majesty of his Kingdom: thy Kingdom is an everlasting Kingdom, and thy dominion endureth throughout all generations.* Thus Saints are to blazon the name of God, and to make his praise glorious. The Apostle *Jude* concludes his Epistle with this Doxology; *To the only wise God our Saviour* (that is, Jesus Christ) *be glory, and majesty, and dominion, and power, now and ever, Amen.*

Further, to remember the majesty and excellency of God, may and should be,

First, an incouragement to serve him. Who would not serve a Prince, who is decked with majesty and excellency, who is arrayed with glory and beauty? who would not serve such a King as this? How ambitious are men to serve those who are deckt with worldly majesty and excellency? shall not we have a holy ambition to serve the Lord, who is thus decked and arrayed!

Secondly, This may exceedingly hearten and embolden us against all the danger we may meet with in the Lords service. If we encounter with hardships and hazards in Gods work, let us remember, he that is cloathed with majesty and excellency, *&c.* can protect us in his service, and reward us for it; we can lose nothing by him, though we should lose all for him, life and all.

Thirdly, This should fill our souls with reverential thoughts of God continually. Did we know the Lord in these divine discoveries of himself, in his *majesty and excellency, in his glory and beauty,* how would our hearts be filled with high thoughts of him! we would neither speak nor think of God, but with a gracious awe upon our spirits.

Fourthly, This should provoke us in all holy duties to do our best. The Lord reproved the *Jews* (*Mal.* 1. 8.) when they brought him a poor lean sacrifice; *Offer it now unto thy Governour, will he be pleased with thee, or accept thy person?* Shall we put off God, who is full of majesty and excellency, of glory and beauty, with poor, weak and sickly services, such as our Governours, men in high place & power will not accept from our hands, but turn back with disdain upon our hands. The worship and service of God consists not in a bodily exercise, nor in any outward beauty; he is a spirit, and *must be worshipped in spirit and in truth*; that is, in truth of heart, and according to the truth of his word, which the Apostle calls *the simplicity that is in Christ* (2 *Cor.* 11. 3.) The glory and beauty of God is spiritual, and the beauty that he must be served with, is, above all, the inward beauty of faith and love, and holy fear in our hearts.

Fifthly, If God be thus deckt with majesty, *&c.* This may assure us in praying to him and calling upon him, that we shall not

not seek him in vain: It is worth the while to attend such a God, and pour out our hearts before him. We may safely depend upon God for all, seeing majesty and excellency are his. The Lords prayer by which we are to form, or unto which we should conform all our prayers concludes with this, *thine is the kingdom, power and glory*; all is thine, and therefore we have great encouragement to ask all of *thee*. Men can give to those that ask them, according to the extent of their power. There is a confluence or comprehension of all power in the majesty, excellency, and glory of God, and therefore he can give whatsoever we ask.

Now, as, that God is thus deckt and arrayed with majesty and excellency, is implied in this Text; so 'tis also implied, that he hath thus deckt himself, while he saith to *Job*,

Deck thy self with majesty and excellency.

Hence observe, Secondly;

The majesty and excellency, the glory and beauty of God, are all of and from himself.

He is the fountain as of his own being, so of the majesty and excellency, of the glory and beauty of his being; he decks and arrays himself, he is not decked by others. Moralists say, *honour is not or resides not in him that is honoured, but in him that honoureth*; yet here honour is seated in him that is honoured. We honour God, and give glory to him, but we cannot add any honour to him, all is originally in himself; he is the beginning without beginning of his own majesty. And as Gods majesty is his own, so of his own putting on; he borroweth nothing from the creature, nor needs he any creature to deck him. He is not what others will make him or have him to be, but what he is, he is of and from himself.

Thirdly, Observe;

The majesty and glory of the greatest among men, is the gift of God.

Deck thy self with majesty, saith God to *Job*; but *Job* could not deck himself; he could not put a clothing of majesty, and excellency, of glory and beauty upon himself. All that man hath is received from God, and is but a ray from his unconceiveable light,

light. As all our spiritual array, deckings and ornaments, are put on us by God (*Ezek.* 16.10,11.) *I cloathed thee with broidered work, I covered thee with silk, I decked thee also with ornaments, I put a jewel on thy forehead*, &c. So all civil ornaments are put on man by God. *I girded thee* (said God of *Cyrus*, Isa. 45.5.) *though thou hast not known me*; that is, I gave thee all thy power and greatness, thy honour and dignity, though thou tookest no notice of me in doing it, nor that I did it. Thus it is said of *Solomon* (1 *Chron.* 29.25.) *The Lord magnified* Solomon *exceedingly in the sight of all* Israel, *and bestowed upon him such royal majesty, as had not been on any king before him in* Israel. And thus spake *Daniel* to *Belshazzar*, concerning his father *Nebuchadnezar* (*Dan.* 5.19.) *And for the majesty that he* (that is, God) *gave him, all Nations, People and Languages, trembled and feared before him.* All the majesty and excellency, all the glory and beauty of the greatest Monarchs, is derived from God.

Fourthly, Observe;

The majesty and excellency, the glory and beauty of man, is nothing to Gods.

Christ saith (*Mat.* 6. 29.) Solomon *in all his glory was not arrayed like one of these*. *Solomon* was a King in the greatest majesty and excellency, glory and beauty of any that ever was in the world; yet saith Christ, he was not decked like one of these Lillies: then how far short did his glory fall of the glory of God! how doth all the glory of the world vanish and disappear at the appearance of the glory of *God*, even as the lustre of the moon & stars doth at the rising of the thrice illustrious Sun! And as mans glory is nothing to Gods, while it lasts or endures, so it is nothing to his in the lastingness and duration of it. *Dominion and majesty are Gods, and shall be ascribed to God everlastingly.* It is said of *Ahasuerus* (*Esther* 1. 4.) that he shewed the riches of his glorious kingdom, and the honour of his excellent Majesty *many days*, *even a hundred and fourscore* days; but the Lord sheweth his excellent Majesty for ever and ever, for it abides for ever: and if so, what is the majesty of man compared with the Lords (*Isa.* 40. 6.) *All flesh is grass, and the goodliness of it, as the flower of the field.* The majesty and excellency, the glory and beauty of man, is but the *goodliness of flesh*, or the best of a fleshly, earthly

ly state; and what is that, but the goodlineſs of a fading flower, or of the graſs that is cut down and withers, yea, which ſometimes withers before it is cut down, as *David* ſaith (*Pſal.* 129. 6, 7.) the graſs doth upon *the houſe tops, which withereth afore it groweth up; wherewith the mower filleth not his hand, nor he that bindeth ſheaves his boſome.*

Fourthly, note;

The way to lay the creature low, is to conſider the Majeſty of God.

Why doth the Lord call *Job* to deck himſelf with humane majeſty and excellency? was it not to bring him to a due conſideration of his own divine majeſty and excellency? *Job* muſt compare himſelf with God in his glory, that he might fall down convinced, that himſelf had no glory.

Thus the Lord ſhewed *Job* his own meanneſs and exility, by bidding him imitate the divine Majeſty and excellency.

Secondly, The Lord calls him further, to imitate him, if he could, in the mighty effects of his power or in his powerful works, againſt proud and wicked men.

Vers. 11. *Caſt abroad the rage of thy wrath.*

As if he had ſaid, let me ſee now what a man thou art, or rather, what a God thou art, when thou art enflamed with anger.

Caſt abroad.

That is, furiouſly diſperſe and ſcatter thy *rage or rages.* The word ſignifies a ſcattering after breaking to pieces (*Pſal.* 2. 9.) As a Potters veſſel, when it is broken, is ſcattered abroad, ſo ſaith the Lord, ſcatter abroad the (*rage*) *of thy wrath*; the *Hebrew* word is, *The paſſing of thy wrath.* Rage makes a ſpeedy paſſage, it hath a ſwift motion, and do thou caſt it abroad while 'tis ſtirring and in motion, let it not cool, caſt it abroad hot. The word notes a violent hurrying along, *Scatter abroad the rage*

נפץ notat confractionem cum diſperſione.

עברה indignatio à tranſeundo, vel quod citò tranſeat. Ira furor brevis eſt.

Of thy wrath.

Or as the *Hebrew* hath it, *of thy noſtrils.* Raging appears by breathing, or in the quick ſtirring of the noſtrils when we breath; but why would the Lord have *Job* ſhew his rage? The anſwers is, do it to the deſtruction of the proud.

Behold

Behold every one that is proud and abaſe him.

Go, look upon proud ones in thine anger, deal with them as they deſerve. The word implies more than bare beholding.

There is a twofold beholding of things or perſons.

Firſt, With favour, delight and pleaſure (*Pſal.* 33. 18. and 34. 15.) In both places the Lord is repreſented, beholding or caſting an eye upon his people, with grace and favour, for their good and comfort.

Secondly, There is a beholding with anger and diſpleaſure; that is the meaning here: behold every one that is proud, behold them all, not only to take notice of them who they are, but behold them as I do, in wrath and anger, *Behold*

Every one that is proud.

Be they few or many, great or ſmall, ſhew thy ſelf againſt *every one that is proud, and*

Abaſe him.

Every proud man is as a mountain. Go, ſhew thy ſelf like me, behold thoſe that are as mountains among men, and make them valleys, *abaſe them*; that's the Lords work, and the meaning of his word here; as if he had ſaid, *I have a power, that though* proud ones are as great mountains, yet I can make them as valleys. The Lord ſpeaks this again at the beginning of the

Vers. 12. *Look on every one that is proud, and bring him low.*

Here is an elegant repetition of the ſame thing, almoſt in the ſame words, meerly to inforce the matter *look on every one that is proud*, bend thy brows, look frowningly upon him, as if thou wouldſt look him thorough.

And bring him low.

The *Septuagint* ſay, *quench him.* The proud man is all in a flame; now ſaith God, behold this proud man and *quench him*, extinguiſh him, put him out. Thus the Lord calls *Job* to expreſs his diſpleaſure in theſe effects againſt proud men, that he might appear in wrath like him: As if the Lord had ſaid, *I behold*

ὑπερήφανον ἰδὲ σβέσον. Superbum extingue. Sept.

the proud man, and I abase him; I look upon the proud man, and bring him low, now let me see you do so too. Canst thou with a look only abate their pride, and bring down the pomp of man?

Cast abroad the rage of thy wrath.

Hence note, First;

There is wrath in God.

Habet ira Domini suam energiam nunquam egreditur vana.

God knoweth how to cast forth his wrath as well as to send forth his love, or *shed it abroad* (as the Apostles word is, *Rom.* 5. 5.) in the hearts of his justified ones, by the holy Ghost, which is given unto them. *The wrath of God* (saith the same Apostle, *Rom.* 1. 18.) *is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness.* The wrath of God is such as we can neither, First, withstand, nor, Secondly, avoid; there's no out-running, no making an escape from it, but only by Jesus Christ, and therefore the Apostle gives that glory to him alone (1 *Thess.* 1. 10.) *Even Jesus, which delivered us from the wrath to come.* There is a wrath to come, which God will scatter over all this sinful wicked world; blessed are they that are delivered from it. Yea, not only is there wrath in God, but a *fierceness of wrath*, terrible wrath, such as will cause the wicked (as was said before) *to run into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth* (*Isa.* 2. 19.) Let us mind this wrath and the fierceness of it; and let us bless the Lord, who hath sent Jesus Christ to deliver us from this wrath, and from the fierceness of it. When wrath shall be cast abroad upon the wicked world, that it falls not upon the godly, is the fruit of highest and freest love. And though they sip of the cup, yet that they drink not the dregs of it is rich mercy (*Psal.* 75. 98.) *In the hand of the Lord there is a cup, and the wine is red, it is full of mixture, and he powreth out the same* (in this powring out (possibly) a godly man may drink somewhat of it, especially in a time of common calamity) *but the dregs thereof all the wicked of the earth shall wring them out and drink them.* It is of the *Lords mercy, and because his compassions fail not*, that we are delivered from the fierceness of his wrath, and from drinking the very dregs of the cup of his displeasure.

Consider further, upon whom this wrath will be exercised, *Cast forth*

forth the rage of thy wrath, behold every one that is proud, and abase him: This the Lord bids *Job* do, to shew what himself usually doth.

Hence note, First;

The Lord takes special notice of proud persons.

He beholds them, he looks upon them. As it is said *Saul* (1 *Sam.* 18. 9.) *He eyed* David *from that day forward*, that is (which was his great sin) he cast a revengeful envious eye upon him: Thus when the holy God seeth wicked men grow lofty and proud, he eyeth and beholdeth them from that very day, with an eye of just revenge, or with a purpose to break them and be revenged on them. God beholds them, as I may say, with an evil eye, that is, with an intent to bring evil upon them. *He* (saith *David*, Psal. 138. 6.) *knoweth the proud afar off.* As it is said of the Father of the humbled Prodigal in the Parable, (*Luke* 15.) *When he was yet a great way off, his father saw him, and had compassion.* So God quickly spies out a proud man, even a great way off, and hath indignation against him; or, as we may rather expound the Psalm, *He knoweth the proud afar off*; that is, a proud man shall never come near him, he will not admit him into his presence, much less into his imbraces. To be known afar off, is to be far from the favourable or respectful knowledge of God; yea, to those whom the Lord knows afar off in this world, he will say in the next, *I never knew you, depart from me, ye workers of iniquity* (Mat. 7. 23.)

Secondly, Note;

God is able to, and will cast down proud men.

That which he would have *Job* do, he himself (as was said) usually doth; *He beholdeth the proud, and abaseth them*, he layeth them low. *Nebuchadnezzar*, that proud Monarch, was brought to that confession (*Dan.* 4. 37.) *Now I* Nebuchadnezzar *praise, and honour, and extol the King of Heaven, all whose works are true, and his ways judgment, and those that walk in pride he is able to abase.* If men will be proud and lofty, the Lord both knoweth very well how, and is able very easily to bring them down. And as he knows how, and is able to deal with proud men, so he desires and delights to deal with them, above all sorts of sinners; his greatest contests are with the proud (*Isa.* 2. 12, 13, 14.) *The day of*

the Lord of Hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up (in his own conceit especially) *and he shall be brought low, and upon all the Cedars of* Lebanon, *that are high and lifted up, and upon all the Oaks of* Bashan, *and upon all the high mountains*, &c. What meaneth the Prophet by these? is the Lord angry with trees and mountains? These are but the shadows of great and proud men; the day of the Lord shall be upon every one of them, and his hand will be heavy upon them in that day. Proud men look upon themselves much above others; but as God is above them, so he loves to shew himself above them, especially when they shew out their pride. As *Jethroe* said to *Moses* (*Exod.* 18. 9, 11.) *Now I know that the Lord is greater than all gods, for in the thing wherein they dealt proudly he was above them.* God sheweth himself above all, when he acts above proud men, and acts them down in their proudest actings.

And as the Lord delights to *bring proud men down*; so he will certainly do it, he is resolved upon it, *He looketh upon every one that is proud to abase him.* The Angels that fell were proud, *they kept not their first estate, but left their habitation*, they did not like the state wherein God had placed them; and therefore God cast them down, *and he hath reserved them in everlasting chains under darkness unto the judgment of the great day* (Jude 6.) When man in Paradise began to be proud and would be more than God made him (God made him above all earthly creatures, but he would be as God, as his Creator; he would be, as it were, the founder of his own happiness; pride and unbelief at once took hold of him and led him to his *sin-fall*, and) then followed his fall, his *judgment-fall*; God cast him down, God abased him, and not only that proud man, but man-kind for his pride; they being in him, his pride was theirs. And to this day God hath all along set his face against all proud men, and the pride of all men, (*James* 4. 6.) *God resisteth the proud.* The proud contend with God, they, as it were, wage war with God, and therefore God will wage war and contend with them, he resisteth the proud (*Prov.* 3. 34.) *Surely he scorneth the scorner, but he giveth grace to the lowly.* The Lord hath two great works to do in the world. The first is, to lift up and exalt the humble. The second is, to humble and pull down the proud. These two are the daily

daily products of divine providence. And the Lord is so much an enemy to pride, that if he see it in any of his own servants, he will abase them and lay them low for it; as we see in the case of that good King *Hezekiah*, *His heart being lifted up* (not in thankfulness, nor in zeal for the ways and things of God, as once it was, but in pride) *there was wrath upon him, and upon* Judah *and Jerusalem* (2 *Chron.* 32. 35.) The Lord will not bear it, when his own bear or behave themselves proudly (*Prov.* 29. 23.) *A mans pride* (any mans pride) *shall bring him low*; that is, he shall be brought low for his pride, or his pride will bring him into such extravagant wayes as will be a means to bring him low.

Thirdly, Note;

God can easily abase and cast down proud ones.

If any ask, how easily can he do it? I answer, He can do it with a look; *Look upon every one that is proud, and bring him low*, saith God to *Job*, shew thy self like me in this, *I can do it as easily as look upon him.* God by a cast of his eye can cast down all proud men; as the Lord can help his people with a look. *David* desired no more for his portion, but that God would lift up the light of his countenance upon him (*Psal.* 4. 6.) that is, that God would look upon him favourably: And that prayer is made three times (*Psal.* 80 4, 7, 19.) *Cause thy face to shine upon us, and* (we have enough) *we shall be saved*, we shall be delivered, we shall be protected. A good look from God is all good to man. God with a good look can save us; and if God withdraw his eye from any, and will not look upon them, if he turn his back upon them, or hide his face from them, his favour is withdrawn, and they are helpless. Now as God can save his people with a smiling look, so he can destroy his enemies with a frowning one. His look is as powerful and effectual to destroy, as it is to save; though to look savingly be much more the delight of God (if I may so speak) than to look destroyingly. It is said, God looked through the pillar of fire and the cloud, upon the Hosts of *Pharoah*, and troubled them, and took off the chariot wheels (*Exod.* 14. 24.) Surely God abaseth the proud men of the world easily, when he doth it with a look. He indeed (as the holy Virgin spake in her song, *Luke* 1. 51, 52.) *Sheweth strength with his arm* (or *the strength of his arm*) *when he scattereth the proud in the imagina-*

tions

tions of their hearts, and puts down the mighty from their ſeats, and exalteth them of low degree; yet all this the Lord can do with a look from heaven, *The habitation of his Holineſs, and of his Glory*. Now,

If the Lord deal thus with proud men, take theſe inferences from it.

Firſt, Hath God ſuch an evil eye upon proud men, will he caſt them down? will he certainly do it? and can he eaſily do it? Then *woe to proud men*; 'tis the word of the Prophet (*Iſa.* 28.1.) *Woe to the crown of pride, to the drunkards of Ephraim*; that is, to thoſe who crown themſelves with pride, and make that their glory and their honour which will prove their ſhame and downfal: and theſe the Prophet calls *the drunkards of Ephraim* (I conceive) he means not thoſe that drink themſelves drunk with wine, but thoſe that are drunk with their own preſumptions, with the pride of their ſpirits, or, as many alſo are, with vain hopes and expectations. We have vain confidents and expectants ſo expreſſed (*Nahum.* 1. 10.) *While they are folded together as thorns, and while they are drunken as drunkards, they ſhall be devoured as ſtubble fully dry*; that is, while they are drunken with pride and ſelf-confidence to carry all before them, while they are thus folded together like thorns, in their plots and contrivements, while they are drunken with falſe hopes, they ſhall be devoured as ſtubble fully dry; that is, they ſhall be utterly conſumed and devoured.

Secondly, If there be ſuch a woe to proud ones, if the Lord hath ſuch a bad eye upon them, and is able to lay them low, and will certainly do it, and can eaſily do it, we had need conſider who are the proud ones. Pride is an evil weed, yet it groweth many times in the beſt ſoyl, even in a good heart; and it is no eaſie matter to find out who are the proud men intended in this Text and Point; yet I anſwer,

In general, Firſt, All they are proud who value themſelves very highly, yea, they are proud who put any undue value upon themſelves; we can ſcarcely value our ſelves any thing at all, but we ſhal over-value our ſelves, *for we are worms and no men*, ſaith *David*: He ſaid alſo, *What is man, O Lord, that thou art mindful of him?* Man is ſo ſmall a thing, that the Pſalmiſt could hardly tell what he is, or what to make of him; ſure enough man is no ſuch thing as

as moſt men make of themſelves. Doubtleſs, if we have any high thoughts of our ſelves, we over-think our ſelves; and uſually they that have leaſt true worth, have greateſt thoughts of their own worthineſs. Man hath loſt all, is ſtript of all, as he cometh into the world, yet he is proud as if he had all. As they that have much are proud, or in great danger of pride, ſo it is a truth, that they who have nothing are often proud too. The Apoſtle bids *Timothy* (1 *Tim.* 6.17.) *Charge them that be rich in this world, that they be not high-minded*. And among rich men, they who (as I may ſay, according to the phraſe of the world) have raiſed their own fortunes, are moſt apt to be proud; and there are two reaſons of it, Firſt, Becauſe of the change of their ſtate; they were low and empty, but now they are high and full. This change of their condition, changeth their diſpoſition; and (as we ſay) *Their blood riſeth with their good*. Secondly, That which they have is (ſay they) of their own getting; they think their skill and their diligence hath got it. Hence *Job* proteſted, *If I rejoyced becauſe my hand hath gotten much*. *Nebuchadnezzar* boaſted of his great Palace, becauſe he had built it; *Is not this great* Babel *that I have built?* Now, as they are apt to be proud who have much, eſpecially when it is of their own acquiſition (though indeed we have nothing meerly of our own acquiſition) ſo they who have little or nothing, are not out of the danger of pride; *poor & proud* is ſo common, that it is grown into a proverb. And they eſpecially, who are poor in ſpirituals, grow proud in ſpirit, as it was with the *Laodicean* Angel (*Rev.* 3. 17.)

But further, they are proud who lift up themſelves in any thing of ſelf; As, Firſt, in their natural parts, wit, underſtanding, memory, elocution; Secondly, in their acquired parts, learning, knowledge, skill; Thirdly, in their moral vertues, ſobriety, temperance, juſtice; Fourthly, in their ſpiritual graces, faith, love, ſelf-denial ('tis poſſible to be proud for a fit of theſe, or to have a fit of pride come upon us upon the exerciſe of theſe) Fifthly, in their holy duties and performances, prayers, faſtings, *&c.* Sixthly, in their legal righteouſneſs and good deeds, alms, charities. We ſeldom do well, or any good, eſpecially (as we ought, and duty binds us) much good, but we think too well of our ſelves (that we are better than we are) or too much both of the good we have done, and of our own goodneſs. As the

great

great goodness of God, or the greatness of his goodness appears chiefly in this, that he can make all things, even evil things, and those not only the evils of trouble, but the evil of sin, work together for our good (*Rom.* 8. 28.) so the great evil of mans heart, or the greatness of that evil, appears chiefly in this, that it causeth all things, even good things, and those not only the good things of this natural life, but the good belonging to, and done in the power of a spiritual life, to work to our hurt, sometimes for a time, and would to our ruine for ever, did not the Lord over-rule it. Seventhly, the favour which they have with men, whether they be *the mighty*, the Princes and powers of the world, or *the many*, the common people of the world. How are some lifted up, because they are the darlings of the people, because the multitude eyes them, points at them, and applauds them! To be lifted up in any of these things, or in any thing else (and what is there, not only of an earthly, but of an heavenly pedigree and extraction, in which the vain heart of man is not ready to be lifted up unduly, forgetting God from whom all good comes; to be lifted up, I say, in any of these things) layes man open to the wrathful resistance of God, and all such God will bring down and abase; therefore let us be empty of our selves, and beware of being found among the proud, yea, of being in any kind or degree proud. It is dangerous to have any pride found in us, but woe to those who are found proud.

Thirdly, If the Lord hath such an eye to, and upon proud men, and will thus bring them low, Then *let us not be afraid of proud men*; why should we be afraid of them who are falling (*Prov.* 15. 33.) *The fear of the Lord is the instruction of wisdom, and before honour is humility*. But what saith the same *Solomon* (*Prov.* 18. 32.) *Before destruction the heart of man is haughty*. As soon as ever we see any man shewing a proud heart by pride of life, we may quickly conclude the Lord is about to pluck him down. One very great reason why the Lord hath laid many, who were once as mountains, low as valleys, was the pride of their hearts. When pride buds, the rod blossometh; that is, God is preparing for the correction, if not for the destruction of proud ones. And as it is sad to see *pride bud* at any time, so then especially, when the *rod blossometh*, that is, when God is correcting us with his rods.

Fourthly,

Fourthly, Then do not envy proud ones. We are apt to envy those that are high in place, though they are proud in spirit; but, do not envy proud ones, how high, how great soever you see them, for they are in danger of falling, according to the truth of this Scripture, and many others. When proud men are in their fullest ruff, and highest ascent, then they are neerest a dreadful downfall; *Before destruction the heart of man is haughty* (saith *Solomon*, *Prov.* 18. 12.) *and before honour is humility*. And the Apostle *Peter* having given this counsel to those who are humbled by affliction (*1 Epist.* 5. 6.) *humble your selves under the mighty hand of God*, subjoyns this comfortable promise in the close of the verse, *That he may exalt you in due time*.

Fifthly, Then *pride is a very provoking sin*. The Lord who declares himself against all sorts of sinners, declares himself most against proud sinners (*Prov.* 16. 5.) *Every one that is proud in heart, is an abomination to the Lord*; & mark what followeth in the same verse, *though hand joyn in hand, he* (that is, the proud man) *shall not be unpunished*. Pride is the Devils sin, the Devil is that *Mystical Leviathan* spoken of in the 41th Chapter of this Book, *who is a King over all the children of pride*. They who are not subject to God (proud men above all men are not) are the Devils subjects; *He is a King over all the children of pride*. There are four things in which the provocation of the sin of pride consists, any one of which may provoke God to pull down proud ones.

First, Proud men set themselves in the place of God, *Lucifer* (by whom the proud *Babilonian* is meant) said (*Isa.* 14. 14.) *I will be like the Most High*. Thus the Lord said of the Prince of *Tyrus* (Ezek. 28. 2.) *Because thine heart is lifted up, and thou hast said I am a God, I sit in the seat of God, in the midst of the seas; yet thou art a man and not God, though thou set thy heart as the heart of God*. See how that proud Prince thought to carry it as God, as if he had been the founder of his own strength. How can the Lord but be provoked with such an affront as this? Proud *Babilon* spake this language, and at as high a rate (*Isa.* 47. 8.) *I am, and none else besides me* (is not this to speak just like God) *I shall not sit as a widdow, neither shall I know the loss of children*.

Secondly, As pride is an usurpation of the place and power of God, so of the providences of God. A proud man knoweth not how to acknowledge God in any mercy, nor how to be hum-

bled under the hand of God in any affliction. He minds not God either in what he enjoyeth, or in what he suffereth; is not this a provocation?

Thirdly, Pride must needs provoke God, as a proud man sets himself against all the Commands & Laws of God. God cannot but be provoked, to see all his Laws and Commands slighted by man. A proud man will keep no bounds, nor would he be kept in any.

Fourthly, Pride is a Mother sin, it brings forth many other sins. As Unbelief is a Mother sin, so is Pride (*Hab.* 2. 5.) *He is a proud man, neither keepeth at home, who enlargeth his desire as hell, and is as death, and cannot be satisfied, but gathereth unto him all Nations, and heapeth unto him all people.* The pride of the *Assyrian* put him upon other sins, upon oppression especially; he could not keep at home, nor be contented with his own Dominion, though a very large and vast one; he must go abroad, and invade other mens Territories; his pride sent him to do mischief, and he enlarged his desire as hell. Proud men must oppress and wrong others, to bring in fewel for their own lusts. Pride calls in aid from many sins to serve its turn.

Lastly, If Pride provokes God, if he looketh upon every one that is proud, to abase him and bring him low; then how should we labour to be *humble ones*, that the Lord may look upon us with a favourable eye, and so he doth upon all them that walk humbly with him. As *God resisteth the proud, so he giveth grace to the humble*, that is, favour. The humble shall have his favour, and the proud his frowns. As to *do justly, and to love mercy*, is the sum of all duty to man; so to walk humbly, is the sum of all duty to God (*Mic.* 6. 8.) They who walk humbly, walk not onely holily, but safely. They who are low in their own eyes, are under the special protection of the high God.

The Lord having called upon *Job* to shew the effect of his wrath against one sort of bad men, *the proud*, calleth upon him in the next words, to shew the effects of his wrath upon all sorts of bad men, comprehended under this general word, *The wicked.*

And tread down the wicked in their place.

The Lord bids *Job* do this if he could (indeed he could not) that he might shew himself a competent match for God. As if the Lord had said, *I tread down the wicked in their places, do thou so too, if thou canst.* God had said before, *Abase every one that is proud, and bring him low*; now he saith, *Tread down the wicked.*

Tread them down, As mire in the street: We tread upon vile and contemptible things. To tread upon any thing, a person especially, notes utter contempt of him, and absolute conquest over him; and therefore (*Josh.* 10. 24.) to shew the compleat victory which the Lords people had got over the Kings of *Canaan*, *Joshua called for all the men of Israel, and said unto the Captains of the men of war which went with him, Come near, put your feet upon the necks of these Kings; and they came near, and put their feet upon the necks of them.* And that's it which the Apostle gives (in way of promise) as an assurance of our conquest over *the evil spirit*, the devil (*Rom.* 16. 20.) *God shall bruise* (we put in the Margin, *tread*; the Greek word signifies, to bruise by treading; *God shall tread*) *Satan under your feet shortly*, that is, God will give you a full and a final victory over the devil. We have a like expression or promise (*Psal.* 91. 13.) *Thou shalt tread upon the lion and adder; the young lion, and the dragon shalt thou trample under feet.* God will give his people power, not onely over hurtful beasts, but over men, which are hurtful as those beasts, and over Satan, who is eminently shadowed by the Lion, the Adder, the young Lion, and the Dragon; in that evil spirit all these evil beasts are trodden under feet, that is, subdued and conquered. When *David* would shew how he (in case he were faulty) was willing to be made a very slave to his enemies, he phrases it thus (*Psal.* 7. 5.) *Let the enemy persecute my soul and take it, yea, let him tread down my life upon the earth, and lay mine honour in the dust*; that is, let him have full power over me, let me be at his mercy, though he be mercilesse. Once more (saith the Church, *Psal.* 44. 5.) *Through thee will we push down our enemies, through thy name will we tread them down that rise up against us.* Thus the Lord bespake *Job*, Come, saith he, *Let me see you tread down the wicked, get an absolute conquest over them*, that they may rise up no more in this world to do wickedly. *Tread down*

The wicked.

The word *wicked* is often taken largely, so every man in a sinful state, may be called a *wicked man*; every person unconverted or unregenerate, every person that hath not true grace, is wicked.

There is no middle estate among men, between good and bad, converted and unconverted; yet here the wicked are not to be taken onely in a large sense, for sinners in common, but strictly,

First, For the proud before spoken of, There the Lord said, abase the proud, here he saith, *Tread down the wicked*; that is, the wicked who are proud. To be wicked and to be proud are the same: For as most wicked men are proud, so all proud men are wicked; for pride it self is a great wickedness: and it is pride that causeth most men to do wickedly, even to rebel against God and his righteous laws, to rise up against his wayes and truths. When we have said of a man he is proud, if we have not said all evil, we have said one of the worst evils of him; and that which layes him open, as to suffer the worst penal evils, so to do the worst sinful evils.

Secondly, If we take the words distinctly (as we may) then by the wicked are meant grosse and flagitious sinners, notorious sinners; for though, as I said before, any one that hath not grace, may be called wicked, yet properly, and in Scripture sense, wicked ones are notorious, presumptuous, and flagitious sinners, such as sin with a high hand, and with a stiffe neck.

Thirdly, By the wicked we may especially understand oppressors, who are troublesome and vexatious to others. As some are wicked in taking their own pleasure, and in satisfying their vain desires; so many are wicked in vexing, afflicting, and oppressing others. The Hebrew word for a wicked man, signifies such a one as is both unquiet himself, and will not suffer others to be quiet. In any of, or in all these three notions, we may expound the word wicked here; the wicked are proud ones, or notorious evil ones, or oppressors of others. *Tread down the wicked*

In their place.

The Hebrew is, *Under them.* The word also signifieth (as we render) a proper place; and that's considerable. *Tread them down in their place.* The Lord doth not say *in thy place*, but *in their place*; which may note these two things.

First, Wheresoever thou findest them, tread them down.

Secondly, *In their place*, that is, where they flourish most, where they are best rooted, or most strongly secured; where they have the greatest advantages and strengths to save them harmlesse;

lesse. That is specially *a mans place*, where he seateth and hopes to settle himself. Now saith God, *Tread them down in their place.* I do so, I destroy the wicked, when and where they think themselves safest, where they think no hand can touch them, nor arm reach them, there my foot shall tread them down. O *Job*, canst thou do thus? or do thou thus, *Tread down the wicked in their place.* And as it followeth in the next verse to the same effect.

Non est difficile superbum hominum & potentem in alieno loco superare, quia in eo minus habet potentiæ. Sanct.

Verse 13. *Hide them in the dust together, and bind their faces in secret.*

That is, Bring them to utter destruction, to condign punishment, even to death. Some expound *hiding in the dust*, by laying in dungeons and filthy prisons. Secondly, Others say to hide in the dust, notes death, or to lay them in their graves. *Dust thou art* (said God to *Adam*, Gen. 3. 19.) *and to dust thou shalt return.* That is, thou shalt die, and be put in thy grave; which possibly, is called, the dust of death (*Psal.* 22. 15.) Hide them in the dust of the earth, let them appear no more above ground to trouble thee or others. *Hide them in the dust*

Together.

That is either,

First, *All at a time.* Thus the Lord can do, he can destroy all the wicked at once, at one time, in one hour. Or,

Secondly, *Together*; that is, in one place. God can gather the wicked all together, and so make an end of them together, both as to time and place.

Yet I conceive neither of these are here intended; for God doth not usually destroy the wicked all at one time, nor all in one place; he hath several times and stages to act his providences in and upon, so that, to hide them in the dust *together*, is but this, to hide them *alike*, to put them all into the same condition, at one time or other, in one place or other, that they may be able to do no more mischief.

And bind their faces in secret.

That's the last expression, shewing what God doth, and what he bid *Job* do, *Bind their faces in secret.* There may be a twofold interpretation of these words; either,

First,

First, In alluſion to men condemned, whoſe faces uſe to be covered; a Sentence of death being pronounced and paſſed upon them, they were as it were hid from the light of the living. Thus as ſoon as *Ahaſuerus* the King had paſſed ſentence againſt *Haman*, *they covered his face* (*Eſth.* 7.8.) or

Secondly, This covering their faces, may be an alluſion to actually dead men, whoſe faces if they die among men, eſpecially among friends, are alwayes bound up and decently covered. When Chriſt called *Lazarus* out of the grave, the Text ſaith (*John* 11. 44.) *He came forth, his face being bound about with a napkin.* So then, to bind their faces in ſecret, is as if it had been ſaid, bring them to death, or put them to death. Thus the Lord calls *Job* to that in three particulars, which himſelf will certainly do.

First, To *Tread down the wicked.*

Secondly, To *Hide them in the duſt together.*

Thirdly, To *Bind their faces in ſecret.*

The Notes which I ſhall give from theſe words, will be grounded upon that three-fold interpretation of the word *wicked.* And

First, As the wicked are taken for the ſame with the proud in the former verſe.

Obſerve;

Proud men are wicked men.

Behold (ſaith the Prophet, *Mal.* 4.1.) *The day of the Lord ſhall burn as an oven, and all the proud, and all that do wickedly, ſhall be ſtubble.* The proud, and they that do wickedly go together. The proud do wickedly, and are therefore deſervedly numbred among the wicked. Pride is the firſt of thoſe ſeven things which are an abomination to the Lord (*Prov.* 6.16,17.) *There are ſix things that the Lord hates, yea, ſeven are abomination to him. A proud look*, that's firſt; and if *a proud look*, then certainly a *proud heart*, and a proud ſpirit. Proud perſons have not onely a chief, but the firſt place by name among thoſe whom the Lord abominates. And in that black Catalogue of eighteen ſorts of wicked ones, that ſhall trouble the world in the latter dayes, the proud are not the laſt nor the leaſt; (2 *Tim.* 3.2,3,4,5.) *In the laſt dayes perilous times ſhall come*, why? what ſhall make them ſo? The reaſon follows, *For men ſhall be lovers of their own ſelves, covetous, boaſters, proud.* Now though the proud man comes in the fourth place, by name, yet he is in

in the firſt place as to influence; for what is the reaſon why men over-love themſelves? is it not becauſe they are proud, and have too high thoughts of themſelves? *David* (*Pſal.* 119. 21.) ſheweth the wickedneſs of proud men, or that proud men are extreamly wicked, while he ſaith to and of God, *Thou haſt rebuked the proud that are curſed, which do erre from thy Commandements.* The proud are ſuch as continually wander out of the wayes of truth and holineſſe. Pride will not let us keep Commandements ('tis the humble ſoul which keeps them) and therefore pride may be called the breach of all the Commandements; and if ſo, proud men muſt needs be the very firſt-born of the wicked; and therefore *David* ſaith of them, that they are not onely under the rebuke of God, but under his curſe, which is the peculiar portion and puniſhment of the wicked. And what the way of proud men is, both in doing and ſpeaking, the ſame *David* tells us (*Pſal.* 75. 45.) *I ſaid unto the fools, deal not fooliſhly; and to the wicked, lift not up the horn, lift not up your horn on high, ſpeak not with a ſtiffe neck*, that is, be not proud. Wicked men lift up their horn and tongue, they cannot but ſhew their pride in word and deed. The Devil is *the wicked one* (Matth. 13. 19.) The high-way ground having received the ſeed, 'tis ſaid, *the wicked one* (that is, the Devil) *cometh and catcheth it away.* And when the world *is ſaid to lie in wickedneſs, or in the wicked one* (1 *John* 5. 19.) The meaning is, the Devil over-rules the carnal world. Now, as the Devil is *the wicked one*, ſo he is *the proud one alſo.* Pride was that wickedneſs for which God trod him down, and his wickedneſs ſtill continueth in tempting men to, or in puffing them up with pride. It is the buſineſſe of *the wicked one*, the Devil, to make men proud, becauſe he knows pride will make them wicked, and do wickedly. Pride hardeneth the mind (as *Daniel* ſaith it did *Nebuchadnezzar*, *Chap.* 5. 20.) Now what wickedneſſe is there, which a hardened mind will not attempt to do! Pride put *Herod* upon ſeeking the bloud of Chriſt, who came to ſave and waſh ſinners with his blood.

Proud men are very wicked as they deſpiſe other men (a proud man thinks no man ſo good as himſelf, or himſelf too good for all other men) Some proud men are ſo wicked, that they deſpiſe even God himſelf. The proud man lifts up himſelf againſt the *Word of God*, ſlights the promiſes, regards not the threatnings of God;

God; his heart is lifted up against the Commandements of God, nor doth he value the comforts of God; he neglects the Ordinances of God, nor doth he reverence the Providences of God. He that doth, or is ready to do all this, is surely a despiser of God himself. How wicked a man is he, whose heart is lifted up both against God and man!

Secondly, Consider the wicked proud man, as one whom God treadeth down.

Then, Observe;

God punisheth sinners with that which is most crosse to their lusts.

What more crosse to a high-spirited man, than to be brought low; and who can be brought lower than he that is trodden down. As God sometimes punisheth Drunkards with thirst, and Gluttons with hunger, and covetous persons with poverty. *There is one* (saith *Solomon*, Prov. 11.29.) *that with-holdeth more than is meet* (he doubtless is a covetous man that doth so) *& it tendeth to poverty.* So God punisheth proud ones, by that which is most contrary to their nature, he abaseth and layeth them low. The Prophet tells us (*Isa.* 3.16,17.) how the Lord would punish wanton women, who were proud either of their natural beauty, or artificial dresses and ornaments. *The daughters of Zion* (saith he) *are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinckling with their feet*; there's their pride: but what was their punishment? the next words resolve us. *Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts*; they were proud of that which covered their skin, and therefore the Lord punisht them with scabs, or covered their skin with scurfe and scabs; and as there the Lord shews what he would bring upon, so what he would take from them. (Vers. 18.) *In that day the Lord will take away the bravery of their tinckling ornaments about their feet, and their Caules, and their round tyres like the Moon. And* (Vers. 24.) *it shall come to pass that instead of sweet smell there shall be stink, and instead of a girdle a rent, and instead of well set hair baldness, and instead of a stomacher a girding of sackcloth, and burning instead of beauty.* What could be more contrary to the pride of these women, than that which the Lord brought upon them?

them, or punished them with. What do proud women more desire than beauty and bravery? And what do proud men look after, but to be respected, honoured, and to have every one point the finger at them, or bow the knee to them? Now when the Lord blasts proud women in their beauty and bravery, when he blasts proud men in their honour and estimation, when he thus abaseth and treads them down, he toucheth them in that which the spirit of pride prizeth most, and with greatest regret parteth from. Pride is a base height of spirit, therefore the Lord abaseth the proud. There are five words in the Text, all tending directly to crosse the spirit of a proud man.

First, He *shall be abased.*

Secondly, He shall *be brought low.* A proud man would fain be high, he would sit at the upper end of the Table, yea, he would sit at the upper end of the World too; but, saith the Lord, he shall be brought low.

Thirdly, What would a proud man do? He would tread upon the necks of all others, but he shall be trodden under foot.

Fourthly, Where would the proud man be? He would be conspicuous in high places, but he shall be hid in the dust.

Fifthly, He would be lookt at by all men with admiration, but, saith God, his face shall be bound in secret; he loves to appear and make a fair shew in the flesh, but he shall not appear at all.. Proud ones cannot get so high, but God in his Justice will get above them, and strip them of that wherein they have chiefly prided themselves. Read (*Isa.* 14. 11,12,13,14,24,25. and *Isa.* 23. 9.) Those Scriptures tell us how the Lord deals with proud men, according to their pride, or rather contrary to their pride; he gives them that which they most disgust, and takes that from them which they most passionately desire.

Secondly, Take wicked men in the common notion, for those that do evil at the highest rate, that draw iniquity with cords of vanity, and sin as it were with cart-ropes. Then,

Observe, First;

Wicked men, that is, impenitent sinners, high-handed sinners, are in a very sad condition, and shall come to a sad conclusion.

The Lord will tread them down (*Psal.* 9. 16,17.) *The wick-*

ed is snared in the work of his own hands, yea, the wicked shall be turned into hell. That is, the utmost of sorrow and suffering shall be their portion (*Isa.* 3.11.) *Wo to the wicked, for the reward of their doings shall be given them.* (Isa. 57.21.) *There is no peace, saith my God, to the wicked.* As the tumultuousness of their own spirits will not let them be at peace, so neither will the righteousness of God.

Secondly, From those expressions, *Tread down the wicked in their place, hide them in the dust together, bind their faces in secret.*

Observe;

God will at last purge and rid the world of wicked men.

As wicked men would fain purge and rid the world of godly men, they would destroy all the seed of the righteous; so certainly God will destroy the wicked of the world, and rid the world of them, though not at once of every wicked man, yet in their times and seasons, that they shall not do the mischief which their hearts are full of. The last of the Prophets speaks as much of the Lords vengeance upon all the wicked (*Mal.* 4. 1.) *The day of the Lord* (speaking of some great day of the Lords appearance) *shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch.* 'Tis utter ruin to be destroyed *root and branch*; such shall the ruin of the wicked be. Thus also the Prophet *Isaiah* comforts the Church (*Chap.* 52. 1.) *Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy City; for henceforth there shall no more come into thee, the uncircumcised and the unclean.* The wicked of the world are the uncircumcised, they have not the spiritual circumcision, the circumcision of the heart; these shall no more trouble *Jerusalem*, nor tread in *Zions* Courts. (*Nahum* 1. 15.) *Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace; O Judah keep thy solemn feasts, perform thy Vows, for the wicked shall no more passe through thee, he is utterly cut off.* The Hebrew is, *Belial shall no more passe through thee:* That is, such as cast off the yoke of Jesus Christ, shall no more bring *Judah* under their yoke. This is also witnessed by another holy

holy Prophet (*Zech.* 14. 21.) *In that day there shall be no more the* Canaanite *in the house of the Lord of hosts,* they shall no more mingle themselves with the faithful servants of God, much less rule over them. *Canaanites* have often been in the house of the Lord, but the *Canaanite* shall not always be there; God will sweep them out of his house. Answerable to these prophesies speaks the last prophesie (*Rev.* 21.27. *Chap.* 22.15.) which some interpret of a glorious state of the Church here, and 'tis undoubtedly true (as all agree) of the Church in glory: *No unclean thing shall enter; without shall be dogs.* Then indeed, God will *abase the proud, and tread down the wicked, In their place.*

Hence note, Thirdly;

No outward advantages (and except those they have none) shall stand the wicked in stead, or keep them from falling.

God will tread them down in *their place*; when they are where they would be, upon their own ground, they shall be worsted. The Scripture speaks often of treading down the wicked, notwithstanding their greatest advantages. Union is a great advantage for preservation, yet (*Isa.* 8.9.) *Associate your selves, O ye people and ye shall be broken in pieces; and give ear all ye far Countries, gird your selves, and you shall be broken in pieces; take counsel together, and it shall come to nought, speak the word, and it shall not stand.* As if the Lord had said, *I will not take you at an advantage, before you are gathered together, before you are girded; I will not surprize you unarmed and unprovided; do your best to save and secure your selves from my vengeance,* associate your selves, gird your selves, take counsel together, and then I will tread you down. Neither strongest associations, nor wisest consultations, nor highest resolutions, nor compleatest preparations for action (though ye have *spoken the word and are girt*) shall avail you in the day of my wrath. Thus the Lord bespake *Jehoiakim* by his Prophet (*Jerem.* 22. 15.) *Shalt thou reign because thou closest thy self in Cedar?* As if he had said, because thou dost make such provision for thy own safety, dost thou think to be be safe? or canst thou shelter thy self against me? Again (vers. 23.) *O Inhabitant of* Lebanon, *that makest thy nest in the Cedars* (Cedars are high trees and strong) *how gracious shalt*

thou be when pangs come upon thee, the pain of a woman in travel. The Lord puts a scorn upon them, such a kind of scorn (but not as hers, without cause) as *Michal* put upon *David* (*2 Sam. 6. 20.*) *how glorious was the King of* Israel *to day.* Were not you very glorious when you danced uncovered before the ark? Thus, I say, the Lord puts a holy scorn upon the wicked, when they are in their Cedar-nests; *How gracious wilt thou be,* when pangs of sorrow come upon thee. Take one Scripture more (*Jerem. 49. 16.*) *Thy terribleness* ('tis spoken of *Edom*) *hath deceived thee,* (thou thoughtest thy self so terrible that none durst touch thee, yet, *thy terribleness hath deceived thee*) *and the pride of thy heart, O thou that dwellest in the clefts of the rock, and holdest the height of the hill; though thou shouldst make thy nest as high as the Eagles, I will bring thee down from thence, saith the Lord.* Thou hast all the advantages, thou hast a rock for strength, and thou art upon a hill for height, yea, upon the height of the hill, thou art above all; but though thy nest were as the Eagles, *I will pluck thee thence.* Thus the Lord treads down the wicked in their place, in there fortifications, in their mounts and towers; when they have secured themselves most by counsels, and friends, and strong-holds, then and there he treads them down, even *in their place.*

Fourthly, Note;

God is known to be God, or sheweth himself to be God by abasing the proud, and by treading down wicked men.

I ground it thus. The Lord would have *Job* shew himself like God, or act as God doth, by treading down the wicked. God made himself known to be God, by the Plagues which he brought upon *Pharaoh*, as well as by the deliverance and salvation which he wrought for *Israel* (*Exod. 8. 22. Exod. 9. 14.*) *I will send all my plagues upon thy heart, and upon thy servants, and upon thy people, that thou mayst know that there is none like me in very deed for this cause have I raised thee up, for to shew in thee my power, and that my name may be declared throghout all the earth.* Thus also said *David* (*Psal. 9. 16.*) *The Lord is known by the judgment that he executeth,* that is, by punishing the wicked he is known to be the Lord. God is known by his works, as well as in his word: power and greatness, and wisdom and justice are visible in his judgments. There

There was a third sort of *wicked* men named in opening the Text, which I shall but touch in this observation. Such they were described to be as are unquiet themselves, nor will they suffer others to be quiet by their good wills; they are troubled that any live peaceably by them: The Lord will tread down these unquiet wicked ones also. The Scripture is full of this truth (*Isa. 33. 1.*) *Wo to thee that spoilest, and thou wast not spoiled; and dealest treacherously, and they dealt not treacherously with thee: when thou shalt cease to spoil, thou shalt be spoiled; and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee.*

Now the Lord having put *Job* to all these trials of his strength (thereby to shew himself able to contend with him) tells him plainly, if thou canst do these things, if thou canst abase the proud, if thou canst tread them down, hide them in the dust, and bind their faces in secret, *Then*

Vexatio verba minus limata extorsit, mendacia & cæsta Jermansit.

Vers. 14. *Will I confess that thine own right hand can save thee.*

Then will I confess.

That is, when thou hast done all these things, I will give an honourable testimony of thee, I will not hide thy power; and then I will acknowledge, thou hast some colour to contest with me, and art able to uphold thy self. These mighty acts are proper and peculiar to me; yet thou seemest to say, thou canst do all these, else, surely thou hadst never offered to contend with me. That's the scope of these words, *Then will I confess*

Confessio pro laude & honorifice testimonio sæpe ponitur in Scriptura. Palmam tibi cedam, &c. Etz.

That thine own right hand can save thee.

Or that thou canst be a *self-saviour*, or that thou art *self-sufficient*, as I am, and hast no dependance upon any; and then thou needest not complain that I do not help thee, for thou canst help thy self.

Hoc solius Dei est qui quod est, per se est, & à quo omnis potestas & dignitas.

Thine own right hand can save thee. The hand is an instrument of help, especially the *right hand*; and then the right hand saves, when it either keeps us from danger, or delivers us out of it.

Quest. But did *Job* ever say his own right hand could save him.

Answ.

Answ. *Job* never said it, nor thought it, his mind was pure from such blasphemy; yet he sometimes spake as if he had been somewhat more than a man, especially, when he spake of debating his matters and arguing with God.

First, In that the Lord saith, in case *Job* could do all those things, he would confess *that his own right hand could save him,*

Note;

He that can destroy all others, can save himself.

Illa facere posse, & se ipsum salvare unius, & ejusdem sunt virtutis.

There goes no more to save our selves out of any trouble, than to destroy all others. The Apostle *James* saith (*Chap.* 4. 12.) *There is one law-giver, who is able to save and destroy.* God is this law-giver, he is able to do both; and because he can destroy all, he can save all, and will save all that trust in him. The devil is called a *destroyer*, he is called *Abaddon* in Hebrew, and *Apollyon* in Greek, that is, a *destroyer* (*Rev.* 9. 11.) but he cannot destroy all; if he could, he would soon make sad work, none should be saved. There is but one law-giver, who can save and destroy, take away life and give life; he can do the one as well as the other, and both as often as he will. The Lord hath an absolutely supream power over men, and may dispose of them for life or death as he pleaseth; even, eternal life and death, salvation and damnation are in his hand; 'tis therefore *a fearful thing to fall into the hands* (the revenging hand) *of the living God* (*Heb.* 10. 31.) upon the neglect, much more upon the despising and contempt of the covenant of life and peace by Jesus Christ, as 'tis said at the 29th *verse* of that *Chapter*. Christ is the best friend and the worst enemy; *To him belong the issues from death* (*Psal.* 68. 20.) and *he hath the keyes of death and hell* (*Rev.* 1. 18.) Let us rejoyce with trembling before him, *who is able to save and destroy.*

Secondly, Note;

Man cannot save himself by the best of his power.

No, not by his own right hand. Man cannot save himself, First, from temporal evils; he cannot save himself from sickness nor from poverty, he cannot save himself from any danger that is ready to fall upon him; nor can the strongest creatures save him (*Psal.* 33. 17.) *A horse is a vain thing to save a man*, and man is as vain a thing to save himself; a horse cannot deliver us by his

his great strength, or by the greatness of his skill and wisdom. Secondly, much less can man save himself from spiritual and eternal evils. While we consider, First, out of what misery we are saved. Secondly, from what mighty enemies we are saved. Thirdly, from whose wrath we are saved. Fourthly, what price was required, that we might be saved. Fifthly, what mercy and grace were needful to save us: we must needs confess, that our right hand cannot save us, spiritually and eternally. Who can save himself out of the hand of that great enemy the devil, and his legions of darkness? who can save himself from that gulf of misery, into which sin hath plunged us? who can deliver himself from the curse of the Law, or from sin, the sting of death? who can deliver himself from the power of his lusts, from the pride, unbelief, covetousness and hardness of his own heart? Our own right hand cannot save us from any of these evils. The devil and the world are too strong for us, and so is every lust and corruption of our own evil hearts. Can we by any power of our own convert our selves, or preserve our selves after conversion? Can we get out of the Kingdom of darkness by our own power? or put our selves into the Kingdom of light by our own power? That we are either temporally, or spiritually, or eternally saved, is all from the power, from the right hand of God, not at all from our own. Unless we give all to God, we take all from him. *He that is our God, is the God of salvation, and unto God the Lord belong the issues from death* (*Psal.* 68. 20.) Salvation of every kind, and the issues from every kind of death, are of the Lord.

Thirdly, Note;

God can save alone, or by his own right hand.

That the Lord would have *Job* understand; and this we understand from other Scriptures (*Psal.* 17. 7.) *Shew thy marvellous loving kindness, O thou that savest by thy right hand those that put their trust in thee.* This is one of Gods royal Titles, *Thou that savest by thy right hand* (*Psal.* 98. 1.) *O sing unto the Lord a new song, for he hath done marvellous things, his right hand and his holy arm hath gotten him the victory* (Psal. 44. 4.) *Thou art my King of old, commanding deliverances for Jacob.* How easily can the Lord save with his hand, who can save with his tongue, and deliver by commanding deliverances? Nor is it one deliverance

verance only which the Lord commands, but many, yea, any: That Psalm gives it plurally, *commanding deliverances*. The Prophet speaks of this sole and solitary saving power of God (*Isa.* 59. 16.) *He saw that there was no man* (that is, no man that offered any help) *and wondred that there was no intercessor* (that is, no man to speak a good word for them) *therefore his arm brought salvation to him, and his righteousness it sustained him.* And again (*Isa.* 63. 5.) *I looked, and there was none to help, and I wondred that there was none to uphold; therefore mine own arm brought salvation to me.* This is it which was said before (*vers.* 3.) *I have trodden the wine-press alone, and of the people there was none with me.*

Hence we may infer;

First, *If the Lords right hand can save alone, Then there can never be too few hands for God to save us by.*

There may be sometimes too many for God to save us by, but never too few. Why? because he can save by his own right hand. The Lord said to *Gideon* (*Judg.* 7. 2.) *The people that are with thee, are too many for me to give the* Midianites *into their hands* (they were so many, that the sole salvation of God would not appear) *lest* Israel *vaunt themselves against me, saying, mine own hand hath saved me.* Though we have but little strength, yet it may be too much for Gods purpose, we being apt to boast our selves, when we have any hands to save us, as if our own right hand had saved us.

Secondly, *If God can save by his own right hand, Then, when we see none, when we see nothing to save us by, let us trust God alone.*

If God be with us, we have strength enough, and hands enough with us. It is all one with the Lord, to save by few or by many, yea, by few or by none at all, for his own right hand can do it.

Thirdly, *Then trust in Gods right hand alone for salvation, how many hands soever you have at any time at work for your salvation.*

This is our sin, that when we have many hands to save us, we trust in them, rather than in the right hand of God. The Lord often

often and usually makes use of mans hand to save us by (*Obad. ver. ult.*) *And Saviours shall come upon mount* Zion *to judge the mount of* Esau, *and the Kingdom shall be the Lords.* Now, though the Lord useth other right hands to save us by, and to judge the wicked by, besides his own, yet we must trust in his alone; for 'tis he alone that saveth us, by what hand soever our salvation is wrought or brought to us.

Fourthly, Observe;

To save by a self-power, is the sole prerogative of God.

Only he who stands upon his own bottom, or subsists in and of himself alone, can save or do any thing of himself alone. And as none can do any thing alone, or by a self-power, but God; so none should presume that they can do, or undertake to do the least thing alone. We may, yea, we must use our hands; that is, do our endeavour for the accomplishment of every work (for God doth not work so as to let man stand still and be idle) but we must not so much as have a thought, that we can effect any thing by our hands. That wise woman *Abigail* intimated to *David* (1 *Sam.* 25. 31.) that, if he had gone on to avenge himself upon *Nabal* with his own hand, it might have proved grief to him, and offence of heart, that is, trouble of conscience. Now, as we must not at all use our own hand in avenging our selves, nor think of avenging our selves by our own right hand (for saith God, *Vengeance is mine, and I will repay it*) so it is exceeding sinful to imagine that we can save our selves, or do any thing, effectually, towards it by our own hand. I may say these four things, to shew the sinfulness of such an imagination.

Divinitatis gloriam sibi arrogant, & (quasi) Deum agere volunt.

First, It is high presumption to think so. It was the presumption of the great *Assyrian* (*Isa.* 10. 13.) to say, *By the strength of my hand have I done it, and by my wisdom, for I am prudent; and I have removed the bounds of the people* (he had no mind to remove their bonds) *and have robbed their treasures, and I have put down the inhabitants like a valiant man.* So we render the similitude, *Like a valiant man*, and so do most interpreters, both ancient and modern; yet a late learned critick dissenting from them all, renders, I have knockt them down, or slain them, *like a beast or bullock for slaughter or sacrifice.* Which exposition he confirms, as by the sense of the word there used, so by the custom of speaking

Arnold. Bootius, *Animad. sacr. in vetus test. lib.* 3. *cap.* 2.

in all languages, it being usual to compare great slaughters of men to the slaughtering of beasts; but of this by the way. Now, whether we take our reading or this, either of them sets out the presumptuous boasting of the *Assyrian* King, that the strength of his own right hand had done all those great things.

Secondly, 'Tis fleshly confidence, such a confidence as God will reject (*Jer.* 2. 37.) to think we can do any thing by our own hand.

Thirdly, It is a slighting of, and departing from God to think so (*Jer.* 17. 5.) *Cursed be the man that trusteth in man, and maketh flesh his arm* (whether his own flesh or other mens flesh, what flesh soever it is that he maketh his arm, cursed be he, and what follows) *and whose heart departeth from the Lord.* As if he had said, every time we think to save our selves by our own right hand, we do cursedly depart from the Lord. The truth is, we can no more save our selves, than we can make our selves; we can no more preserve our being, than we can give our selves a being; it is from the Lord that we have a being, or are preserved from a miserable being.

Fourthly, They who think they can save themselves by their own hand, put themselves into the place of God, and take upon themselves to be God. The King of *Israel* said well (2 *King.* 5. 7.) when the King of *Syria* sent *Naaman* his servant to heal him of his Leprosie, *Am I God, to kill and to make alive, that this man doth send to me to recover a man of his Leprosie?* Whosoever thinks he can heal, or save by his own power, takes upon himself, as if he were God. *Many make their force their God.* That Heathen King (*Hab.* 1. 11.) ascribed *his power to his god.* So we render the words; yet some expound them, as if *Nebuchadnezzar*, in the pride of his heart, refusing at that time to acknowledge any God but himself, ascribed his power to himself. But supposing according to the supplement of our translation, and the exposition of many more, that he ascribed his power not to himself, but to his Idol-god; how great a rebuke will that acknowledgement of his be to any, who worshipping the true God, shall yet ascribe their power to themselves, and so take upon themselves to be God? *Jacob* said to *Rachel*, when she was so impatient for children, *Am I in the place of God?* To give effect, is the work of God; and therefore, for us to think we can give effect

Faciunt vim suam, Deum suum.

effect to what we do, is to take upon us to be God. The King of *Tyrus* is therefore said, *To set his heart as the heart of God* (*Ezek.* 28. 6.) because he thought he could defend and secure himself by a self-power and strength, or by a self-wisdom and policy. Let us renounce our own arm, and power, and strength, and right hand, in all things; let us look upon our own right hand as weak and withered, unable to bring any thing to pass, but as the Lord shall be pleased to put forth his right hand to strengthen ours. And when we are thus sensible of our own weakness, as also humbled under a sense of it, then the Lord gives out most strength to us; yea, makes us able to do all things (which are our duty, and we have a call to do) *through Christ strengthning us* (*Phil.* 4. 13.) And as we shall find Christ strengthning us to do, so to suffer all things when we are weak in our selves. The Apostles experience taught him to say so (2 *Cor.* 12. 10.) *I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christs sake; for when I am weak* (that is, in my self) *there I am strong*; that is, in the Lord.

Thus the Lord hath been dealing with *Job* to humble him, by putting him upon those things which he himself alone can do; by which he taught *Job*, and teacheth us and all men, that no man can save himself by his own right hand. There is no salvation in any name, in any hand, but in Jesus Christs; much less spiritual or eternal salvation.

JOB, Chap. 40. Vers. 15, 16, 17, 18, 19, 20, 21, 22, 23, 24.

15. *Behold now Behemoth, which I made with thee, he eateth grass as an Ox.*
16. *Lo now, his strength is in his loins, and his force is in the navel of his belly.*
17. *He moveth his tail like a Cedar: the sinews of his stones are wrapt together.*
18. *His bones are as strong pieces of brass: his bones are like bars of iron.*
19. *He is the chief of the wayes of God: he that made him, can make his sword to approach unto him.*
20. *Surely the mountains bring him forth food: where all the beasts of the field play.*
21. *He lieth under the shady trees, in the covert of the reeds and fens.*
22. *The shady trees cover him with their shadow: the willows of the brook compass him about.*
23. *Behold, he drinketh up a river, and hasteth not: he trusteth that he can draw up* Jordan *into his mouth.*
24. *He taketh it with his eyes; his nose pierceth through snares.*

THe Lord having spoken (in the former context) concerning proud men, whom he alone is able to abase, to lay low, to tread down, as 'tis there expresst; he presently subjoyns, not only the mention, but a very large and accurate description of two huge vast and (as to bigness) monstrous creatures; the one belonging to the Land, the other to the water. In the making and governing of both which, his mighty power and wonderful providence are clearly seen, and ought to be religiously, both acknowledged and adored, these being such as man could not subdue, nor make any use of, unless God had ordered and over-ruled them for the service and benefit of man; one of them he hath subdued to the service of man, *Behemoth*, and the other to the benefit of man, even the *great Leviathan*.

Many of the Ancients draw this whole discourse about *Behemoth* & *Leviathan*, into an Allegory, understanding by them, First, The devil; Secondly, Antichrist, together with all the oppressive and afflictive powers of this world. But though we may make some use and improvement of the Allegory, yet doubtless these two creatures are here intended primarily in a proper and literal sense; even as the Lord before in a proper and literal sense discoursed with *Job* concerning the Lion, the wilde Goat, the wilde Asse, the Unicorn, the Horse, and several other creatures, mentioned in the 39th Chapter of this Book. And therefore it was well said by an ancient Writer upon this place, *We are not ignorant that many have expounded this Scripture in an allegorical way of the devil; but we must first attend the History, and then make some use, for the profit of the hearer, out of the Allegory.*

Nec illud nos fugit in diabolum hæc dicta esse nonnullos existimasse; verum primò historiæ danda est opera deinde utilitati succurrendum auditoris, nec contemnenda Anagogia. Chrysost.

The Lord in presenting this and that other vast creature to *Job*, seems thus to bespeak him, *That thou, (O* Job*) mayst know the better how to take measure of thy self, and how to keep thy due distance in speaking to me (of which* Job *had not been so observant as he should) I set before thee two stupendious creatures, both the work of my hands, both at my disposse and command; and by thy inability to deal with them, thou mayst learn how unable thou art to strive or contend with me.* Or thus, *If thou (O* Job*) dost not yet understand what a poor creature thou art, and how uncomely a thing it is for thee to murmur at, and find fault about my proceedings with, and providences towards thee, in laying those sore afflictions upon thee; or if thou dost not yet understand how uncomely thou hast carried it towards me, in calling me to account for my actions with thee, yet learn it, at least, at the sight; or upon consideration of these beasts. Canst thou match either the Elephant or the Leviathan? Canst thou find any error in their frame or constitution, when thou hast viewed all their parts which I will particularly set out before thee? Art thou strong as* Behemoth*, and mighty as* Leviathan*? Canst thou withstand their strength or might? darest thou contend with them; or stand before them? If not, how darest thou contend with me? how dareſt*

dareſt thou ſpeak words which may bear ſo much as the ſhadow of any contention with me, or diſſatisfaction with what I have done?

Thus the Lord who had exemplified his power and wiſdom to *Job* in divers creatures of a leſſer ſize and port, now gives inſtance in two of the greateſt, the Elephant and Leviathan, which may well be called *The chief patterns or pieces of divine power and skill*, that ſo, *Job* might be further convinced, and more deeply humbled by theſe viſible things, of the inviſible power of God, or might learn how mighty that God is that made them, how mighty that God is who rules and over-rules them. The one would trouble all at Land, and the other all at Sea, if God did not binde and bridle them. This doubtleſs, or ſomewhat like this, is the general ſcope of the Lords long diſcourſe about theſe two famous creatures, even to ſhew how much man is below God, ſeeing he is ſo much (in many things) below theſe beaſts; or, that man who in many things is no match for theſe creatures, cannot poſſibly be a match for God, who made them. Thus much in general.

Vers. 15. *Behold now Behemoth.*

We have a deſcription of *Behemoth* ſix wayes in this context.

Firſt, He is deſcribed by his procreating or efficient cauſe, *God himſelf*; *Behold now Behemoth which I made*: *He is my work, my workmanſhip.*

Secondly, He is deſcribed by his conſerving cauſe, or that which is the matter of his nouriſhment and preſervation, in the cloſe of the 15th verſe, *He eateth graſs like an Ox.* And (*ver.* 20.) *Surely the mountains bring him forth food.*

Thirdly, He is deſcribed by his mighty ſtrength; by the ſtrength of his loynes and belly (*ver.* 16.) by the ſtrength of his tail and genitals (*ver.* 17.) and by the ſtrength of his bones (*ver.* 18.) from all which, the Lord concludes in the 19th verſe (which are the words I ſhall chiefly inſiſt upon) his excellency above all other beaſts, *He is the chief of the wayes of God*; and yet, how great and vaſt ſoever he is, his ſtrength is weakneſs in compariſon of God; for as 'tis ſaid, God is able to tame him, and ſubdue him; in the latter end of the 19th verſe, *He that made him, can make his ſword to approach unto him.* The former part of this 19th verſe heightens all that hath been ſpoken before concerning

cerning the power of *Behemoth*, which is the third thing whereby he is deſcribed.

Fourthly, He is deſcribed by his harmleſsneſs towards other beaſts (*ver.* 20.) *Surely the mountains bring him forth food, where all the beaſts of the field play.* As if God had ſaid, this is no ravenous beaſt, though a great beaſt, for all the beaſts of the field, little or great, one and the other, play about him, they do not run away, they are not frighted at the ſight of him, as if they ſaw a Lion or a Tyger.

Fifthly, He is deſcribed by the place of his repoſe and ſhelter, where he delights to reſt himſelf, and take his eaſe (*ver.* 21, 22.) *He lieth under the ſhady trees, under the covert of the reeds and fens; the ſhady trees cover him with their ſhadow, the willows of the brook compaſs him about.*

Sixthly, He is deſcribed by his deep and dreadleſs drinking, in the two laſt verſes of the Chapter; *Behold he drinketh up a River, and haſteth not* (for fear) *he truſteth that he can draw up* Jordan *into his mouth* (not an ordinary River, but *Jordan*) a high expreſſion, to ſhew the extream thirſt of this creature (according to our reading) and how large a cask he hath to hold his liquor; *He truſteth that he can draw up* Jordan *with his mouth*) *he taketh it with his eyes* (he thruſts his head into the water up to the eyes) *and his noſe pierceth through ſnares.* By theſe ſix particulars this creature is deſcribed; upon all which, I ſhall adde ſomewhat diſtinctly and briefly.

Behold now Behemoth, which I have made with thee.

God calls *Job* to a very attentive conſideration, being to enter upon a diſcourſe about the creature. *Behold*, is a uſual word of attention, it alſo is a word which carries admiration in it; it gives us warning, that the matter following is of no ordinary importance; and ſurely, that which followeth here is not. *Behold now Behemoth.*

Hence note;

The works of God, eſpecially his great works, are very attentively to be conſidered.

Let's not think it a matter of indifferency, whether we conſider theſe works of God, yea, or no. Here is a *Behold* prefixt, leſt we ſhould ſay, what ſhould we ſtay our minds upon beaſts, upon

Behemoth

Behemoth or *Leviathan*, we have other more spiritual objects to think upon? 'Tis true, we have; but we must take heed of slighting these objects, especially when God doth, as it were, travel by his Spirit, to set them forth before the eye of our mind, in their utmost grandure and excellency. We should not pass the least work of God lightly by, much less should we so pass by the great works of God. We should not lightly pass by the least mercy of God, but think much of little mercies; little mercies are great mercies to us, seeing we are less than the least of them (as *Jacob* spake, *Gen.* 32. 10.) but we must especially consider great mercies, great deliverances, great salvations; upon them our minds must stay or make a stand, and our meditations dwell. We are also to consider, and well to view all our sins, our little sins, our least failings, seeing they have a greatness in them, as being committed against the great God, and as being able to do us great hurt, and to draw down great wrath upon us, if not repented of, and turned from; but our great sins must much more be viewed and considered: And every godly man doth so, he holds the eye of his soul upon the ugly face of great sins, especially, to discover the deformity and iniquity of them to the utmost, that he may be greatly humbled for them. Now, as we should not lightly pass by our least mercies and sins, but very deeply consider our great mercies and sins, so we should not neglect the least creature, the least work of God (the great wisdom and power of God are visible in the least) but we should seriously consider the more noble creatures, and the greater works of God, whether they be works of creation, or works of providence. I may say as Christ (*Mat.* 23. 23.) about *tything, mint, annise and cummin; these things ought ye to have done, and not to leave the other undone.* Christ used a piece of rhetorick; when he said, *You should not leave them undone*, his meaning was, you should do those *greater things of the Law, judgement, righteousness and faith*, with greatest exactness. So I say in this case, you are not to leave the least pieces of Gods work in creation or providence, unviewed, unconsidered, unmeditated; but his great works, his *Behemoths*, you should *behold*, study and admire, or behold and study with admiration. *When I consider* (saith *David*, *Psal.* 8. 3.) *the Heavens, the work of thy hands, the Sun and the Moon*, &c. This implyeth, that *David* did often consider the Hea-

Heavens, those great pieces of Gods work, as also the great Luminaries there placed and moving with admired swiftness and evenness continually. Though we are chiefly to behold spiritual things, yet we must not think our time lost in beholding natural things; though we should specially behold Gods gracious works, the works of grace, the workmanship of God in framing the new creature, yet we must also behold the old creation, and view every piece of it, especially the great pieces of it. Again, though we should behold and *be looking to the Author and finisher of our faith*; though we should, as the Baptist called some to do in his time, and all to do in all times (*John* 1. 29.) *Behold the Lamb of God, that taketh away the sins of the world* (our eyes and our hearts, the eye of our faith should be upon *Christ the Lamb of God*, more, ten thousand times more, than upon *Leviathan* or *Behemoth*) yet 'tis our duty to behold *Behemoth* and *Leviathan*. Jesus Christ saith (*Isa.* 65. 1.) *Behold me, behold me*; 'Tis the word here in *Job*. Jesus Christ speaks there as if he would call off our eys and hearts from all things in the world, to behold himself; and in comparison, so we should. He is the most amiable sight or spectacle in the world, and therefore ought to be the desire of our eyes: yet in their places, there are other worthy spectacles for us to behold, especially as they hold forth, and as in them we may behold, the power, wisdom and goodness of God. Let no man say we lose our time in a due meditation upon any of the creatures which God hath made; for he hath made them, that we should behold and meditate upon them.

Behold now Behemoth.

The word *Behemoth* is applicable to, or may signifie any greater or great beast of the field (*Gen.* 3. 14.) *The Lord said unto the serpent; because thou hast done this, thou art cursed above all cattle, and above every beast of the field.* And again, *Every beast of the forrest is mine* (saith the Lord, *Psal.* 50. 10.) *and the cattel upon a thousand hills.* Hence some conceive that we are here to understand *beasts in general*, the word *Behemoth* being in the plural number. *Behold now the beasts*; as if the Lord pointed at all the beasts of the field in this *Behold*. And 'tis a truth, we are to consider them all; but it is very improbable that in this place God calls *Job* to behold the beasts of

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Pecus majus.

the field in general, and not rather some one in special: And I may give four reasons for it.

First, Because in the former Chapter God had spoken of divers particular beasts of the earth; and therefore doubtless here also he speaks of some particular beast.

Secondly, That creature which is joyned with *Behemoth* in this discourse, is by most taken for a particular kind of fish in the Sea; and therefore 'tis most congruous, that *Behemoth* should denote some particular kind of beast at land.

Thirdly and chiefly, The description given here of *Behemoth* will not fit all sorts of beasts in the field, it will not fit a sheep, nor a bullock. What is said of *Behemoth* exceeds the proportion and constitution of all such and many other beasts.

Fourthly, *Behemoth* is said to feed, *where all the beasts of the field do play* (ver. 20.) and therefore we cannot understand all the beasts of the field by him; no, nor (which some of the Jewish writers insist much upon) all the greater beasts of the field. And therefore we may conclude, that this word *Behemoth* (though in it self a plural word) is here intended of a singular beast; and, because there is no greater beast upon the earth than the *Elephant*, therefore most interpreters (both ancient and modern) determine it upon the Elephant, to whom (among all the beasts of the earth) those six particulars (mentioned in the following description of *Behemoth*) are supposed most fitly to agree.

Behemoth *forma plurali nuncupatur Elephantus more Hebræorum, qui pluralibus nonnunquam pro superlativis uti solent. Latini quoque historici sæpe cum de Elephanto loquuntur, Bellua m absolutè nominant.* Drus.

And whereas 'tis objected, the word *Behemoth* is of the plural number, that is easily answered, and wiped off; for nothing is more usual in the Hebrew language, than to express great things by a plural word; and so the Elephant may be called *the beasts*, Either, First, with respect to the vastness of his body, as if he did comprize, or were a comprehension of all other beasts. Or, Secondly, with respect to some extraordinary qualification or eminency found in him, in which respect, it is said at the 19th verse, *He is the chief of the ways of God.* As the Hebrew sets out excellent things by words of the *superlative degree*, so likewise by words of the *plural number*, or it useth the plural number to signifie the superlative degree. The Elephant is *the Beast*, *the Beast of Beasts*, a beast above all beasts. Thus (*Prov.* 1. 20.) Christ is called in the plural number *wisdoms*, because of the excellency of his

his wisdom. Again (*Prov.* 9. 1.) *Wisdoms* (so we translate, but the word is *wisdoms*) *hath built her house*, that is, Jesus Christ hath. And he is expresst by a plural word, to note that all sorts and degrees of wisdom meet in him; according to that of the Apostle (*Col.* 2. 3.) *In him are hid all the treasures of wisdom and knowledg.* As *David* when he would shew how very foolish and beastly he had been, in mis-judging the dispensations of God, First, in afflicting the godly; Secondly, in prospering evil men: When (I say) he considered, how foolishly he had done in envying at, or in being troubled about their prosperity; he concludes (*ver.* 22.) *So foolish was I and ignorant, even as a beast before thee.* The Hebrew useth the word in the Text, *Behemoth, even as beasts before thee.* As if he had said, the beastliness of all beasts centred in me, and all their ignorance, while my spirit was so troubled in this matter concerning the providences of God, towards my self who serve him, and those who serve him not. Thus *David*, that he might fully acknowledg, how *very a beast* he was, in so speaking and so thinking, calls himself *Behemoth*, *Beasts*. This may suffice to satisfie the Reader why we expound the Text of a particular beast, and why most pitch it upon the Elephant among all beasts in special, though the word be of the plural number. There being no proper or peculiar name in Scripture for the Elephant, it is most probable that he is here named by this Appellative word plural.

Yet (before I step further into that large description which the Lord gives of *Behemoth*) I cannot forbear to take notice, that the same industrious and learned Author, who varyeth in opinion (as was there shewed) about the *Reem*, by us rendred the *Unicorn*, varyeth here as much in his Opinion about *Behemoth*, intimated by our translators in the Margin, and affirmed (as himself confesseth) by the most general voice of modern interpreters, to be the *Elephant*. Bochartus *parte poster. lib. 5, c. 15.*

I suppose it will not be unacceptable to the Reader, if I here offer a brief account of those reasons which prevailed with him to turn off from the common opinion concerning this Animal, which he gives as followeth.

'In the fortieth and forty-first Chapters of the book of *Job* '(saith he) *Behemoth* and *Leviathan* are so described, that 'tis ap-'parent they are beasts of a huge bulk: Whence it comes to pass, 'that most of the later Writers have thought *Behemoth* to be the

'*Elephant*, and *Leviathan* the *Whale*; this being without contro-
'versie the greatest Animal that lives in the waters, and that the
'greatest that lives upon the Land. To whose Judgement I should
'have willingly assented, but that considering the matter more
'narrowly, I saw many things spoken of them, even in approved
'versions, which no way agree with the nature of the Elephant
'and the Whale. I shall not say that Interpreters prepossessed
'with this opinion, have wrested some things another way, which
'if they were rightly unfolded according to the Hebrew, it would
'appear as clear as the light, that under these names *Behemoth* and
'*Leviathan*, two animals are characteriz'd extreamly different
'from the Elephant and the Whale; but which they are, is not
'easie to determine. Yet it doth not a little please me, that *Beza*
'and *Diodate*, men of a most clear judgement, and of no ordinary
'learning, do conclude *Leviathan* to be the *Crocodile* of *Nilus*.
'Whence I have a strong conjecture, that *Behemoth* is an animal
'of the same neighbourhood, even an Inhabitant of *Nilus*, cal-
'led *Hippopotamus* (or the *River-horse*.) I would have none trou-
'bled with the newness of this opinion, but first weigh my rea-
'sons; whereof let this be the first; That, as upon the former
'stage, in the close of the 38th, and throughout the 39th Chap-
'ter, only terrestrial animals were presented; so it seems most
'congruous, that upon this only aquatical or water-animals should
'be presented, lest the course of proceeding should be disorder-
'ed. So that, Leviathan (as all agree) being a creature that lives
'in the water, 'tis probable *Behemoth* doth so too, both being de-
'scribed in the same series of discourse. That the ancient *Jews*
'were of this opinion, may be collected out of the second Book
'of *Esdras*, Chap. 6. vers. 47, 48, 49. where *Behemoth* is placed
'among the aquatical Animals, created the fifth day. Further, the
'*Hippopotame* and the *Crocodile*, are fitly joyned together, because
'there is a great likeness of nature between these two, for both
'are very big and fierce, and amphibious, and four-footed, and both
'have one common habitation, the River *Nilus*; which *Pliny* al-
'so takes notice of (*lib.* 28. *cap.* 8.) and therefore most Writers
'handle them together. Nor doth the name *Behemoth* unfit the
'*Hippopotame*, seeing the Hebrew word *Behema* is appliable to
'all four-footed beasts, to those especially which are of greater
'bulk, as is the *Hippopotame*; of which the Ancients speak vari-
'ously,

'ously, because the stature of beasts of the same kind is also vari-
'ous. None make him less than *Aristotle*, who gives him the *big-*
'*ness of an Ass*. But *Herodotus* saith, *he is as big as the biggest*
'*Ox*. In *Diodorus* he is described no less than five cubits. *Achil-*
'*les Statius* saith, he is in appearance and composure of his parts,
'like a horse, but three times as big. Moreover, the same Au-
'thor calls him, *The Egyptian Elephant*, because he is judged next
'him in strength. Hence it is that barbarous Writers (who the
'Author means by them, I do not well understand) compare the
'*Hippopotame* with, or prefer him before the Elephant in strength
'and stature; of which the Author gives other proofs; and adds,
'I know *Mercer* and others define the Hebrew word *Behema*, a
'four-footed beast of the earth, as if it were applicable to ter-
'restrial animals only; but the *Arabians* teach otherwise, that
'*Bahima* (which in their Idiom is the same with the Hebrew *Behe-*
'*ma*) signifies four-footed beasts living in the water, as well as
'those that live upon the Land. Nevertheless, if it were true,
'that the word *Behema* is applicable to terrestrial beasts only, yet
'the *Hippopotame* may be reckoned among them, because he is an
'Amphibion, or an Animal that lives partly on the Land, and part-
'ly in the water. Secondly, Because he is in shape like those beasts
'which live only upon the Land. Surely there is no water-Animal
'that is so like Land ones as he is. Whence it is, as I conceive,
'that among all water-Animals, he alone may be called, by way
'of excellency, *Behema* or *Behemoth*, which according to the
'*Egyptian* dialect, is a word of the singular, not of the plural num-
'ber; of which he gives many parallel instances in other words
'of the same language.

The Learned Author having laid down these general reasons, or grounds of his opinion, goeth on with an elaborate exposition of the Text in *Job*, in pursuance of, and conformity thereunto. And though I shall not depart from the common opinion, that by *Behemoth* the *Elephant* is meant here, and afterwards the *Whale* by *Leviathan* (having indeed cast my meditations so, long before this noble work of *Bochartus* came to my hand) yet I owe so much reverence and respect to the name and labours of so worthy a person, as to give hints in passage, concerning, at least some of those particulars in the Text, which he conceives most fitly agree-ing to the *Hippopotame* in the Lords description of *Behemoth*, and

to

to the *Crocodile*, in his description of *Leviathan*, leaving the Reader at liberty to pitch his judgement, as he finds light and reason leading him.

For, though to hit the right meaning of every word in Scripture, is not only most desirable and aimable, but that which we should make conscience of (in which regard we are much endebted to their labours who contribute any further help towards that attainment) yet in this matter an unwilling mistake is not very dangerous, there being so great a likeness between some creatures, in their nature, stature, qualities and parts, that where the Spirit of God in Scripture intends one by such a name, another may easily be taken as intended by it.

Further, take which you will of these Animals, whether the *Elephant* or *Hippopotame* for *Behemoth*, or the *Whale* or *Crocodile* for *Leviathan*, there are some things in the textual description of them by God himself, which cannot without difficult objections be applied, either to the one or to the other. All which arise, not from the darkness of the Scriptures, but, from the darkness of our understanding, both as to the Scriptures themselves, and the creatures treated of in them.

All that I shall say in this controversie about the two creatures here, and in the next Chapter spoken of, is,

First, That the most common and received opinion, among very learned men, is, that by *Behemoth* is meant the *Elephant*; not the *Egyptian Elephant*, as the *Hippopotame* hath been called, but the proper *Elephant*. As also, that by *Leviathan* we are to understand the *Whale*, or some mighty fish of the *Cetacean* breed. Now as 'tis never good to follow the practice or example of the rude and ignorant multitude, so we should not easily recede from the opinion and judgement of a grave and knowing multitude.

Secondly, I suppose it will not be denyed, that the *Elephant* is an Animal much more known, and of a more honourable report than the *Hippopotame*; and that the *Whale* for greatness much exceeds, and is in that respect, at least, more famous than the *Crocodile*. Therefore the Lord speaking of the chief works of his hands, among visible irrational creatures, in this latter part of his speech to *Job*, may be conceived to intend the former under both titles, rather than the latter.

Thirdly, I must confess, I have a little prejudice against expounding

pounding *Behemoth* by the *Hippopotame*, and *Leviathan* by the *Crocodile*, even for this reason, because they are Amphibions; for, First, as all creatures of that sort have an uncouthness, and a kind of monstrosity in their naturals; so they have no commendable signification in our morals, they bearing the resemblance of indifferent and middle men, who are (as we speak proverbially) *neither flesh nor fish*, who abide neither at Land nor in the water, neither in this nor that, but to serve their own turns and reach their own ends, can be here and there, or any where, or any thing. Now the Lord describing here (as was said before) such animals as are the chief of his wayes and works, Amphibions (to me) seem not so competent for, nor deserving of such high *Elogiums*. Secondly (with the favour of that learned Author) it appears to me more probably, that God intended to conclude his speech to *Job* about the creatures, by setting those two before him which are most eminent, the one upon the Land, the other in the Sea, rather than by setting two before him, either of which are challenged in part by both. Nor is it to me very probable, that God having described several perfect fowls of the air, and beasts of the earth, should not instance in any one perfect fish of the Sea, which he hath not done, unless *Leviathan* be, not an Amphibion, but, a perfect fish. Somewhat further may be offered towards a proof, that *Leviathan* is so, when I come to the 41. Chapter; I shall now proceed with *Behemoth*. *Behold now Behemoth, which*

I made with thee.

Here *Behemoth* is described by his Author and maker. *I made him* (saith the Lord) he is my workmanship; and I made him

With thee.

God spake thus, as it may be conceived,

First, To humble *Job* by this consideration, that the *Elephant* or *Behemoth* was of his making as well as himself; as if, when the Lord said, *I made him with thee*, his meaning were, *He is thy fellow-creature.*

Secondly, *I made him with thee*; that is, though he be a great beast, the greatest that lives and moves on the earth, yet I made him as well as I made thee, or the least worm of the earth.

Thirdly,

Thirdly, These words, *I made him with thee*, may be referred to the time of *Behemoths* making, *I made him the same day with thee*; for all the beasts of the earth were made upon the sixth day, the same day in which man was made.

Fourthly, *Which I made with thee*, that is, I made him to *be with thee*; I did not make *Behemoth* as I made *Leviathan*, to play in the Sea, but I made him to be with thee on the Land, that thou shouldst behold him, and take notice of him, or that he should be under thy hand; yea, not only so, but (contrary to the nature of wilde beasts) to love thy company, and to desire converse with thee, to be guided by thee, and in many things to act with a kind of reason and understanding like thee, or as thy self and other men do.

Fifthly, *Which I made with thee*, that is, *for thee*; I made him for thy use, I made him to serve thee, Though he be thus great and vast, yet he will be thy humble servant. There will be occasion afterwards to shew further, how serviceable and useful Elephants are to man.

Sixthly, I made him *with thee*, that is, I made him as nigh to thee as any of the unreasonable creatures; yea, nigher to thee than any of the unreasonable creatures, for I have made him excel them all as thou excellest him, he is above other irrational creatures, as thou art above all irrationals: *He* (next to Angels and men) *is the chief of my wayes*. The word, *made*, may import this also, and so it is used (1 *Sam.* 12. 6.) *The Lord advanced* (the Hebrew is, *Made*) *Moses* and *Aaron*. The Lord hath so made the Elephant, that he hath also advanced him above all the beasts of the field. I have set him as near the seat of reason as might be, and not be rational.

In all these respects we may understand the Lord saying to *Job*, concerning *Behemoth*, *I made him with thee. He is thy fellow-creature; and how great soever he is, he is my creature. I made him the same day that I made thee, and I made him to abide in the same place with thee, or where thy abode is; I made him also for thy service, and that he might be a meet servant for thee; I have made him almost a partaker of reason with thee, so far at least a partaker of reason, that he will very obsequiously submit to, and follow the conduct of thine; and though he be the strongest beast on earth, yet thou mayest find him acting more according to thy reason than his own force or strength.*

There

There is yet another interpretation of these words given by *Bochartus*, which favours his opinion, that *Behemoth* is the *Hippopotame* or River Horse. *Whom I have made with thee*, or rather *near thee*, or *hard by thee*; that is, in thy neighbour-hood, in a Countrey which borders upon thine. As if (saith he) God had said to *Job*, *I need not fetch arguments from far to prove how powerful I am, seeing I have them at hand: For among the beasts which I made in* Nilus, *which is near thy Countrey* Arabia, *how admirable is the* Hippopotame? And that the Hebrew word [עם] signifies *by* or *near*, as well as *with*, he gives many examples; *Josh.* 7. 2. *Judg.* 9. 6. *Judg.* 18. 3. *Judg.* 19. 11. 2 *Sam.* 6. 7. 2 *Sam.* 20. 8. which the Reader may peruse and consider. *Tecum, vel potius juxta te.*

Thus the Elephant was made with man. But how lives he? how feeds he? Not like man.

He eateth grasse as an Oxe.

From these words also the Authour last mentioned collects an argument for the strengthening of his interpretation. The Oxe and Elephant (saith he) are alike labouring beasts, and therefore no wonder if they feed alike, or live upon the same kind of food; but that the *Hippopotame*, which is an aquatical Animal, and abides for the most part in the bottom of *Nilus*, should eat grasse like an Oxe, this is strange, and matter of wonderment. Nor is it for nothing, that he is compared to the Oxe, whom he resembles not onely in his food, but in the bignesse of his body, and in the shape of his head and feet; whence the *Italians* call him *Bomarin*, that is, the *Sea-Oxe*.

Yet these words may very well be applied to the Elephant, It being not onely true, that his food is grasse, but a merciful wonder that it is so; For did this vast creature live upon prey or the spoil of other beasts, what havock, yea devastation, would he make to satisfie his hunger! So that these words, *He eateth grasse as an Oxe*, may carry this sense: As if the Lord had said, *Though I have made this beast so great and strong, yet he is no dangerous, no ravenous beast; he doth not live by preying upon other beasts, by tearing and worrying sheep and Lambs, as Lions, and Bears, and Wolves do; this great and mighty creature eats grasse like an Oxe.* Thus God would have *Job* take notice what way he hath provided for the subsistence of the Elephant, *He eateth grasse*

as an Oxe; yet not altogether as the Oxe. His food is as the food of an Oxe for the matter, both eat grasse, but he doth not eat in the same manner as an Oxe. Why, how doth an Oxe eat? by licking up the grasse with his tongue into his mouth, as he is described (*Numb.* 22.4.) but the Elephant gathers up the grasse with his trunk, and then puts it into his mouth. Naturalists give these two reasons why the Elephant cannot eat like the Oxe.

Ne ore pascatur adminiculo linguæ ut boves, impedit colli brevitas & linguæ quoque quæ illi animali perexigua est, & interim posita, itaut eam vix videre possis. Decerptam proboscide herbam, dentibus quos utrinque quatuor habet comolit. Arist. l. 2. de Histor. Animal. c. 5, 6. Πεςὶ Ζωίων ἱ Βιβλ. Pasco.

First, Because of the shortnesse of his Neck.

Secondly, The littlenesse of his Tongue, which lies so far within his Mouth, that it cannot easily be seen; and therefore he crops the grasse with his trunk, and putting it into his mouth, grindes it with his teeth.

He eateth grasse like an Oxe. He is like the Oxe, as to what he feeds upon, not as to the way of his feeding. So then, though the Elephant be so bulky and big-bodied, yet, by the Lords Ordination, he is as harmlesse as a labouring Oxe, he will not hurt any beast of the field. This phrase, *Eating like an Oxe*, is used to set forth the peaceableness of his Nature. Thus those blessed times are described, when the power of the Gospel shall overcome the wrath and enmity which is in the Serpents seed against the seed of the Woman (*Isa.* 11. 7.) *The Cow and the Bear shall feed their young ones, and the Lion shall eat straw like the Oxe.* Lions will be quiet; that is, the spirits of those men, who have been like Lions and Bears, even they shall eat straw like the Oxe, they shall not hurt the Lambs and Sheep of Christs flock and fold. The same Prophet shadows the peaceableness of those Gospel times under a like Allegory (*Chap.* 65. 25.) where having shewed (*Verse* 24.) the goodnesse and tenderness of God in hearing the prayers of his people, *It shall come to passe that before they call, I will answer, and while they are yet praying, I will hear*; he presently shews how good and kind God (who hath the spirits and passions of all men in his hand) will make the most ruffe-spirited and passionate men, to his people. *The wolfe and the Lamb shall feed together, and the Lion shall eat straw like the Bullock*: That is, they who were sometimes as fierce as evening Wolves, shall quietly and sweetly converse with the Lambs of Christ, &c.

Quoties de feris bestiis dicitur quod fanum comestura sint sicut boves, metaphoricè innuitur eos mansuefieri & ciciari.

Thus here the Lord speaks of the Elephant eating grasse like an Oxe, to shew, that though he be exceeding strong, yet he is of an

exceeding quiet and harmless disposition. And Naturalists tell us, he is so gentle and harmlesse, that he will take meat out of a mans hand, like a Dog or Spaniel.

Non alitèr quam perparvuli catelli ex hominis manu gaudet cibum sumere Ælian. cap. 9. & 30.

Thirdly, The Elephant is described by his *strength*.

Verse 16. *Lo, Now* (or *Behold*, it is the same word.)

As in the former Verse God awakened the attention of *Job*, to consider this Beast in general, with a *Behold*, so here coming to particulars, he reassumeth the same note of admiration and serious meditation, *Lo now*, or *Behold*,

His strength is in his loins.

He hath strength proportionable to his greatnes. And as *Sampsons* strength was symbolically in his locks, so the Elephants strength is naturally in his loins; there's the seat of strength in most creatures. *His strength is in his loins*; that is, he hath very strong loins, and is therefore very strong: the loins being, as was said, the natural seat of strength. To gird up the loins to do a thing, is to do it strongly. A weak man, a man of little strength, is said to have *no loins*, or to be (if I may so speak) *a loinlesse man*. And hence the failing or shaking of the loins, notes the failing of strength, and want of spirits, to atchieve any great thing. *David* speaking of the wofull condition of the rejected *Jews*, and the curse of God upon them, gives it thus (*Psal.* 69. 23.) *Let their eyes be darkened, that they see not, and make their loins continually to shake*; that is, let them alwayes be in a weak and low condition, let them not gather strength nor courage: The effect of which curse is evident upon that people at this day, *their loins shake*, they gather no considerable strength, they do no considerable thing, nor shall, till they return to the Lord. It is said of the vertuous woman (*Prov.* 31. 17.) *She girdeth her loins with strength*, that is, she is ready and able for any work or action within her sphere, or becoming her sex. And when the Lord called the Prophet to lay to heart the grievous evils of those times, he saith (*Ezek.* 21. 6.) *Sigh to the breaking of thy loins*; that is, sigh, mourn, and lament, till thou hast sighed away all thy strength, till thou art become feeble with mourning, lamenting, and sighing. The Elephant is mighty and strong, *His strength is in his loins.*

Elumbus sive elumbis, quasi sine lumbis, i.e. viribus. Drus.

Non rectè nostri quod de lumbis dicitur adlubidinem accommodant, cum Eliphas tradatur esse animal maximè pudicum. Merc.

And his force in the Navel of his Belly.

As much as to say he is strong every-where; he is strong in back, and strong in belly. The Navel is the strength of the lower parts of the body, as the loin of the upper. The Navel is as the center of the body, there is a colligation or knitting of several veins and arteries, which pass from thence into several parts of the body, as Anatomists observe. There is so much force in the *Navel*, that it may well be called *the second seat of strength*. When the Lord would encourage us to *fear* him, and *depart from evil*, he makes this a motive (*Prov.* 3. 8.) *It shall be health to thy navel, and marrow to thy bones*; that is, thou shalt have much health and strength, much comfort and sweetness in thy life.

His force is in the Navel of his Belly.

His strength is not in his horns to do hurt, as the Bulls and Unicorns; nor in his claws, to tear, as the Lions and Bears; but in his Loins and Navel. As if the Lord had said, *I have placed the strength of* Behemoth, *where it may be most useful or serviceable, and least hurtful: I have endowed and furnished him with wonderful strength; but how, and where? Not in any offensive part, his head hath no horns, his feet no claws, to do mischief with; but to the end he might be more serviceable to man in bearing burdens, I have placed it chiefly in his Loins and Belly.*

Yet saith the learned *Bochartus*, This latter part of the verse doth not agree with the Elephant, seeing both *Pliny* and *Solinus* teach us, that the Elephant hath indeed a very hard skin upon his back, but a soft one under his belly; whence it is (saith he) that the *Rhinoceros* fighting with the Elephant, aimes chiefly at his belly, which he knows is his tenderest part. He gives many other proofs of this, as also that the *Hippopotame* hath a skin so extreamly thick and hard, that 'tis even impenitrable.

To this I may answer, That though it be granted that the *Hippop tame* hath a very hard skin all over his body, and not at all denied that the skin of the Elephant is softer by much under his belly, than upon his back; yet it cannot (in my understanding) be hence concluded that he hath not a great force in the Navel of his Belly. For though he hath not a hardnesse there to resist the point either of a natural or artificial weapon, yet he may have

have a force there enabling him to do mighty things. 'Tis rather from the compactness, or well knitting of the Navel, that he or any other like creature hath his force, than from the hardnesse of it; nor doth the Hebrew word [אוֹן] here rendred *force*, signifie any force depending upon the hardnesse of any part; but that force which ariseth from the good constitution of the body (*Gen.* 49. 3.) or from the plentifulnesse of a mans outward estate or substance (*Job* 18. 7. *Hos.* 12. 8.)

What the Elephants strength and force is, appears yet further in that which followeth.

Verse 17. *He moveth his tail like a Cedar.*

Some take the *tail* properly. Secondly, Others say it cannot be so understood; for though the Elephant be a vast creature in all other parts, yet his tail is but small, and smaller than seems to answer the vast proportion of so great a beast, and therefore cannot resemble a Cedar.

Etsi caudam habeat quæ magnitudine cedrum æquare videatur, tamen eam facile movet. Insignis hyperbole. Merc.

Secondly, Others expound the Original word, of his *snout or trunk*, which is of great force and strength; and they conceive it may well be understood of his trunk or snout, both because that is great and long like a Cedar; as also, because the trunk being so principal a part of this beast, it is not probable the mention of it should be wholly omitted in this description, and so small and inconsiderable a one as the tail taken notice of. Thus Mr. *Beza* renders, *He moveth his prominent part or trunk, which is as the Cedar.* And the latter part of the verse he renders to the same sense, *The sinewes of the terriblenesse thereof, are wrapped together*; that is, though his trunk be very great, yet he easily turneth it as he listeth, or at pleasure, it being wholly compact of sinewes strongly twisted together; and is of such force, that it may well amaze and terrifie a man of greatest courage. The word which we translate *stones*, properly signifieth *fears*, and is so rendred in all other places of Scripture where it is used; and hence that reading of Mr. *Beza*, *The sinewes of the terriblenesse thereof.* This opinion is altogether disliked by *Mercer*. I leave it to the Readers judgement.

Sunt qui caudam hic putant appellari promuscidem Elephantis; planè alienè. Merc.

Rigor caudæ, i. e. Genitalium. σεμνότης.

יחפוץ *De libidine accipio; libidinatur caudam instar cedri, i. e. libidinando facit instar cedri.* Coc.

Penem κατ' ευφημισμον. Jun.

Membrum Genitale. Pisc. Scult.

Thirdly, Many expound it of his genitals, and connect the sense with that which followeth;

The

The ſinews of his ſtones are wrapt together.

Or (as Mr. *Broughton*) *platted in and ont as branches.* As if it had been ſaid, in the heat of his luſt he erecteth or moveth his generative part like a ſtrong Cedar-tree, being corroborated from natures conduit pipes, the ſinews of his ſtones, which are complicated or wrapt together, like the roots of a great grown tree in the earth, or like its branches in the air.

Nervi quos medici cremasteras vocant à teſtibus ad penem deducentes ramis arborum conferuntur.

Verſ. 18. *His bones are as ſtrong pieces of braſs.*

Bones are the ſtrength and ſtability of the body, and they keep the body ſtrait. Bones are to the body as poſts to a houſe, the ſtayes and ſupporters of it. Bones alſo are as an armour or corſelet on the body, to defend and preſerve the more noble parts, the heart liver and lungs, from danger and annoyance; and therefore it was neceſſary the Lord ſhould ſpeak of *Behemoths* bones, when he ſpake of his ſtrength. *His bones*

Are as ſtrong pieces of braſs.

As *bars of ſteel*, ſaith Mr. *Broughton*, or as *conduit pipes of braſs*; ſo the words may be read, and then they refer to thoſe bones that are hollow. Some conceive, his bones are ſaid to be as ſtrong pieces of braſs, becauſe the Elephant cannot bow (that's an old opinion) as if he were all bone, and had no joints; which opinion is at large confuted by a learned Phyſician, in his book of *vulgar Errors*, who proves, and experience teacheth, that the Elephant hath Joynts with his bones, as other living creatures have, though not ſo apparent. His bones being great and ſtrong, he muſt needs be very ſtrong. It is ſaid (*Gen.* 49. 14.) *Iſſachar is a ſtrong aſſe*: The Hebrew is, *Iſſachar is a bony aſſe*; which we well render *a ſtrong aſſe*, able to bear great burthens, ſtrength lying ſo much in the bones. And to ſhew that the bones of the Elephant are more than ordinarily ſtrong, they are compared to braſſe. *Job* ſaith, in his complaint at the ſixth Chapter, *Is my fleſh braſs?* Am I ſtrong like braſs? The bones of the Ele- are ſo, and not only ſo, but

Dr. Brown of vulgar errors *lib.* 3. *c.* 1.

Aſinus Oſſeus, i. e. robuſtus.

His bones are like bars of iron.

The word here rendred bones, is not the ſame as in the former part

part of the verſe. Mr. *Broughton* tranſlates by a general word, *his hard parts are like ſtaves of iron.* But we may well keep to the word *bones*, yet underſtand them of a different ſort of bones; as in the former part, *hollow bones*, ſo in this latter, ſolid bones; or in that, leſſer, in this, greater bones; or in that, upper bones, which are as rafters, in his lower bones, thoſe in the thighs and legs, which are as poſts.

His bones are like bars of iron.

Iron is the ſtrongeſt of all metals, as we read in the viſion of the four Monarchies (*Dan.* 2. 1.) The image had *a head of gold* (ſignifying the *Babylonian* Monarchy) *breaſts of ſilver* (ſignifying the *Perſian*) *belly of braſs*, ſignifying the *Grecian*, but it had *legs of iron*, ſignifying the *Romane* Monarchy; of which 'tis ſaid in the 40th verſe, *The fourth Kingdom ſhall be ſtrong as iron, foraſmuch as iron breaketh in pieces and ſubdueth all things.* So then, when the Lord ſaith, *His bones are like bars of iron*, this importeth that the bones of *Behemoth* are exceeding ſtrong, as ſtrong as if made of iron. We call a very ſtrong man, *iron-ſides*. The Elephant hath iron-ſides, *His bones are as bars of iron. Bochartus* denieth not, that the bones of the Elephant are very hard and ſtrong, yet affirms from ſome Authorities, that the bones of the *Hippopotame* are harder. If it be ſo, yet the Elephants bones are hard and ſtrong enough to anſwer the compariſons in this part of the deſcription of *Behemoth*. Now hear the *Epiphonema*, the triumphant concluſion which the Spirit makes of all this.

Verſ. 19. *He is the chief of the wayes of God.*

The word is, *He is the head of the wayes of God*: Or, *he is the beginning of the wayes of God*, as the word is uſed (*Gen.* 1. 1.) *In the beginning God created the Heavens and the earth.* There is a twofold beginning or head (as we may ſay) Firſt, there is a beginning as to time; ſo the word is taken in *Geneſis*: There *in the beginning*, is, in the firſt of time, God created the Heavens and the earth, ſo *Gen.* 10. 10. *The beginning of his Kingdom was Babel*, or, there he began his Kingdom, the beginning in time, as well as place, was there. Secondly, There is a beginning which notes priority in dignity, though not in time; beginning imports excellency, and is as much as *chief*. 'Tis uſual in ſeveral lan-

languages, to call that which is *chief*, the first or head of any thing (*Exod.* 30. 23.) *It shall be of pure myrrh* (the Hebrew is) *head of myrrh*, that is, chief or prime myrrh, *purest myrrh*. Thus said *David*, (*Psal.* 119. 160.) *Thy word is true from the beginning*. The Hebrew strictly taken, is, *The beginning or head of thy word is true, or truth*. As if *David* had said, That which is most eminent and chief in the word of God, is the truth of it; that which rules and reigns, and holds (as it were) the headship in and throughout the word of God, is the truth of it, or Gods trueness and faithfulness in making it good: and therefore the first thing which faith doth, is to set to its seal that God is true; true of his word, or that his word is true (*John* 3. 33.) The Greeks call *honey* the *first of sweetnesses*, because it is the sweetest of all natural things. Now here, when the Text saith, he is the *chief, or beginning of the wayes of God*, we are not to take it of a beginning in time, several creatures were seniors to *Behemoth*, being made before him, but in excellency, which we render clearly, *He is the chief of the wayes of God*.

Mel dicitur ἀρχὴ γλυκασμάτων, quòd dulcedine præstat rebus omnibus.

But you will say, how is the Elephant *the chief of the wayes of God*. Are not Angels and men (at least) above him?

I answer, There is a twofold *chief*; First, Absolute; Secondly, in its kind. *Behemoth* is the *chief of the wayes of God*, not absolutely, not as if God had made nothing more excellent than the Elephant, but in his kind, that is, among the beasts of the earth he is the chief, and as we say, *bears away the bell* from all the rest. *Behemoth* is not only of *the first three*, but (like *Adino* the *Tachmonite* among *Davids* worthies) he is the first of the first three, among all the irrational creatures which move upon the face of the earth. And though in some one thing many excel him, yet taking him altogether, he excels them all, *He is the chief of the wayes of God*, that is, of the *works of God*.

The works of God are called his ways, because he appears & stands forth in his works, as man doth in his way. God did not appear at all til he did create, & then he appeared gloriously in all his divine perfections of power, wisdom and goodness. And as he appeared in the works of creation, so he daily appeareth in his works of providence as in his way, for in them also it is seen how powerful, how wise, how good he is. *Behemoth*, both as to creation and providence, is the chief of the wayes or works of God in his

his kind: Angels and Men are indeed above him, but as for other creatures, *Behemoth is the chief*. Thus the Lord having spoken of many particular excellencies in this creature, recapitulates or sums up all that he had said (like an eloquent Orator,) in these crowning words, *He is the chief of the ways of God*.

Hence note, First;

There is a difference as to excellency, or there are degrees of excellency in the works of God.

God hath bestowed more upon some creatures, than he hath upon others. God bestowed most upon man in the first creation; for how excellent soever he made any visible creature, yet it is said of no creature he made him *in his image, after his likeness*, till he came to man: and the new creature which comes in by redemption, is far more excellent than man in his first creation. Now, I say, as man is far more excellent than all earthly creatures, he is next to Angels; man is placed in the uppermost form of the visible world. So among the creatures, there are some that very much excel others; here's one called the chief of the ways of God himself. This is not an Orators flattery: the Spirit of God gives *Behemoth* this encomium, this commendation, he hath precedency by a divine right. All creatures are not alike, they cannot all be chief, and there are none like this, he is the chief of all. Among the inanimate creatures there is a gradual difference (1 *Cor.* 15. 40.) *There are cœlestial bodies, and bodies terrestial; but the glory of the cœlestial is one, and the glory of the terrestial is another*: and all cœlestial bodies are not alike, for, *There is one glory of the Sun, and another of the Moon, and another of the Stars, and one Star differs from another in glory*. There are also various excellencies, both as to kind and degree, among vegetatives or plants. What is a Nettle in the Ditch, to Hysope in the Garden? and what is the Thistle in *Lebanon*, to the Cedar in *Lebanon*? that's one of the lowest and most ignoble plants, this one of the highest and most honourable. Consider animals. What variety among the fish of the sea! what is a Sprat to a Whale? What variety among the fowls of the air! what is a Sparrow to the Eagle? What variety among the beasts of the earth! what is a Bullock to an Elephant, or an Ass to a Lion? Consider rationals. Men are not all alike: some men do almost

as much excel other men, as all men excel beasts; yea, there is a difference in the same man, his soul is more excellent than his body; some parts of the body are more excellent than others, some powers and faculties of the soul are more excellent than the rest. The Apostle (*1 Cor.* 12. 28, 29.) speaking of the Church, shews how God hath put the guides of it into several ranks: He hath set some *in the Church*; First, *Apostles*; Secondly, *Prophets*; Thirdly, *Teachers*; *after that miracles, then gifts of healing, helps, governments, diversities of tongues. Are all Apostles? are all Prophets? are all Teachers? do all speak with tongues? are all workers of miracles?* are all chief? are all in the first rank? no, some are in one condition, some in another. And thus it is in the world, God hath set some Kings, all others Subjects; and among them, some are Lords, some Judges and Magistrates, *&c.* Are all Kings? are all Lords? are all Judges and Magistrates? surely not. To have all men of one order, would put all men, and all things too, out of order. There is a chief among beasts; *And those men are worse than beasts, who acknowledge not a chief among men. God is not the author of confusion, as in all the Churches of the Saints* (saith the Apostle, *1 Cor.* 14. 33.) so, I may say, in all the Kingdoms of the world.

And if so, I would only infer, then let none be troubled that they are not chief, no, nor that they are not of equal rank with other men; let us be content with our station, though it be a low one. 'Tis best for us to be where God hath placed us, and to be thankful for what God hath given us, though in gifts and parts we are much inferior to many. God doth not bestow a like measure of gifts, no, nor of grace upon all. And though it may be a favour and a mercy to have outward preheminency above others, yet to love or affect preheminency, as the Apostle *John* taxed *Diotrephes*, is very sinful. The Apostle would have us *covet earnestly* the best gifts (*1 Cor.* 12. 31.) and he there minds us of a better thing to be coveted than the best gifts, that is, grace, *Faith, hope, charity*; to covet these is a blessed covetousness: Yet neither are these to be coveted meerly for self-ends, but as by them we may be fitted and furnished to do good, to honour God, and serve our generation according to his will. To affect chiefdome in any thing but in grace and goodness is not good; and our affecting

affecting of them must be without affectation, though it ought to be with strength of affection. And if we are chief, or have the preheminence above others in the things of this world, it will be well with us (as to that matter) if we are, where the hand of God, not any ambitious desires or practises of our own, hath set us. It was the Lord who made and called *Behemoth*, *The chief of his ways.*

Bochartus conceives this high commendation well becoming the *Hippopotame*. For though (saith he) he be a pernicious animal, yet there are many things in him, which may move admiration; the vast bulk of his body, his huge strength, his impenetrable hide, the stupendous wideness of his mouth, his prodigious voracity, the whiteness and hardness of his teeth, his living in common in the sea, land, and river, and together with so great a hardness of his skin, a sagacious ingenie, exceeding all irrational animals, as he is reported by *Ammianus* in his 22d book, of which he there gives two proofs, not omitted by *Pliny* and *Solinus*.

Yet if what is written of the Elephant may obtain credit, I much believe that he bears away the bell from the *Hippopotame* for natural sagacity and ingenuity, as also for quantity, and largeness of his limbs, and so of his whole body. And there are many things wherein the Elephant is reported to excel all other beasts: I shall give instance in Twelve, and leave the matter of difference between him and the *Hippopotame*, which shall carry the day for *chief of the ways of God* (which God himself affirms of *Behemoth*) to the Readers vote.

Alii ad duodecimum, alii ad decimum tertium dodrantem excellitate procedunt, alii ad decimum quartum. Ælian. *l.* 11 *c.* 2

A Dodrans is nine inches; which being reduced to our measure, 14. of them make 10. foot and a half. Plinius *l.* 8. *c.* 10. Cæsar Scal. *Exercit.* 204.

First, He is said to excel all beasts in the bulk of his body, or in bigness. He hath huge limbes, huge bones, and a height commensurable. Natural Historians give us these dimensions and proportions of him. His height (I mean, if fully grown) is reckoned (according to our measure) *ten foot and a half*. Others report, that in *India* there are Elephants of *thirteen foot and a half* in height: and what the bulk of his whole body is, we may collect by his teeth. The Elephant hath two teeth growing upward out of his lower mandible or jaw, of a vast bigness, and eight foot in length. *Cæsar Scaliger* saith (from the report of some *Indian* Historians) that two of those teeth have weighed three hundred twenty and five pounds. So big they are, that the *Indians* use

them for posts to their houses. The Scripture tells us, that *Solomons* throne was made of Elephants teeth or *Ivory*, as we translate (1 *Kings* 10. 18, 22.) And if any desire further information concerning the greatness of his body, and his admirable qualities, let him read *Pliny*, in his eighth Book, the twelve first Chapters.

Ædificia evertunt magnos dentes admovendo. Arist. de Hist. Animal. l. 9.

The second thing, wherein the Elephant seems chief, and to excel all the beasts of the earth, is his strength; which is so great, that with his trunck he will overthrow a great tree or a house. Elephants have such strength of body, that in war they carry upon their backs great towers made of timber. We read (1 *Mach.* 6. 37.) that *Antiochus* had thirty Elephants in one battel which bare towers, in every one of which were thirty and two fighting men with their weapons. What a vast strength hath this creature, which can bear a tower with thirty and two men, and their instruments of war: And from this we may gather, not only the mighty strength of his back or loins, but also of his belly or navel (mentioned *ver.* 16.) for those huge towers upon his back, must of necessity be fastned by huge bands under his belly.

Maximum inter animalia est Elephas, & proximum humanæ sensibus. Plin. l. 8. c. 1.

Thirdly, The Elephant may be called chief of the ways of God among beasts, as to his understanding. He hath a kind of natural rationality, and is therefore said to be next man, or to come nearest man of any creature. There is no beast more prudent than the Elephant, said the Romane Orator.

Ad rationale animal proxima accedit. Strabo.

Fourthly, The Elephant excels all beasts in the strength of his memory; and he is memoriz'd for his memory of three things especially. First, For his memory of commands and instructions given him. Secondly, Of courtesies done him. Thirdly, Of unkindnesses and injuries offered him.

Juxta sensum humanum intellectum habet. Solinus.

Fifthly, He is the chief of the ways of God, in that which must needs follow the former two, his understanding (such as it is) and memory, that is, his teachableness, or aptness to learn what is taught him. Though he be a wild beast, yet he is easily tamed or brought to hand; and when he is tamed, he is as easily taught. The highest excellency of man, is when (as the Apostle speaks of a Bishop, 1 *Tim.* 3.) *he is apt to teach*; and the next excellency of man is, when he is *apt to be taught*. It is the misery of many, that they have none to teach them; and it is the wickedness of not a few, that they will not be taught, nor receive instruction.

Elephanto belluarum nulla prudentior. Cic. de Nat. Deorum.

struction. The Elephant is in nothing more eminent, than in his aptness to be taught, or in his readiness to receive the impression of any thing spoken to him, and fitting for him to learn or do. The Elephant is an apt scholar, he soon grows perfect in any piece of art or activity taught him. Some tell us, Elephants have learnt the art of dancing, and that they have learnt to draw the letters of the Greek Alphabet with their feet, and that they learn to make legs (as we say) or do obeysance to Kings, and to present them with crowns.

Regem adorant, genua submittunt, coronas porrigunt. Plin l. 8. c 1.

Funambulos se vidisse, & qui Græcas literas pedibus exararent; tsstatur Plin. l. 8.

Sixthly, Besides their teachableness, their tractableness and gentleness is wonderful. Some are apt to learn, yet will not be governed, will not be brought to good manners. Elephants are highly commended, not only because they are apt to be taught, but ready to be commanded. Whatever you bid them they presently obey. There's no creature so quiet, so meek, so submitting as the Elephant; he hurts none, unless provoked, and will gently help the weak. They who write the nature of the Elephant assure us, that when once he is broken or tamed by man, he is ever after obedient to him, and gives him all manner of observance; that he even forms himself to the disposition of his Master or Owner, will take meat out of his hand like a little dog, that he will (as it were) hugg and embrace his Master when he comes near, and will suffer him (without hurt) to put his head within his mouth.

Elephanto admorum facilitatem erudito nihil mitius, nihil ad id quod volumus obtemperatius. Ælian. *lib.* 4. Arist. l 9. c. 46. *Ubi semel hominis imperio subjectus est, omnia ei obsequia præbet, et ab eo capit morum similitudinem, gaudetque non minus quam parvi canes ex manu ejus cibum capere, venientem sua promuscide complectitur, quinetiam caput intra suas fauces immittere hominem patitur.* Philostr. l. 2. c. 5. Plin. l. 8. c. 7. Plin. l. 8. c. 5.

Seventhly, He exceeds other beasts in usefulness. He is not tractable only for a shew or for sport, but he is for real service. In times of peace he will do all manner of work, till the ground, carry burdens, and he is of great use and service in time of war.

Eighthly, This is admirable in the Elephant, that being so vast a creature, he hath such agility of body, as was touched before; he will express those gestures and motions, which require greatest activity.

Ninthly, The Elephant is highly commended for his modesty and chastity.

Tenthly, For his faithfulness in any thing that he is charged with or ordered to do. The faithfulness of the Elephant exceeds belief. There are not only marveils, but miracles reported by Historians worthy of credit, concerning their fidelity to

their

their masters or owners, and their kindness and gratitude to those who have shewed them kindness.

Eleventhly, The Elephant is famous for compassionateness to any that are in distress; what use they can be of, they will be to such. *Quintus Curtius* reports, how the Elephant of *Porus*, an *Indian* King, when the King being wounded fell down, took him up tenderly with his trunck, and set him again upon his back.

Twelfthly and lastly, Elephants excel in longevity or length of life. They live not only long, but very long; the God of Nature having given them an excellent constitution or temperament of body. Good Authors tell us, they live commonly two hundred years, some three hundred years; and 'tis reported some have lived five hundred years.

Diutissime vivit. Arist. l. 4. c. 10. de Hist. Animal. Strabo, l. 15.

In all these respects, we may conclude *Behemoth, the chief of the ways of God.* In many things he comes near to man, and in others he much exceedeth him. From all that hath been said of this mighty beast, take these inferences.

First, See the goodness of God unto man, who hath made this vast strong creature mans servant, and so ready to obey mans command, to bear mans burdens, and to till the earth for man, which 'tis said (*Chap.* 39. 9.) the Unicorn will never do. *Will the Unicorn be willing to serve thee? Canst thou bind the Unicorn in the furrows? will he harrow the valleys after thee?* But the Elephant will do these services, he is willing to serve man in peace, and to assist him in his wars. Though man be of little stature and strength compared to an Elephant, yet God hath subdued the Elephant to the will, and under the power of man. Is not this a great argument of Gods great goodness to man? And is it not a strong obligation upon man to be obedient and serviceable to God, who hath made such a creature serviceable and obedient to him?

Secondly, This shews us, as the goodness of God to man, so the over-ruling power of God; who can make the greatest strength of his creatures, which left to themselves might do abundance of mischief and be hurtful, yet useful and helpful to us. What a world of harm might the Elephant do, yet (as was said) he never hurts any, unless provoked. Let us adore the power of God, who over-rules the mighty strength of this creature, causing him to lay it out in a way of helpfulness and advantage to mankind. As we should take notice of the goodness of God, when he over-rules men who have power to hurt, from doing hurt, as he did *Laban*, who told *Jacob* (*Gen.* 31. 29.) *It is in the power of my hand to do you hurt, but the God of your Father spake to me yesternight*, &c. Many may have power in their hands to crush us in a moment, yet God stops them from such a use of their power: this is a great argument of the goodness of God. Some men would be like Lions or Bears, if God did not check them, as *David* was confident he would (*Psal.* 76. 10.) *The wrath of man shall praise thee, the remainder of wrath thou wilt restrain.* Many have great power, and great wrath with it, and what would they not do in their powerful wrath, if God did not restrain all the over-plus and remainder of it, which serves not to advance his praise. Some have much wrath, but no power; these would do hurt if they could, but they cannot do much hurt. Others have much power, but no wrath; these will do no hurt, yet they could. A third sort have both, they are full of power, and full of wrath; these both can and would do much hurt, did not God bind or bound them, stop them or restrain them. Now, I say, as we should reverence that powerful goodness of God, which meekens mighty beasts, and keeps them from doing hurt, so we should reverence and adore, that power and goodness, or good power of God, which bridles evil men from doing hurt with their power.

Thirdly, We may infer this by way of instruction from the premises.

> *Men, who as to the matter and original of their bodies, are but like to beasts, are also exceeded by beasts in many bodily powers and abilities.*

What is the strength of a man to the strength of an Elephant? and what is mans age, or the length of his life to an Elephants? And whereas men have five bodily senses, there are creatures that exceed them in all. One creature hath a quicker ear, another a more curious feeling, a third hath a more piercing eye, a fourth excels in smelling, and a fifth in tasting. Man is excell'd in his natural powers, even by meanest animals: This should humble us; And if it should humble us, that we are exceeded by them, as to sensitive or bodily powers, how should it shame us to be exceeded

Nos aper audi-tu, nos vincit aranea tactu, Vultur odoratu, linx visu, simia gustu.

ceeded by them, as to inward indowments, as to understanding and vertue, as to our morality and good behaviour. *Be not* (saith *David*, *Psal.* 32. 9.) *as the horse and mule which have no understanding.* Yet (Psal. 49. 20.) *man that is in honour and understandeth not, is like the beasts that perish.* How sad is it to see men who have understanding, yea, who are (as to worldly concerns) men of great understanding, like horses and mules, who have no understanding! They who have not a right understanding, an understanding to know and do the will of God (*a good understanding have all they* (and none but they) *that do his commandements*, Psal. 111. 10.) are (in Scripture sense) men of no understanding. What a reproach is it to any man, what a blot in the Escheucheon of a man in honour, that it should be said of him, and he not able with truth to gain-say it, that he hath not so much understanding as an Elephant! that he is not so docile and teachable as an Elephant! that he is not so gentle and tractable as an Elephant! What, not so obedient to due commands, not so submissive as an Elephant! what, not so serviceable and useful as an Elephant! what, not so modest and chast as an Elephant! what, not so compassionate, not so faithful as an Elephant! O how should it shame us! The Scripture often shames us with our coming behind beasts (*Isa.* 1. 3.) *The Ox knoweth his owner, and the Ass his masters crib; but* Israel *doth not know, my people do not consider:* They have not so much knowledge nor consideration as the Ox and the Ass. So again (*Jerem.* 8. 7.) *The Stork in the heavens knoweth her appointed times, and the Turtle, and the Crane, and the swallow observe the time of their coming; but my people know not the judgment of their God.* Nor was this a reproof to the prophane world, but to the professing people of God, the *Jews*, that they were not so knowing, nor skilled in the judgments of God, that is, to know and do what the judgments of God called them to do, and be, as the Crane and Swallow were observant of, and knew what to do, and where to be, in all changes of times and seasons. And thus the slothful man is reproved (*Prov.* 6. 6.) *Go to the Ant thou sluggard, consider her ways and be wise*; thou hast not so much wit as an Ant. This were a shameful rebuke upon Heathens: let it not fall upon any who profess themselves Christians.

Fourthly,

Fourthly, *If beasts exceed man in some things, then how much doth God exceed man in all things.* The reason why God presented this *Behemoth* to *Job*, was to let him see how much himself exceeds man, seeing *Behemoth* is not so much to him, as the least fly to man. All creatures put together are but as *the dust of the ballance, and as the drop of the bucket to God.* Thus we should raise our selves, and wind up our hearts into a consideration of the greatness and Almightiness of God, when we behold great and mighty creatures. The greatness of the creatures should be as a ladder to lift us up to God, and thereby to take measure (as we are able, or as well as we can, for indeed we cannot) of his immensurable greatness; that's the right use of their greatness. And if by the sight and consideration of these creatures, we do not fall down and humble our selves, if we lye not at the foot of God, who is infinitely above these creatures, and our selves too, we neglect the scope of this Scripture, and of all Scriptures of like import. God is known (*via eminentiæ*) by way of eminency, in every creature, mostly in the most eminent creatures, such as this, whose description hath been thus far opened.

Now having had this high encomium of *Behemoth* from the Lords own mouth, *he is the chief of the ways of God*; what follows, even this, that how great soever this creature is, God knows how to deal with him; and God would have *Job* understand that also, that how great soever he had made him, he was able to match him, yea, to over-match him. *Behemoth* is no match for God; For as it followeth in the close of this 19th verse,

He that made him, can make his Sword to approach unto him.

He that made him.

These words are a periphrasis, or a circumlocution of God. The Text doth not say, *God can make his Sword to approach unto him*; but *He that made him can, &c.*

Hence Note;

God must and will, and he loves to be owned as a Maker.

God hath often revealed himself under this Title, *The Maker of heaven and of earth, and of all things both in heaven and in earth.*

God is the Maker of all in a threefold sense, and he loves to be acknowledged as such in them all. First, he is the Maker of all things & persons in their natural being. Secondly, he is the Maker of all persons in their civil being: He makes the rich, and he makes the poor; he makes the high, and he makes the low, that is, he makes one man rich and another poor, one high and another low in this world. Thirdly, he is the Maker of all persons in their spiritual or holy being; he makes a man good, who was bad; he makes him humble, who was proud; he makes him heavenly, that was earthly; he makes him spiritual, who was carnal, and not only fleshly, but *in the flesh* (Rom. 8. 8.) The making of the new-man, is that for which the Lord is specially to be owned and honoured. We are to honour God as he is the Maker of all creatures; but we are especially to honour him as he is the Maker of the New-creature. To be the Maker of the creatures, great or small, is the sole priviledg of God. And let us remember, that as God himself hath made all things, so he hath made all things for himself, that is, *All beings ought to live unto him, and act for him, who is the first being*; to him *who hath given us life and breath and all things, and in whom we live, and move, and have our being*, unto him we should dedicate our life and breath and all things. And did we truly know (which every one presumes he knoweth) God to be our Maker, or as our Maker, it would have a mighty influence upon our hearts and lives, and even make us live to God. What should not we do for him that made us? and what cannot he do with us that made us? as the Text here speaks of the great *Behemoth*, *He that made him*

Can make his Sword approach unto him.

There are two readings of these words.

First, thus, *He that made him, made his Sword to be near him*; That is, as God made *Behemoth*, so God made a Sword for him, that is (according to this reading) for his use, or for him to use. God hath made him a weapon: But what is the Sword which God hath made him? They who insist upon this reading, taking also *Behemoth* to be the Elephant, say, 'tis that natural member commonly called *his Trunk*; that is to the Elephant as a Sword, both to defend himself, and to offend and wound those that molest him. Thus Mr. *Beza* glosseth it; *God who made him, hath furnished him with convenient weapons, or with a weapon fit for his turn.* And the same saith another learned interpreter, following this Translation, *God hath armed him with a Trunk, as with a strong and a mighty sword.* There is a truth in this Translation and interpretation, and it hath the suffrage of many worthy men for it, as the principal, if not the sole meaning of these words. God who made *Behemoth*, hath also made him a Sword to defend himself with, that his vast body should not be liable to every danger and affront. Take one Note from this reading.

Armavit illum Deus manu, seu proboscide, quasi gladio validissimo. Jun. Pisc.

As God hath given the Creatures a being, so means to protect and preserve themselves in their Being.

He that made him hath given him a Sword, he hath not left him naked or unarmed. Many creatures, I mean of the irrational creatures, have natural weapons, horns, hoofs, teeth, and claws, to defend themselves with, and offend those with, that trouble them. Others have only defensive Arms, as it were, for safety against annoyance, shells, and thick skins. Many have neither offensive, nor defensive armes, who yet by their natural swiftnesse shift for themselvs by flight, and out-run their dangers. There for is no creature, but hath some way or other for its defence. As man (the chief creature) God hath given him Reason to provide all sorts of lawful means for his preservation and defence. Take it also spiritually; God having made any man a New creature, gives him a Sword, and means of defence, to preserve himself in his spiritual being. Every godly man hath spiritual weapons, *the whole armour of God*, for his defence against the Devil, his spiritual enemy. The Apostle leads us into Gods Armory, and shews us what weapons God hath made for the spiritual man, or for the preservation of man in his spiritual state and being (*Eph.* 6. 13, 14, *&c.*) *The Girdle of Truth, the Breast-plate of righteousness, Feet shod with the preparation of the Gospel of peace, The Shield of Faith, to quench the fiery darts of the Devil, The Helmet of Salvation, and the Sword of the Spirit, which is the Word of God.* Thus God hath armed the New-Creature with a Sword; he that made him, hath made him weapons of defence and offence, to save his soul from the wounds of temptation, and to resist, yea, overcome the Tempter. Thus, as the Lord who made *Behemoth*, hath made him a Sword, so he hath provided weapons, or means

of defence for all other creatures, for man especially, and most specially for man in his spiritual condition, that his immortal soul may be safe, whatever becomes of his frail flesh, or mortal body. So much of and from that first Translation, *He that made him, made his Sword to be near him.*

Yet before I come to explain our own Translation, I shall here again mind the Reader, what learned *Bochartus* understands by the Hebrew word rendred *Sword*, in reference to the *Hippopotame*. He that made him (saith he) hath given him (*Harpen*) *a sickle*, or *crooked Sword*. Our Dictionaries render the word *Harpe*, a Wood-knife, as also a Sythe. This crooked Sword or Sickle, denotes, saith he, the long, sharp, and somwhat bowed teeth of the Hippopotame, with which he doth as it were reap, or cut down corn and grasse, when he comes on Land to feed; as several Greek Poets, by him named, describe the manner of the Hippotame's feeding; which must be granted, complyeth well with the words in the next verse, where 'tis said of *Behemoth*, *The Mountains bring him forth food*. Yet I see no reason, but that those great teeth of the Elephant (which surely are no hurtlesse weapons) as also his *Promuscis* or Trunk (though commonly called his hand) may be compared to, and expressed by a Sword, if that be true which good Authors say he doth with them.

The Second reading of the Text, which *Bochartus* saith, a very learned Interpreter perceiving the inconvenience of the former, as to the Elephant, took up, is, also, ours,

He that made him, can make his Sword to approach unto him.

His Sword, That is, his own Sword, Gods Sword. God hath a Sword, and he *can make his Sword approach Behemoth*; that is, As strong as Behemoth is, God that made him, and gave him his strength, can subdue him, can pierce his skin, though very hard, and wound him to the very heart; he can break his bones, though they are like strong pieces of brass, and bars of iron.

Quasi à Solo Deo sit occidendus. Drus.

So then, the meaning of the words (according to our translation) is plainly this. As if the Lord had said, *Though Behemoth be very vast and big, strong and torrible, yet I can quickly bring him down, and vanquish him.*

Hanc expositionem respuere videtur ver-

Some oppose this translation and exposition, because the Hebrew word which we render *to approach*, is not applicable (say they) to

to an hostile approach, but rather to an amicable and friendly approach: Now to come upon one with a Sword, is an hostile approach, 'tis to come as an enemy, which (say they) that word will not well bear.

bum גגש *accedere facies applicabit, quo nulla notatur hostilitas, sed potius amica conjunctio.* Pisc

But I conceive this to be a mistake; for in Scripture, once, if not oftner, the word is used to denote an hostile approach, or an assault (1 *Sam.* 17. 40.) where *David* encountring *Goliah*, 'tis said, *He took his staffe in his hand, and chose five smooth stones out of the brook, and put them in a shepherds bag, which he had even in a scrip, and his sling was in his hand, and he drew near* (or *approached*) *to the Philistim.* Now how did *David* approach the *Philistim*? Surely, not to salute him as a friend, but to destroy him as an enemy, as in the issue he did. Though the word commonly signifieth a friendly approach, yet the Scripture applyeth it also to an enemy-like or violent approach; and therefore that objection is of no force to invalidate our Translation, or the Interpretation given of it: *He that made him, can make his Sword approach unto him.*

But what is this Sword, that God makes to approach unto *Behemoth*?

I answer, This Sword is any thing whereby God is pleas'd to subdue or destroy *Behemoth*, or the Elephant; whatever instrument God will use, that's his Sword; or whether God will use any other creature to kill the Elephant, that creature is his Sword. 'Tis said, that the Rhinoceros (his sworn enemy, if I may so speak) gets his sharpned horn, under his belly, and paunches him. 'Tis said also, that the Dragon, loving to suck or drink his blood, kills him. Now whether the Elephant fall by these beasts and serpents, or be slain in battle and war by men, he may be said to fall by the sword of God, or that God makes his sword approach unto him. The sword of God is the power of God put forth by this, or that, or any means, for the subduing or destroying of this mighty creature. *He that made him, can make his sword approach unto him.*

From this rendring, and the interpretation given of it, which is very plain and obvious,

Observe;

Observe;

There is no creature so great, so strong, but God is able to subdue and conquer him.

He that made the creature, can make his sword approach unto him. *God can master whatsoever he hath made. Behemoth*, the Elephant is a creature of a vast bigness, a creature of admirable strength, yet down he comes, down he falls, as soon as ever God draws near with his sword. The inanimate creatures, the Sun, the Moon, the Stars, the Seas, the Earth, are strong and powerful; yet God can shake the Earth, and calm the Sea, he can seal up the Stars, and stop both Sun and Moon in their course, and make them stand still as a stone. God who made the fire hot and burning, can take away the burning heat of it, which is so connatural to it. And as he subdueth inanimate or liveless creatures, so (as here in the Text) the animate or living creatures. The Lord, who hath made the Elephant, the Lion, the Bear, the Tyger, can quickly put a stop to the power and rage of any of them. We may exemplifie it also in man, a rational creature. Some men, in comparison of others, are like *Behemoths*, like Elephants, great, powerful and strong, *Nimrods* of the earth, mighty hunters: The Lord can make his sword approach to any of them. The Lord hath infinitely more strength and power in himself, than he hath placed or planted in any creature. For, what is the stream to the fountain? what is the light in the air, to the light in the Sun? The strength of the creature, is but a stream or a beam issuing from God. The strength of the Elephant is no more to God, than the strength of a silly Mouse; the strength of an Eagle no more to God, than the strength of a Fly; the strength of a Leviathan in the sea (of whom in the next Chapter) is no more to God, then the strength of a Shrimp or Sprat. God can soon destroy the roaring Lions, the raging Bears, the fierce Tigers, the ravening Wolves of this world. Nothing is strong before the strength of God, or before the strong God.

Now, if the Lord hath a power whereby he can quickly overpower the most powerful creatures; then this teacheth us,

First, *Not to trust in the power of any creature.* Though you have an Elephant, a *Behemoth* for your help, do not trust in him. The Lord that made him, can quickly make his sword approach unto him; the Lord can make him as weak as water, and of as little use to you as a little child. *The strong shall be as tow, and the maker of it as a sparke* (that is, the work or idol which he hath made shall be as a spark to tow) *and they shall both burn together, and none shall quench them* (*Isa.* 1.31.) How often are we called off from trust in any creature, from trust in horses, from trust in man! There's no help in the strongest creatures, unless, First, God gives them strength, and works with their strength. Secondly, There is no help in any creature, if God sets his strength against him. Therefore trust not in any creature.

Secondly, This teacheth us, *Not to fear the power of any creature while God is with us.* If an Elephant, a *Behemoth* be against us, we need not fear him. Thus the Apostle concludes, while he puts that supposition (*Rom.* 8. 28.) *If God be with us, who can be against us?* that is, to hurt us. His meaning is, none can. There are none in the world against whom so many are, as against those *with whom God is*, that is, whom he owns, loves and favours. Christ told his Disciples of this (*Joh.* 15. 19.) *I have chosen you out of the world, therefore the world hateth you.* But though they with whom God is, are hated of the world, or have the world against them, yet the world cannot be so against them, as to harm or hurt them; for he that made them can make his sword approach to those that would, that is, they are fully in and under his power. The Prophet useth this argument (*Isa.* 54.16,17.) *Behold, I have created the Smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work, and I have created the waster to destroy:* Even the wasters of the world, they that make spoil of all, all they are of my creation; I have made them, and seeing I have made them, surely, I can hinder them in any of their wasting and destroying purposes; and therefore the Lord in the next words gives a full and most comfortable assurance to the Church, notwithstanding the skill of the Smith in making instruments, and the strength of the Waster to destroy with them, *No weapon that is formed against thee shall prosper, and every thing that shall rise against thee in judgment, thou shalt condemn; this is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord.* The very ground upon which the Lord assured them, that no weapon formed against them should prosper, was, because the Smith, and the Waster too, were

were both of them his creatures or of his making, as the Text speaks of *Behemoth*. God can make his sword approach beasts in the likeness of men, as well as beasts in their own likeness. And hence it is, that the Holy Ghost expresseth all those powers of the world, which should afflict the Church in several ages, by the name of beasts, all of Gods making. *Daniel* in his 7th Chapter had a vision of four great beasts that came up from the sea; whereof the first, was like a Lion; the second, like a Bear; another, like a Leopard; and a fourth, dreadful, and terrible, and strong; so exceedingly dreadful, terrible and strong, that (as if no beast could be found like it) it is not expressed by the likeness of any beast. But what were these beasts? 'tis answered (*ver.* 17.) *These great beasts which are four, are four great Kings, which shall arise out of the earth*, that is, four successions of Kings. The *Babilonian*, the *Persian*, the *Grecian*, the *Roman* powers were those great beasts. Now the Lord who made them, made his sword approach unto every one of them, as the histories, both of the Church and of the world, hold clearly out. The Lord who made that great *Behemoth* the *Babilonian* power, and that great *Behemoth* the *Persian* power, that great *Behemoth* the *Grecian* power, as also that great *Behemoth* the *Roman* power, hath made his sword, in several ages, and by several steps or degrees, approach unto them. So in the *Revelation* of Saint *John*, the great beasts there mentioned, what were they, but the powers of the earth set against the true Church of God? We read (*Revel.* 12. 3.) of a great red dragon; this red dragon was the heathenish *Romane* power persecuting the Church. Again (*Revel.* 13. 1.) John *stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns.* What was this beast? Master *Mead* saith, that by this beast, and his seven heads, and ten horns, we are to understand the Pope, with the companies or associations of all those Princes that put themselves under his power; all these were figured (saith he) by that beast rising up out of the sea. At the 11th verse of the same Chapter, Saint *John* saith, *I beheld another beast coming out of the earth, and he had two horns like a lamb, and he spake like a dragon.* Apocalyptical Interpreters have various opinions about this second beast, but whoever, or whatever this or the former beast is (to be sure they are some body) the spirit of God represents them as terrible

terrible *Behemoths*; and the Church hath no help nor comfort against them, but that in the Text, *He that made them, can make his sword approach unto them.* The Prophet *Isaiah* (Chap. 27. 1.) speaks of the Lords sword, and of the use he will put it to; *In that day the Lord with his sore, and great, and strong sword shall punish Leviathan, the piercing Serpent, even Leviathan the crooked Serpent, and he shall slay the Dragon that is in the Sea*; that is, overcome the devil and all his instruments, who oppose and would destroy *his Vineyard of Red wine*, that is, his Church. Thus we see how the Lord in all ages past hath, and how we are assured concerning the Ages to come, that he will make that good concerning *mystical Behemoths*, which here he speaks concerning the *natural Behemoth*; *He that made him, can make his sword approach unto him.*

The Lord having thus far described *Behemoth* by several parts of his body, and by his great strength or power, proceeds to describe him further, by the manner of his life, or by his meat, drink and lodging, in the latter part of this context, to the end of the Chapter.

Vers. 20. *Surely the Mountains bring him forth food, where all the beasts of the field do play.*

In these words we have the provision which God hath appointed for *Behemoth*, and where. Though he be a very great beast, and therefore needs much food, yet the Lord hath store enough for him, and hath set him where he may feed his fill. *The Mountains bring him forth grass*; that is, all sorts of herbage and green things.

יבול pro כול *quicquid terra profert, ut sunt herbæ & arbores.*

And though this part of the description of *Behemoth* may serve the *Hippopotame*, who as *Bochartus* saith, feeds upon the Hills and Mountains (such as they are) which lye near the River *Nilus*, as other Amphibions do (the Morse especially) in other parts of the world; yet no man can deny, but it doth as well (that I say not, much better) agree to the Elephant, that *the Mountains bring him forth food.* The words are plain, and need no explication.

Note two things from them;

First, *God provideth food for all creatures, even for Behemoth.*

He provides them food, from the greatest to the least; they

are all at Gods finding. And doth God take care for *Behemoths*, for Elephants, or, as ſome determine it, *Hippopotames*, River-Horſes, and Sea-monſters? Surely then (as *David* ſpake, *Pſal.* 111. 4.) *He will give meat to them that fear him, he will ever be mindful of his Covenant.* This Inference hath been made from other paſſages in the former Chapter; I only remind the Reader of it here. The Lord, who provideth mountains of graſs, or graſs upon the mountains, for *Behemoth*, hath mountains of proviſion for all his faithful ſervants.

Secondly, Note;

God provides proportionable food for all his creatures.

Behemoth is a vaſt creature; therefore God hath whole mountains for him to graze upon, he is not ſhut up in a little pytle or narrow field, he hath large mountains for his ſtore; and will not the Lord give proportionable ſupplies to his people according to all their needs? If our needs be great, his ſtore is greater, *The world is mine* (ſaith God, *Pſal.* 50. 12.) *and the fulneſs of it.* He that is the fulneſs of all things, and hath in his power, and at his diſpoſe, the fulneſs of all the world, will not let them, of whom the world is not worthy, want any thing that is good and expedient for them: The mountains and valleys too, yea, deſerts and hard rocks, ſhall bring them forth food God will turn ſtones into bread, and rocks into water, rather than they ſhall want. As *David* ſaid (*Pſal.* 34. 10.) *The young Lions* (ſo I may ſay, the Elephants) *do lack and ſuffer hunger; but they that ſeek the Lord, ſhall not want any good thing*; that is, Lions and Elephants ſhall rather want than they. *Surely the mountains bring him forth food,*

Where all the beaſts of the field play.

This argues the milde nature and gentleneſs of *Behemoth*, the Elephant, as was ſhewed at the 15th verſe; he lives upon graſs, not upon fleſh, as Lions and Bears; he lives upon graſs, and therefore all the beaſts of the field play where the Elephant feeds, for they know he will not eat nor feed upon them, he eats only graſs. Natural Hiſtorians tell us, that the beaſts ſeem to rejoyce when they ſee the Elephant, becauſe, they know he will not hurt them; not only do they feed with him to ſatisfie hunger, but play and ſport for delight. Hence

Hence Note, Firſt;

God can reſtrain the ſtrongeſt and moſt dangerous creatures from hurting the weakeſt.

Mitiſſimus eſt Elephas, neq; illius congreſſum exhorrent cætera animalia, ſed læta in iiſdem paſcuis verſantur. Plin. l. 69. c. 9.

The beaſts would have little heart to play where the Elephant feeds, were he as fierce and cruel as he is great and ſtrong. Thus the Lord orders the ſpirits of powerful men, or of men in great power, into ſuch meekneſs and gentleneſs, that even the meaneſt live quietly and peaceably by them without fear of hurt, as was toucht before. The Church is ſet forth playing, as it were, not only where the Elephant, a gentle beaſt feeds, but where wilde and ravenous beaſts feed (*Iſa.* 11. 6, 7, 8, 9.) *The wolfe ſhall dwell with the Lamb, the Leopard ſhall lie down with the Kid, the Calf and the young Lion and the Fatling ſhall lie down together, and a little child ſhall lead them*; that is, the Wolfe ſhall not hurt the Lamb, the Leopard ſhall not trouble the Kid: yea, ſaith that illuſtrious Prophecy (verſ. 8.) *The ſucking child ſhall play on the hole of the Aſp, the weaned child ſhall put his hand on the Cockatrice den, they ſhall not hurt nor deſtroy in all my holy mountain, for the earth ſhall be full of the knowledge of the Lord, as the waters cover the Sea.* The care of God over his Church and ſervants appears two wayes;

Firſt, In hiding them from ſuch as would do them hurt. As it is ſaid (*Jer.* 36. 26.) when *Baruch* and *Jeremiah* had done that ſervice commanded them by the Lord, *Jehoiakim* was angry, and ſent to take them; but ſaith the Text, *The Lord hid them.* So the Lord moved *Obadiah* to hide his Prophets by fifty in a cave, from the wrath of *Ahab* and *Jezebel* (1 *King.* 18.) Now as the Lord keeps his ſervants, by hiding them from thoſe who are enraged againſt them, ſo

Secondly, By meekning their ſpirits, as he doth the Elephants towards the beaſts of the field, ſhewing them much kindneſs, and ſuffering them in a ſort *to play before them*, that is, to enjoy great tranquility. The *Pſalmiſt* ſaith, it was the Lord who *turned the heart of the* Egyptians *to hate his people, and to deal ſubtilly with his ſervants* (*Pſal.* 105. 25.) And 'tis doubtleſs of the Lord, that any ſhew them favour, and deal kindly with them.

Again, from theſe words, *Where all the beaſts of the field play,*

Note, Secondly;

A playing life, is the life of a beast.

All beasts would live so; wilde beasts do live so. As it is said of the Leviathan in the Sea (*Psal.* 104. 26.) *There go the Ships, there is that Leviathan whom thou hast made to play therein.* A life of play, is a beastial life. It is said (*Zach.* 8. 5.) in a way of promise, That *boyes and girles should play in the streets*, but men and women must work; it were a shame to describe them playing. The life of man is not a playing life, but a labouring life. How beast-like do they live, who (as it is said of the people of *Israel* (*Exod.* 38. 6.) *Eat, and drink, and rise up to play*; that's just like a beast, feed on the mountains, and then play upon the mountains. Let us follow *Solomons* councel (*Eccles.* 9. 10.) *Whatsoever thy hand findeth to do, do it with all thy might.* We have seen *Behemoth* feeding, let us now see him lodging and reposing himself.

Vers. 21, 22. *He lieth under the shady trees, in the covert of the reed and fens: the shady trees cover him with their shadow, the willows of the brook compass him about.*

These two verses hold forth the manner of *Behemoths* repose, how and where he takes his ease, *He lieth under the shady trees, &c.*

Some of the *Jewish* Rabbins read these two verses with an interrogation Negative, thus; *Doth he lie under the shady trees, in the covert of the reeds? do the shady trees cover him with their shadows? or the willows compass him about?* Implying, that *Behemoth* is so vast a creature, that he can hardly find trees to shadow him, or willows of the brook to compass him about. But though *Behemoth* be a great and tall beast, yet I nothing doubt but there are trees in and about the places which he frequents, great and tall enough to shadow him from the Sun when he stands upright, yea, and reeds of a sufficient height to be a covert to him when he lieth down. And therefore as it was an over boldness in those Rabbins to put an interrogation where they found none, so there is no need that an interrogation should either be found or put there. Indeed *Bochartus*, who judgeth reeds much too low to make a covert for the Elephant, tells us out of *Ælian*, That Elephants go by

עכב Et cubo & dormio; sæpius cubo, nam dormio potius ישׁן dicitur. Drus.

by very great trees, as weby standing corn, and that some of them they are taller than trees. Which I conceive, can be understood no other way than by a high strain of Rhetorick: But suppose it true in plain and proper sense, yet this gives the learned *Bochartus* no advantage (to which end he alleadgeth that of *Ælian*) for the accommodating of this part of the description of *Behemoth* to the *Hippopotame* rather than the Elephant, because he tells us from several Authors, first, that the *Hippopotame* is not only three times bigger than the horse, but secondly, that he is of equal ability with the Elephant, and for the most part greater. Whence it is (saith he) that some Writers compare the *Hippopotame* with the Elephant, both in strength and stature, or prefer him before the Elephant; which reports (saith he) although they be a little stretcht, yet 'tis manifest, that the *Hippopotame* comes behind few animals, either in bigness or stature (that is, tallness) of body. And if so, then the Reeds of the Fen fit him as ill for a covert as the Elephant; yet I am enough satisfied, that they may very well fit either of them. And though the Elephant usually sleepeth standing; and rarely lyeth down to sleep, yet (which is not denied) he if sometimes or at any time lyeth down to sleep, 'tis sufficient to answer the purpose of this Text; which saith (vers. 21.) *He lyeth under the shady trees, in the covert of the Reeds and Fens.* And

Ælian. l. 7. c. 6.

Bochartus part. poster. l. 5. c. 15. p. 755.

Vers. 22. *The shady trees cover him with their shadow, the willows of the brook compass him about.*

'Tis usual with, and even natural to cattel of all sorts, to seek shelter under shady trees, when the fiery heat of the Sun offends them; and as *Behemoth* seeks out any sort of shady trees, so it seems he hath a peculiar delight in, and possibly a phancy to

The willows of the brook.

Willows are so called, because they mostly grow neer to brooks, and always prosper best in marish or moorish-grounds. Some trees will not grow in watery places, such are the Cypress and Chest-nut-trees; others will not grow well any where else, such are the Aldar and the Poplar trees, Willows especially: Willows love brooks, and Elephants love both brooks and Willows, if those ancient Natural Historians, mentio-

Sicut aquæ odere cupressi, Juglandes castaneæ, ita non nisi in aquosis proveniunt salices, alni, populi. Plin. l. 16. c. 18.

Elephas amat amnes & quamvis fluvistile non sit tamen ripariam dici potest. Arist. l. 9. c. 46.

Elephantes gaudent amnibus maximè & circa fluvios vagantur, cum alioquin nare propter magnitudinem corporis non possint. Plin. l. 8. c. 10.

mentioned in the Margen misreport them not. The Elephant (saith one of them) loveth rivers, and though he be not a river Animal, yet he may be called a river-side or river-bank Animal; and (saith the other) Elephants are greatly pleased with rivers, and wander much about streams of water, though they cannot swim, by reason of the greatness of their bodies.

That is (I confess) a rare notion, and singularly subservient to his opinion, that *Behemoth* is the *Hippopotame*, which the learned Author, so often already mentioned, gives us; namely, that by the word rendred *brook*, we are here to understand the river *Nilus* in *Egypt*. And therefore he translates the Text, not as we, *The Willows of the Brook*, but *The Willows of* Nilus *compass him about*. And that the *Hebrew* word (*Nahal*) signifieth *Nilus*, he puts beyond contradiction, by quoting many expres places of Scripture, where it is so used (*Num.* 34. 5. *Josh.* 15. 4. 47. 1 *Kings* 8. 65. 2 *Kings* 24. 7. *Isa.* 27. 12.) which he also confirms by the Authority of some Ancient Latine Poets, who call *Nilus* a Torrent or a Brook. Now though this hath very great weight with me, and may with any ingenuous Reader, to perswade him, that the *Hippopotame* is intended by *Behemoth* rather than the Elephant,

Yet with the favour, and good leave of this worthy Author, and with submission to more able judgments, I would offer these two things to the Readers consideration.

First, That though the word *Nilus* may draw its original (as he shews) from the word *Nahal*, according to its ancient pronunciation *Neel*; yet in no one of those Scriptures by him quoted, and lately noted, is the word *Nahal* used alone (as it stands in this Text of *Job*) to signifie *Nilus*; for in all those places the word *Egypt* is added. Now when the words are put together, The *river of Egypt*, no man can doubt but *Nilus* must be understood by it. But when the word *Nahal*, signifying a Brook, Torrent or river, is found single and alone, there is no necessity that it should signifie *Nilus*, the word indifferently and in common, being applicable to any brook or river in any part of the whole world, as well as to *Nilus* in *Egypt*.

Secondly, In one place of the holy Scripture, where this whole expression in *Job* *The willows of the brook* is found, not *Nilus*, but some other brook or river is without all controversie intended

tended. The children of *Israel* for the celebration of the feast of Tabernacles were commanded (*Levit.* 23. 40.) *to cut down the boughs of thick trees, and the willows of the brook*, &c. which surely could not be meant of the willows growing about the river *Nilus* in *Egypt*; for they were come out of *Egypt*, and this was an ordinance which the children of *Israel* were commanded to observe in the Land of *Canaan*. And as in this place of *Moses* we have *the willows of the brook*, so (*Isa.* 15. 7.) we have, *the brook of the willows*, whither the substance of the *Moabites* should be carried, by themselves (say some) for safety, by their enemies, say others, as spoil. I do not find any who follow this translation, interpreting *the brook of the willows* by *Nilus* in *Egypt*, but several of *Euphrates* by *Babilon* in *Chaldea*, to which that speech of the Captive *Jews* there (*Psal.* 137. 1, 2.) may give some light.

These two things considered, the words of the text in *Job* concerning *Behemoth* may, at least, with a faire probability, be applied to the Elephant. *The shady trees cover him with their shadow, the willows of the brook compass him about.*

Hence Note, First;

God provides not only for the being of his creatures, but for for their comfortable being.

As the Elephant hath food upon the mountains to keep him *alive*, so shady trees to keep him cool. And thus the Lord takes care for man, he hath not only given him bread to eat, but conveniences for his delight and comfort. God makes provision, even for our delight, while we are in the flesh; let us take heed we *make not provision for the flesh, to fulfill the lusts of it*. The Elephant hath not only grass, but shadows.

Secondly, Note;

The inconveniencies and annoyances which come to us by one creature are helped by some other.

God hath so provided, that look in what one creature doth annoy us, another relieves us. The Elephants are much annoyd by the heat of the Sun, but they find relief under shady trees. The heat of the Sun is cured by shades and gentle winds, in those parts of the world that are under or near the Line; the Lord hath pro-

provided cool breizes, which blowing there fan the air, and make it very pleasant by attempering the heat. If there be poison in one creature to annoy, there is an antidote in some other to help. And in this the goodness of God shines most clearly, that all the inconveniences and annoyances, which come to us by men, yea, which come to us by our sins, are all remedied by Jesus Christ, or we have relief by Jesus Christ against them all. When the heat of any affliction molests us, we may *sit down* (as the Church speaks, *Cant.* 2. 3.) *under his shadow with great delight, and his fruit will be sweet unto us.* Jesus Christ is to all believers, not only as the shadow of a tree, but *as the shadow of a great rock in a weary land* (*Isa.* 32. 2.) The Lord hath provided us shady trees, and the willows of the brook (blessed and precious promises) to compass us about in all our troubles.

Thus God hath given *Behemoth* help against immoderate heat; But he is subject to much thrist also: for that he hath help at hand too, store of water.

Vers. 23, 24. *Behold he drinketh up a river and hasteth not; he trusteth that he can draw up Jordan into his mouth; he taketh it with his eyes, his nose pierceth through snares.*

We have had *Behemoth* feeding upon the mountains, and reposing in the shadows; here we have him drinking in or at the river. These two verses, as they stand in our translation, may in a fairer sense be applied to the Elephant: but before I come to that, I shall give a brief account of that translation given by the learned Author before named; according to which, the 23d verse is not only best, but only applicable to the *Hippopotame*. *Behold, let a river press (or come upon) him, he will not fear; he is safe, though* Jordan *issue forth upon his mouth.*

Ecce premat (eum) fluvius, non trepidabit, securus erit quamvis Jordanes erumpat in os ejus. Bochart.

Now it's easily granted, that the tallest and strongest Elephant, would have cause enough to fear, if a whole river, such a great and deep one as *Jordan* especially, should press upon him and over-whelm him, for as the Elephant is no swimmer, so he must have a liberty of breathing, nor can he hold his breath very long; and therefore (as it is said) ventures to go no further into the water, than he can hold and keep his snout above water, to draw in aire and maintain respiration. So that in this the *Hippopotame* hath the advantage of the Elephant, as being able to hold his breath much longer. For though (saith he, alleadging *Aristotle* for it) as the Sea-calf, the Crocodile and Sea-shell-fish, so also the *Hippopotame* will be suffocated in the water at last, unless he take some breathing times; yet 'tis certain, he can hold his breath a long time, abiding (not being able to swim) whole dayes at the bottom of *Nilus*, creeping or lying upon the ouze, till, night approaching, he goeth out to feed.

Lib. 8. *de Historia Animal. cap.* 2.

The nature of this animal being such as hath been described, the translation in hand answers it clearly.

Yet, seeing there are other translations of this 23d verse, left us by very learned men, and skilful in the Hebrew tongue, which may well comply with the nature of the Elephant, it cannot savour of pertinacy, to give them so much respect as to lay them before the Reader, and leave him to his own choice in this matter. And,

Premit fluvia ita ut non festinet, confidit quod Jordanem educet in os suum.

First, Let us consider that in which *Bochartus* joynes those four Worthies, *Pagnine, Arias, Mercer* and *Junius*, whose translation runs thus; *He cheoks a River, so that it hasteneth not; he is confident that he can draw out* Jordan *into his mouth.* Here indeed are great Hyperbolies. 'Tis high language, to say, an Elephant by interposing his body like a bank, can stay the course of a River, or swallow it down at a draught; yet it would be no hard labour to shew that the Scripture hath many expressions in it of as high a strain as this. We read of Cities walled and fenced up to heaven (*Deut.* 9. 1.) And the Evangelist *John* supposeth (*Chap.* 21. 25.) that if all things which Jesus Christ did in the dayes of his flesh, here on earth, should be written, that *even the world it self could not contain the books which should be written.* But I shall not stay upon this, nor doth the learned *Bochartus* insist upon it: he could admit the Hyperbolies in that translation, if the translation it self were consistent with the Hebrew Text, in reference to which he takes five exceptions against that translation; to every one of which I shall only give my apprehension, and so pass on.

The first is, That the Authors of this translation, suppose the Hebrew word for *River*, and that for *Jordan*, to be of the accusative Case (as Grammarians speak) whereas in the Original, they have no note of the accusative Case prefixed. I may say to that, The note of the accusative Case is not alwayes prefixt, where the

word is so taken, especially where the word can be no otherwise taken, as in the sense of these Translators it cannot be in this place; for they taking *Behemoth* to be the agent in both parts of the verse, as also the River in the former part, and *Jordan* in the latter, to be patients, could not suppose any otherwise of those words, than that they are of the accusative Case; whereas *Bochartus* taking *Behemoth* to be the patient, and the *River* in the former part, as also *Jordan* in the latter part of the verse, to sustain the place of Agents, must needs suppose the contrary.

Secondly, saith he, Those words (*ita ut*) *so that*, are not in the Hebrew. I answer, such is the conciseness of the Hebrew tongue, that all Translators make use of some fitting words (which they distinguish from the pure Text, by a different character in printing and writing) to clear up the sense of the Text in the notion of their translation.

חבז Thirdly, he saith, The word rendred to *Hasten*, signifieth not to hasten simply, but to hasten for fear. That's yielded on all hands; and in that sense I shall make use of it, in opening our own translation. All that I shall say to this exception, is, that the learned Authors of this translation, who well understand the full signification of that word, might conceive that the same word is not alwayes used by the holy Ghost in the same latitude of signification, and therefore render this word, which signifies to *hasten for fear*, barely *to hasten*. Further, I may add, that this word which signifies to *hasten for fear*, is rendred also barely *to fear*; and why not then barely to hasten? The one translation leaving out the former part of the full sense, as the other doth the latter part of it.

The fourth exception respects only the phrase or manner of speech used in that translation, as not yielding a commodious sense. I shall say no more but this to it; that when either man or beast drinks, he doth both draw out and draw in, he draweth the liquor out of the vessel, and into his mouth.

הגיח Fifthly, 'Tis said, the word used by *Job*, signifies neither to *educe or draw out*, nor to *induce or draw in*, but to *break forth*, as appears (*Job* 38. 8. *Judg.* 20. 33. *Dan.* 7. 2.) It doth so in those three places now mentioned; yet all the Lexicographers which I have seen, render the Verb (*educere* as well as *erumpere*) by a word signifying the force of another, drawing out a thing

thing, as well as the breaking out of a thing by its own force. And so a Nowne substantive derived from this Verb is used (*Psal.* 22. 9.) which place we render thus, *Thou art he that took* (or *drewest*) *me out of the womb*. And though it be true, that Infants may be said to break out of the womb, yet 'tis not by any power of their own, but by the power of God; and therefore it may much rather be said, that God takes or draws them out of the womb, than that they break or make their way out.

Thus far of this translation, as also of the grounds of that learned Authors dissatisfaction with it. All which objections rise up also against our English translation, both being near the same in words, and fully the general scope and sense. And I would adde this for the honour of our Translators, that I am much perswaded they did not render the Text thus, as persons prepossessed with an opinion, that the Elephant must needs be intended here under the title *Behemoth*, but because they then saw good ground for it in the Grammatical construction and meaning of the Hebrew Text. What they would do now (were they living) upon the discovery which this worthy person hath lately made, I dare not say, but shall proceed to the explication of this verse, as they have left it.

Behold he drinketh up a River.

The word which we translate *to drink up*, signifies to rob, to oppress; so some render it here, *He robbeth a River*, he steals away all the water: that's a high strain of Rhetorick to express *Behemoths* great drought; he drinks, as if at a draught he meant to drink a River dry.

Verbum עשק *significat ad se rapere per vim vel per fraudem.*

And [*hasteth not.*]

There is a twofold rendring of that: First, thus; *He drinketh a River that it hasteth not*, referring this *not hasting* to the River, and then the meaning is, He drinks so deep, that he even stops the current or course of the River. A River whose waters are either drawn away, or neer dryed, cannot run with wonted swiftness. This is another hyperbolical strain, as if an Elephant were able to exhaust a River. Great Armies have stopped the course of Rivers with drinking, they have drunk Rivers dry; in allusion to which, it may be said of the Elephant, *He drinketh a*

River, that it hasteth not. So Mr. *Broughton* reads it, *Loe, he robs a River that it hasteth not.* We translate, *He drinketh a River,*

And hasteth not.

That is, the Elephant doth not hast. This may have a twofold reference.

First, To his patience in thirst. Though he drinks much when he comes to it, yet he can bear thirst very patiently a long time. An ancient Writer affirms, the Elephant will live eight dayes without drinking; if so, he hasteth not to drink: though he drinks very much when he comes to it, yet he is not hasty to drink, he can forbear for eight dayes together.

Ælian. l. 14. c. 44. *Claræ aquæ potis Elephanto inimicissimus, turbulentam & sordidam suavissime bibit.*

Secondly, This may have reference (which I conceive most congruous) to his courage: *He hasteth not*; that is, he doth not drink in fear, he takes his leisure. Historians say of the dog drinking at *Nilus*, he doth but *take a lap and away*, he is afraid the Crocodile will come and catch him: And hence we speak proverbially of those who do but touch at a matter and leave it, *They do like the dog at Nilus.* This is a truth too, *He drinketh up a River, and hasteth not.* The Elephant is a stout, strong creature, he fears no hurt, and therefore drinks as much as he will, and in as much time as he will.

Ælian. l. 14. c. 44. *Festinavit pavorem connotat. Tanquam canis ad Nilum. Non festinat nec trepidat bibere ut canis quam aquam sumit è Nilo metuit sibi à Crocodilo, &c.* Drus.

Once more, some say, he hasteth not to drink, because he spends some time to trouble and mud the water with his feet before he drinks; for he cannot abide (saith an ancient Author) to drink clear water: yea, some say, he therefore troubleth the water before he drinketh, because he cannot endure to see his own shape in the water; for which reason, 'tis also affirmed, that the *Indians* will not lead their Elephants by the waters at full Moon, but at new Moon only, when the air being darker, the water is to us less pellucid.

He trusteth that he can draw up Jordan *into his mouth.*

This is another high expression, to shew the Elephants vast drinking. *Jordan* was a great River. The Elephant doth not only think that he can drink up a small Brook or Rivulet, but a great River, that he can draw up the River *Jordan* into his mouth. In the greatness of his thirst, he doth so much slight any small Brook or Pond, that he is confident, were he at the banks of *Jordan*, he could drink

drink it dry. Thus, as before of his eating, he had whole mountains to feed on; so here of his drinking, he draws a whole River, *Jordan, into his mouth.*

Hence note, First;

That which is too much for many of some one kind, may be but enough for one of another kind.

A little drink will serve a Dove. We say of a man who drinks sparingly, *He drinks like a Sparrow*; and we may say of a great drinker, *he drinkes not only like a Fish*, or *like a horse* (which are common sayings) but *like an Elephant.* The Elephant drinks deep. Natural Historians report the measure of his drinking; he takes in the quantity of fourteen *Macedonian* Pitchers or Tankards (how much they contain of our measure, I cannot say, but questionless they contain very much) for his mornings draught, and eight for his evenings draught. Hence the Proverb, *An Elephant could not drink so much.*

Manè quatuor decem amphoras sive metretas Macedonicas bibit, vesperè octo. Aristot.

Secondly, Note;

If brute creatures eat or drink much, it is from their constitution, not from their lust.

The Elephant drinks much, yet only what his nature and necessity, or the necessity of his nature, requires; he doth not drink thus in wantonness, or to satisfie a lust; he drinks much, but he is no drunkard. There are three things in the Elephant which clear him, that his great drinking is not from his lust, but need; First, his natural constitution is very hot; that requires the more drink. Secondly, the climate wherein he is bred is very hot: the Elephant cannot well endure cold, and the heat of the Country makes him drink much. Thirdly, The greatness of his body; he hath a vast body, and that must needs require a great quantity of drink to fill it. The Elephants great drinking will not excuse the drunkard, who drinks to excess; what he drinks, is but commensurate to the greatness of his body, and the necessities of nature; 'tis not to serve a lust, or to please his appetite. That which followeth, is the prosecution of the same thing.

Vers.

Vers. 24. *He taketh it with his eyes, his nose pierceth through snares.*

There are various Translations of this verse: I shall name but one besides our own, and that presents it interrogatively, or as an interrogation Negative; *Will any take him in his sight? (or in his eyes?) or bore his nose with a snare?* Thus several understand this verse, as importing an utter impossibility to take the Elephant (as we speak) *by fair play*. Possibly, by cunning and subtilty, coming behind him, or at unawares, you may entrap him; but, *Can men take him before his eyes, to pierce his nose with many snares?* So Mr. *Broughton* renders. They cannot do it. *Solomon* saith (*Prov.* 1. 17.) *In vain is the net spread in the sight of any bird.* You cannot take a little bird if he sees you, much less *Behemoth*; no, you must do it by slight if you do it at all. Nor will the *Hippopotame* be taken (as we speak) by fine force, but only by finenesses, or devices made by art to surprize him, as *Bochartus* shews out of several ancient Authors. So that as in many other things, so in this, the manner of their taking, the Elephant and he are much alike; and therefore the less wonder if one be taken, or mistaken for the other.

An in oculis capiet eum quisquam, tendiculis perforabit nasum; i.e. apperte, & non insidiis structis Jun.

Non nisi ex insidiis capi potest Elephas. Plin. l. 8. c. 8, 9.

Our Translation saith, *He taketh it with his eyes.* What doth he take? What is the thing taken? Surely, according to this reading, he takes the River *Jordan* it self *with his eyes*; that is, he is exceedingly taken with beholding the River: And this is a further heightning of his thirst. As if it had been said, *He is so thirsty, that when he sees the River, he takes it with his eyes*, or is exceedingly pleased to see the River; the very sight of the water makes him glad.

Yet Further, some of the Rabbins expound it thus; *He taketh it with his eyes*; that is, when he cometh to a River, he is so thirsty, that he thrusts his head in up to his very eyes, as if he were to drink with his eyes. This also signifies his greediness in drinking.

Nasum usq; in profundum fluvii oculis tenus immergit, ut aquam abundè capiat. Aben Ezra.

Hence note;

Nature is much pleased with the sight of that which it much desireth and wanteth.

As soon as the Elephant can but get a sight of the River, how doth

doth it please him? We have a saying, *It is better to fill a mans belly than his eye*; and it is a truth. He that hath a great desire to meat or drink, is much pleased to see either. And 'tis a truth in every thing, the sight of that is very pleasing to us, which we greatly want, and much desire. Therefore *Solomon* gives councel (*Prov.* 23. 31.) *Look not upon the wine when it is red, when it giveth his colour in the cup.* They that are given to drink, are pleased when they see the cup, they take it with their eyes, or, their eyes are taken with it. 'Tis so in spiritual things also; that which we greatly desire and want in spirituals, O how pleasant is the sight of it! how glad are we when we can take it with our eyes! Thus spake *David* (*Psal.* 63. 1, 2.) *O my God, thou art my God, early will I seek thee; my soul thirsteth for thee, my flesh longeth for thee, in a dry and thirsty Land where no water is, to see thy power and thy glory* (O that I could but see them, I would take them with my eyes) *as I have seen thee in the Sanctuary.* As if he had said, there I have seen the flowings forth of thy goodness, of thy power and glory; but now I am in a dry Land, *O how I long to see thy power and thy glory, so as I have seen thee in thy sanctuary!* He speaks to the same purpose (*Psal.* 27. 4.) *One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the dayes of my life, to behold the beauty of the Lord.* The spiritual sight of God is most sweet in his Ordinances. The very outward enjoyment of those who mininister spiritual things is pleasant: Hence that promise (*Isa.* 30. 20.) *Thine eyes shall see thy Teachers*; there is something in that: how much more sweet is it to have a spiritual sight of spiritual things! The sense of seeing is delightful; what then is the grace of seeing! The Elephant *taketh it with his eyes*,

His nose pierceth through snares.

That is, he thrusteth his nose, his trunk into the River; and if there be any snares there, set and prepared on purpose to entangle him, or if any thing be there accidentally, which may annoy him, he breaks through them all; he is so thirsty that a small matter doth not hinder him in drinking, he makes way through all impediments, that he may take his fill of drink; his thirst being urgent, drink he will whatever comes of it.

Hence

Hence note;

That which any creature hath a great desire to, he will make his way to it through difficulties and dangers, he will break through snares to attain it.

David had a great desire to the water of *Bethlem*, but there lay an Army between him and the Well, yet three men would venture through an Host of enemies, to fetch him water. If any have a vehement thirst after Gods Word, the water of Life, they will break through snares for it; though Armies lye in the way, yet there are three strong men in them (an enlightned understanding, a rectified will, and good affection) that will venture to get the water of *Bethlem* for their instruction and consolation. Natural creatures will not stand upon dangerous difficulties, to come at that which is much desired by them; how much less they who are spiritual?

So much of this greatest terrestial animal *Behemoth*, and of the Lords power in making and ordering him. In the next Chapter the Lord proceeds to humble *Job* yet more, by setting before him the greatest animal in the waters, the *mighty Leviathan*.

JOB,

JOB, Chap. 41. Vers. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11.

1. *Canst thou draw out Leviathan with an hook? or his tongue with a cord which thou lettest down?*
2. *Canst thou put a hook into his nose? or bore his jaw thorow with a thorn?*
3. *Will he make many supplications unto thee? will he speak soft words unto thee?*
4. *Will he make a covenant with thee? wilt thou take him for a servant for ever?*
5. *Wilt thou play with him as with a bird? wilt thou binde him for thy maidens?*
6. *Shall the companions make a banquet of him? shall they part him among the merchants?*
7. *Canst thou fill his skin with barbed irons? or his head with fish-spears?*
8. *Lay thine hand upon him, remember the battel: do no more.*
9. *Behold, the hope of him is in vain: shall not one be cast down even at the sight of him?*
10. *None is so fierce that dare stir him up: who then is able to stand before me?*
11. *Who hath prevented me, that I should repay him? whatsoever is under the whole heaven, is mine.*

THis whole Chapter gives us a large discourse, concerning the greatest, the largest living creature that God made in this visible world, *the Leviathan*. The whole Chapter may be divided into two general parts;

First, A Narration.

Secondly, A Conclusion.

In the Narrative part, *Leviathan* is deſcribed four wayes.

Firſt, By the bigneſs and vaſtneſs of his body, which is implyed in the firſt and ſecond verſes; he is a creature ſo big and bulky, that there is no holding him with a cord or line; he is too big, too boiſterous for an Angler to deal with. *Canſt thou draw out Leviathan with an hook? or his tongue with a cord which thou letteſt down?* &c. (*verſ.* 1, 2.)

Secondly, This Leviathan is deſcribed by the ſtoutneſs and untractableneſs of his ſpirit; there is no bringing him to any ſubmiſſion, to any ſervice or compliance. *Will he make many ſupplications unto thee? will he ſpeak ſoft words unto thee? will he make a covenant with thee?* &c. (*verſ.* 3, 4, 5.)

Thirdly, He is deſcribed by the difficulty and danger, if not impoſſibility of taking or catching him; he will hardly be taken any way, no, not by the moſt forcible wayes, to make either meat or merchandize of him. *Shall the companions make a banquet of him? ſhall they part him among the merchants? Canſt thou fill his skin with barbed irons? or his head with fiſh-ſpears?* &c. (*verſ.* 6, 7, 8, 9. and in the former part of the 10th verſe.) Thus far Leviathan is deſcribed in his greatneſs, in his ſtoutneſs, in the difficulty and danger of catching him, if he can be catched at all.

Now, the Lord having proceeded thus far in the deſcription of, or doctrine about Leviathan, he makes Uſe and Application of all that he had ſaid, before he comes to the fourth particular; and this Application or Uſe which the Holy Ghoſt makes of his deſcription thus far given, conſiſts in two things.

Firſt, Hence the Lord infers his own irreſiſtibleneſs, and the utter inability of any creature to contend with him (in the cloſe of the 10th verſe) *Who then is able to ſtand before me?* If none can ſtand before this creature, can any ſtand before the Creator! That's the firſt Inference.

Secondly, The Lord makes a further Inference from it concerning his own ſelf-ſufficiency, or abſolute independency upon any creature, either for counſel what to do, or for aſſiſtance in doing it. Thus much is clearly affirmed in that queſtion, at the beginning of the 11th verſe, *Who hath prevented me, that I ſhould repay him.* As if the Lord had ſaid, *Let the man come forth that hath contributed any thing to me, in any of my works, or that hath given*

given any help in the doing them, and he ſhall be well rewarded for his pains. Both theſe Inferences or Uſes, the Lord confirms by a *grand Aſſertion* or *Maxime*, in the cloſe of the 11th verſe; *Whatſoever is under the whole Heaven, is mine. If all be mine, then who can ſtand before me? If all be mine, then who hath prevented me, that I ſhould repay him?* This is the Application, theſe the Uſes, which the Lord himſelf makes of the doctrine laid down about this creature, the Leviathan: Theſe Uſes cloſe the third part of the deſcription of Leviathan. The fourth part of his deſcription, contains many particulars concerning his parts, power, and proportion, as alſo the wonderful effects of his power, all which are ſet down in higheſt ſtrains of divine rhetorick, from the 11th verſe to the end of the 32.

The ſecond part of the Chapter I call the concluſion, and it flows naturally from the whole foregoing diſcourſe, in the two laſt verſes of it; *Upon earth there is not his like* (the Lord ſaid concerning *Behemoth*, *He is the chief of the wayes of God*, that is, *upon earth*; and here he ſaith of Leviathan, *Upon earth there is not his like*, no, not *Behemoth* himſelf) *he is made without fear, he beholdeth all high things, he is a King over all the children of pride.* Thus far concerning the ſtate and parts of the whole Chapter, in which the Lord hath this general ſcope, even to humble *Job* yet more. As if he had ſaid, *That thou, O* Job, *maiſt ſee and be convinced of thy preſumption in pleading with me; look upon Leviathan, conſider whether thou art able to deal with him; if not, how canſt thou deal with me who made him, and can both maſter and deſtroy him when I will?* Thus the Lord makes his triumph over creatures mightier in outward force than man, to the intent all men may know, they ſhall certainly fall, and be utterly confounded, if they lift up themſelves againſt God. All which will appear further, in opening the deſcription of this Leviathan.

Verſ. 1. *Canſt thou draw out Leviathan with an hook?*

For the clearing of theſe words, and towards the clearing of all that follows, I ſhall ſhew, Firſt, the ſignification of this word *Leviathan*, or what it imports. Secondly, What kind of creature this Leviathan is, or is conceived to be.

לוה *Additus, adjunctus.*

The word *Leviathan* is derived from an Hebrew root, which signifies *added to*, or *joyned together*. When *Leah* had brought forth a third son to *Jacob*, she called his name (from this word) *Levi*, and said, *Now my Husband will be joyned to me, because I have born him three sons (Gen. 29. 34.)* And it is supposed, that this creature is so called upon a double respect.

First, Because of the fast-joyning or closure of his scales (*vers.* 15, 16, 17.)

Secondly, Because he is so great of body, that he appears as if many bodies were joyned and knit together in his.

Leviathan sinuosum est animal & in plures spiras volubile. Bochart.

And because the Hebrew word for a Dragon is *Thannin*, some have conceived, that the last syllable in *Leviathan* is a contract of that, and added to *Levijath*, as implying, that in one Leviathan many Dragons were conjoyned. But I rather adhere to that learned Author, who takes Leviathan to be a simple, not a compound word, and saith, That the last syllable *than*, belongs to the form of the Nown, as in *Nehushtan*, &c. And he finds the root of the word Leviathan, neither in the Hebrew, nor in the *Syriack*, but in the *Arabick* language, where it signifies, to wind, plight or fold together, fitly intimating the crooked winding postures and motions of that animal called Leviathan.

But, what is this Leviathan?

First, Most of the Ancients, both Greek and Latine, turn this Scripture wholly into an Allegory, expounding, as *Behemoth* before, so here Leviathan, wholly of the old enemy of mankind, the Devil. 'Tis true, that many things here spoken of Leviathan, are applicable to the Devil; but to bring all to that sense, is doubtless a forcing or straining of the Text. Others, who prosecute the Allegory, apply it to bad Princes, who having great power, use it for the oppression and vexation of those that are under their dominion. Nor can it be denyed, that the King of *Babylon* was intended by the Prophet, under the word *Leviathan* (*Isa.* 27. 1, 2.) as *Pharoah* King of *Egypt* is expresly called (*Tannin*, or) a Sea-Dragon, *Ezek.* 29. 3. and Chap. 32. 2.

Hebræi grandiores omnes pisces, &c. cetacei generis hac voce significari putant. Merl.

Secondly, Several of the *Jewish* Writers expound Leviathan, not of any particular *species*, or sort of fishes; but in general, of all great fishes.

Thirdly, The most general, and hitherto most received opinion, concludes Leviathan to be among all fishes, the Whale in particular.

Fourthly,

Fourthly, *Beza* of the former age, and in this, *Bochartus*, confidently assert, that Leviathan is the Crocodile. The general reason given for it by them, is, because what is here spoken of Leviathan, is not every way suitable nor agreeable to the *Whale*; and they who expound Leviathan by the Whale, are as confident that several things here affirmed of Leviathan, are not agreeable to the Crocodile.

What my own apprehensions are in this matter of difference, whether the Whale or the Crocodile be intended by Leviathan, I have already declared, at the fifteenth *vers.* of the fortieth *Chapter*, where the Lord begins to present *Behemoth*, purposing also in the same continued speech to present *Leviathan* to the consideration of *Job*, in the livelyest colours, and highest expressions of divine eloquence, for his yet fuller conviction and humiliation. There (I say) the Reader may find my thoughts about this matter; yet in opening the Text, I shall touch at most of those particulars which the learned *Bochartus* takes notice of, either as more clearly, or as only applicable to the Crocodile; leaving the Reader (as was there said) at his liberty to determine his own thoughts, where he sees most reason and fairest probability. For it must be confessed, that there are no small difficulties in making out the common and hitherto most received opinion, that Leviathan is the Whale, as will appear in our passage through this *Chapter*; and therefore I dare not be very positive, much less tenacious in it. For though it be an unquestionable truth, and to be received, and to be as the matter of an historical faith, because God hath said it, that there is a living creature in the compass of nature, exactly answering every particular in the following description of the Leviathan, yet it is questionable what that creature is; and to say, the Crocodile is meant by Leviathan, or the Whale is meant by Leviathan, is only matter of opinion, and the judgment of man.

Vers. 1. *Canst thou draw out Leviathan?*

Our Translators say in the Margin, a Whale, or a Whirle-pool. The Septuagint render, *Canst thou draw out the Dragon?* As if by way of eminence, Leviathan were the chiefest and greatest among all that are or may be called Dragons. And say some, the word Leviathan is the same with *Thannin*, which in the Hebrew signifies.

τὸν δράκοντα. Sept.

signifies a Dragon. Insomuch that these two words, *Thannin* and *Leviathan*, are taken in Scripture promiscuously (*Psal.* 74. 13, 14.) *Thou breakest the heads* (Thanninim) *of the Dragons in the waters* (we put *Whales* in the Margin, *Arias* renders the Text so) then followeth in the next verse, *Thou breakest the heads of Leviathan in pieces*, &c. meaning in both verses *Pharaoh* and his Captains, who pursued *Israel*, not only to, but into the *Red-sea*, and were drowned. Thus also these two words are used (*Isa.* 27. 1.) where, *Leviathan, the piercing* (or *crossing the sea like a bar*) *Serpent, even Leviathan the crooked Serpent, whom the Lord will punish with his sore, and great, and long sword*, as 'tis said in the former part of the verse, is the same with *the dragon that is in the sea, whom he will slay*, as 'tis said in the latter part of the verse. Some of the *Jewish* Writers distinguish these two only in growth or greatness, defining *Leviathan* to be a great *Thannin* or Dragon. But as the word *Thannin* doth so signifie a Dragon, that yet it is often applied to signifie *Whales and Sea-beasts*, because they in some sort resemble the form and fluctuation of Dragons; thus 'tis said (*Gen.* 1. 21.) that on the fifth day *God created great* (Thanninim) *Whales*. Now (I say) as in Scripture the word *Thannin* is rendred *Whale*, so Whales and such like great fishes are in Scripture expressed by the word *Leviathan*. And in one place (possibly in more) nothing else can be understood by the word *Leviathan*, but the Whale or fishes of the Cetacean or Whale kind. The *Psalmist* being wrapt into an admiration of the works of God, or rather of God in his works, speaks thus (*Psal.* 104. 24, 25, 26.) *O Lord, how manifold are thy works! in wisdom hast thou made them them all: The earth is full of thy riches. So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts: There go the ships, there is that Leviathan, whom thou hast made to play therein.* Now though it be granted, that in some places of Scripture, other animals, and for instance, the Crocodile of *Nilus*, may be understood by *Leviathan*, yet in this place of the *Psalm* the Crocodile cannot be understood: For the Leviathan there spoken of, abides in the *great and wide sea, where the ships generally go.* Now though *Nilus* may be called a Sea, as Lakes and great Rivers sometimes are in Scripture, yet it cannot be called *the great and wide sea*; 'tis at most but a small and a narrow sea, and therefore

fore we find the *river of Egypt*, that is, *Nilus* and the *great sea*, distinctly and distinguishingly mentioned (*Josh.* 15. 47.) So then it appears that the Whale is somewhere meant by Leviathan. And forasmuch as there is an Emphasis put upon the Leviathan spoken of in the *Psalm*, he being there called *That Leviathan*; as if it had been said, though there are other Leviathans, such as are Dragons, Crocodiles, in other great waters, yet the chief and great Leviathan of all, is an inhabitant of the great and wide sea: Now seeing the Leviathan, described in *Job*, hath such characters given of him, as plainly shew that he is the chief Leviathan, it may, with fair probability, be supposed, that he is the Leviathan spoken of in the *Psalm*; and if so, then the Leviathan in *Job* cannot be the Crocodile, for the Crocodile is not an inhabitant of the great and wide sea. Let that be considered as to the negative: and what the whole Text in *Job* holds out for the affirmative, I shall leave it to consideration, as I pass through the several parts of it.

Facetæ & ironicæ sunt interrogationes, quæ habentur quinque primis versibus.

חמשוך pro ה interrogativum restè supletur ex collatione proximè sequentium. Pisc.

Canst thou draw out Leviathan with a hook?

The first thing considerable in Leviathan, is the greatness and vastness of his body, which (as was said) is plainly intended in these words, *Canst thou draw out Leviathan with a hook? or his tongue with a cord which thou letteſt down?* As if the Lord had said, *Thou canst draw up some great fishes with a hook and line; and if it should be told thee, there is a fish so big that no man with hook and line is able to draw him out of the water, thou wouldst say, that must needs be a huge fish; now such a one at least, is Leviathan.* This the Lord would convince *Job* of, in putting this question, *Canst thou draw out Leviathan with a hook?* Thou canst not; Leviathan is too heavy for thy draught. The interrogation is a negation; *Canst thou?* thou canst not draw out Leviathan with all thy strength; if thou hadst the strength of ten men, thou couldst not draw him out? Little fishes, yea, very great fishes may be drawn out, but Leviathan cannot, he will break all thy tackling.

Further, *Canst than draw out Leviathan with a hook and line?* No, nor with a cart-rope. As if we should say to a man, canst thou knock down an Oxe with a fillip of thy finger? No, nor with the force of thy fist.

And as this question, *Canst thou?* &c. implyes that man cannot, so it seems to intimate, that God can as easily take up this huge

Leviathan

Leviathan, as any man can draw up a ſmall, even the ſmalleſt fiſh with hook and line, or play with it in the water. As he that made Behemoth, can make his ſword approach unto him (*Chap.* 40. 19.) ſo he that made Leviathan, hath a hook to draw him out with. *Canſt thou draw out Leviathan with an hook?*

Or his tongue with a cord which thou letteſt down?

If the fiſh bite, the hook takes him by the tongue or jaws. The Hebrew word is, *Canſt thou take him with a cord which thou drowneſt?* That which is let down deep or far into the water, may be ſaid to be drowned in the water. Unleſs the line or cord of the angle, ſink deep into, or be drowned in the water, the hook is uſeleſs; and therefore the Angler hath a lead faſtned upon his line to make it ſink deep, as well as a cork or quil to keep it from ſinking too deep. *Canſt thou draw out his tongue with a cord, which thou drowneſt or letteſt down?*

Unum hoc animal terreſtre linguæ uſu caret. Plin. *l.* 8. *c.* 25.

The mention of the tongue in this latter part of the verſe is made uſe of by ſome, as an argument to prove that Leviathan cannot be the Crocodile, who, as Naturaliſts write of him, hath no tongue: his mouth is wide, but tongue-leſs. To this objection, *Beza* gives one, and *Bochartus* adds a ſecond anſwer. The former ſaith, it is not ſtrictly affirmed in the Text, that Leviathan hath a tongue; 'tis only denied, that he hath a tongue in which a hook or cord may be faſtned. The latter ſaith, that the Crocodile is not altogether *tongue-leſs*, but only (as we ſpeak in another ſenſe) *tongue-tied*: He hath a tongue, but 'tis an immoveable one, cleaving faſt to his lower jaw. And this *Bochartus* confirms by ſo many unqueſtionable authorities, as may eaſily remove this objection from weakning his aſſertion. *Canſt thou draw out his tongue with a cord?*

Verſ. 2. *Canſt thou put an hook into his noſe, or bore his jaw thorow with a thorn?*

Conſtringeſne inſerto junco, ut piſcator minutos piſces? Jun.

Some expound this verſe only as a further illuſtration of the former, in reference to the taking of this fiſh. But, rather, it is an alluſion to the cuſtome of fiſher-men, who when they have taken fiſh, put a thorne through their noſe, and hang them up to be ſeen, or for ſale. The word tranſlated *an hook*, ſignifies properly *a pond* or *ſtanding water* (*Pſal.* 114. 8.) and then *a bull-ruſh*, becauſe bull-ruſhes grow in ſtanding waters or by pond-banks. We take it metaphorically for a hook, becauſe a hook is like a bull-ruſh with its head hanging down (*Iſa.* 58. 5.) *Is this a faſt that I have choſen? a day for a man to bow down his head as a bull-ruſh?*

Further, to put a hook into the noſe, ſignifies theſe two things in Scripture. Firſt, To repreſs the rage or wrath of man. And Secondly, to divert or turn him aſide from his purpoſe (2 *Kings* 19. 28. *Ezek.* 19. 4.) And ſo in this place, the ſignificancy of the phraſe may be thus conceived, *Canſt thou, O Job, abate the fury, or ſtop the courſe of Leviathan? Canſt thou put a hook into his noſe?*

Or bore his jaw thorow with a thorn?

And ſo carry him away with thee. Some underſtand it as an alluſion to the ringing of a Bear or Swine. Canſt thou overpower him, and boring his noſe, put a ring into it, as into the ſnout of a Swine or Bear, and ſo lead or carry him whither thou pleaſeſt, as a beaſt which thou haſt tamed and brought to hand?

Theſe two verſes have the ſame tendency, both ſetting forth the greatneſs of Leviathan, as to the weight and bulk of his body. *Canſt thou draw out Leviathan? canſt thou put an hook into his noſe?* &c.

Hence, Note;

The Lord is to be admired and magnified in, and for the greatneſs and vaſtneſs of any Creature.

There are two things about which the Lord is to be magnified in his creatures.

Firſt, In their qualities. There are ſome little, very little creatures, in whoſe qualities the Lord is greatly to be magnified. The Piſmire, a poor little thing, little bigger than a pins-head, hath an admirable wit and fore-caſt. The Crane, the Turtle, the Swallow, are but ſmall creatures; yet they obſerve or underſtand their times, much better than many men, and are not only to be imitated by men in that quality, but to be admired for it.

Secondly, Other creatures are to be admired for their quantity or bigneſs, and of this ſort Leviathan is chief. The reports of

Ceros 600. pedum longitudinis, & 360. latitudinis in flumen Arabiæ intrasse tradit Plinius *l.* 32 *c.* 1. *Musculus piscium dux ceterorum oculorum vice fungitur.* Plin. *l.* 8. *c.* 2.

the Ancients concerning the bigness of Leviathan, are almost beyond belief. One reports their bodies as big as four acres of ground; that they appear like mountains or small islands in the sea; that some being measured, have been found six hundred foot in length, and three hundred and sixty in breadth: And that, least they should come in shallow waters, or be foundred by coming too near any shoar, they have always a little fish, called *Musculus*, for their guide or leader, which is to them instead of eyes. Late Navigators, and they who make it their business to follow the Whale-fishing, have seen Whales of very vast dimensions, and that sometimes they endanger the overthrow of considerable ships; which argues their extraordinary strength and greatness.

Heathens have said, that though it cannot be denied, but there are many wonderful creatures to be seen upon the land, yet the sea is the great store-house of wonders: And we may give it in these three things.

First, It is wonderful, that in the sea there are such various kinds of fishes. It is not imaginable how many sorts of fish the sea affords. I once heard a very learned Gentleman, and a great Traveller, say, that being abroad upon publick service, and entertaining the Ambassador of another State at his table, the feast was wholly of fish, and the fish were only shell-fish variously cookt, every dish having the shells laid about the verg of it, the fish being taken out; yet the Ambassador could not give a name to any one of them, having never seen their like in any part of the world where he had been. Now if a wise knowing man, at so great a feast, could not give a name to any one shell-fish before him, what variety of kinds is there in the sea, take all together!

Secondly, 'Tis wonderful to consider, the huge multitude which is of every kind of fish in the sea. The kinds are exceeding many, and there are innumerable of every kind.

Thirdly, That is wonderful, which I am now upon, the vastness, the greatness of some kinds. Not only is Leviathan, but several other fishes of the Sea, bigger than any beast upon the land. Let us consider the greatness of the creatures, to lead us into the consideration of the greatness of God. How great, how mighty is that God, who hath made such great, such mighty creatures!

Secondly,

Secondly, From these words, *Canst thou draw up Leviathan with a hook?*

Note;

Great things cannot be done ordinarily with small means.

A hook and a line may serve the turn, to draw up any small and some great fishes, but they will not serve turn to draw up a Leviathan. There must be a proportion between the instrument and the work, else nothing can be done in a natural way. As we need not call for a beetle to kill a fly; we may do that with a touch of the finger: in which sense *David* spake (1 *Sam.* 24. 14.) *Against whom is the King of Israel come forth? against a dead dog or a flea?* As if he had said, I wonder thou should'st raise an army against me, who have so little strength, and intend thee no hurt, had I strength (as I have had opportunity) to do it. Now (I say) as we need not use great means to effect little things, so we must use great means to do great things, and we should use means proportionable for the doing of every thing. You cannot batter down a stone wall, or a strong tower with paper-shot, nor with a pot-gun, no, you must plant cannon for that service.

Again, when this Scripture saith, *Canst thou draw out Leviathan?* The emphasis (as was shewed before in opening the words) lieth in the word *thou*. As if the Lord had said, *thou canst not, but I can.*

Hence, note;

The Lord is able to do the greatest things by smallest means.

Leviathan to God is but as any little fish to us, which is taken with a hook and line. To take up Leviathan, to do the greatest thing, is as easie to God, as the least to man. As the power of God supplyeth all the weakness of the creature to do any thing, so it surpasseth all that strength and greatness of the creature, which may seem to hinder him from doing any thing with it or upon it. *He* (saith the Apostle, *Phil.* 3. 21.) *shall change our vile body, that it may be fashioned like unto his glorious body;* (how shall he do this?) *according to the working of his mighty power, whereby he is able to subdue all things to himself.* The Lord can, doubtless, subdue Leviathan to himself by the working of that mighty power, which subdueth all things to himself. And it is much

more eaſie for Chriſt to ſubdue any Leviathan, than to change our vile body into the likeneſs of his own glorious body. For, as *Jeſus Chriſt was* (once) *declared to be the Son of God with power, according to the ſpirit of holineſs, by the reſurrection* (that is, his own reſurrection) *from the dead*; ſo he will again declare himſelf to be the Son of God with power, according to the ſpirit of power, by our reſurrection from the dead. He that can draw our duſt out of the grave with a word, can ſoon draw Leviathan out of the deepeſt gulf in the Sea by his hook and cord.

This may comfort thoſe, and ſtrengthen their faith, who at any time ſee Leviathans ready to ſwallow them up, as the Whale did *Jonah*. As the Lord prepared that great fiſh to ſwallow up *Jonah* (*Jonah* 1. 17.) ſo he commanded that great fiſh to deliver him back ſafe again; or, as that Scripture ſaith, (Chap. 2. 10.) *He ſpake to the fiſh, and he vomited out* Jonah *upon the dry land*. Both were acts of great power, and teach us, that the Lord hath a ſoveraign commanding power over all, even the greateſt creatures.

The Lord hath a hook for Leviathan. He had hooks for *Pharaoh*, *The great Dragon in the midſt of his Rivers* (*Ezek.* 29. 3, 4.) And of him the Lord commanded the ſame Prophet to ſpeak in a like notion (*Ezek.* 32. 2.) *Son of man, take up a lamentation for* Pharaoh, *and ſay to him, thou art like a young Lion of the Nations, and thou art as a Whale in the Seas, and thou cameſt forth with thy Rivers, and troubleſt the waters with thy feet, and fouleſt their Rivers; therefore I will ſpread out my net over thee, and they ſhall bring thee up in my net.* I have a net for thee, ſaith this Chapter; I have hooks for thee, ſaith that other. The Prophet *Iſaiah*, to engage the Lord to do ſome great thing for his Church, minded him of what he had formerly and anciently done for *Iſrael* (*Iſa.* 51. 9.) *Awake, awake, put on ſtrength, O arm of the Lord, awake as in the ancient dayes, as in the generations of old; art thou not it that hath cut* Rahab, *and wounded the Dragon?* This *Rahab* was *Egypt*, and the Dragon was *Pharoah*, as Interpreters generally agree. The Pſalmiſt reports the dealings of God with *Pharoah* and *Egypt*, in language nearer that of the Text (*Pſal.* 74. 13, 14.) *Thou breakeſt the heads of the Dragons in the waters, thou breakeſt the heads of Leviathan in pieces, and gaveſt him to be meat to the people inhabiting the wilderneſs*; that is, the remembrance of that mercy, and of the

the mighty power of God in deſtroying *Pharoah* and his *Egyptian* Hoſt, who purſued them after their departure from *Egypt*, to the red Sea, was to be food for their faith in all the dangers and hardſhips wch they were like to meet with in their travels, through the howling wilderneſs to the Land of *promiſe*. Take one Scripture-inſtance more (2 *Kin.* 19. 28.) *Sennacherib* was a Leviathan, he came up againſt *Hezekiah* to deſtroy him and his people, which provoked the Lord to ſpeak thus of him, *Becauſe thy rage againſt me is come into my ears, therefore I will put my hook into thy noſe, and my bridle in thy lips, and turn thee back by the way thou cameſt*. Thus far of the firſt thing in the deſcription of Leviathan, his greatneſs.

The ſecond part of his deſcription, ſheweth the ſtoutneſs and ſtubbornneſs of his ſpirit, he will not comply, he will not yield, he will not any way ſubmit. This is laid down in the 3d, 4th, and 5th verſes.

Verſ. 3. *Will he make many ſupplications to thee?*

The word in the Hebrew, properly ſignifies *deprecation*, which is prayer for the turning away of evil; when evil is near, then we deprecate it. Will he do this? not he: He will not petition thee, he ſcorns to petition thee, or to cry for quarter. *Precamur bona deprecamur tantum mala.*

But, it may be ſaid, can fiſhes pray or make ſupplications? to do ſo, is at leaſt the work of rational creatures. I anſwer, theſe words are to be underſtood by that figure *Proſopopœia*, frequently uſed in Scripture, when acts of Reaſon are attributed to irrational, yea, to ſenſleſs and lifeleſs creatures. The very hills and valleys, the Seas and waters praiſe God by a figure; and here by a like figure, Leviathan will not make ſupplications unto man; which ſhews the ſtoutneſs of his ſpirit. As ſome priſoners taken in war, ſcorn to ask their lives; ſo if Leviathan were taken with a hook, he would make no ſupplications, nor beg your favour, ſo ſtout is he; his heart is too great, his ſtomack too big for any kind of ſubmiſſion. *Will he make many ſupplications unto thee?* no, he will make none at all. This is further expreſſed in the latter part of the verſe. *Per Proſopopœiam tribuit oi orationem.*

Will he ſpeak ſoft words to thee?

Mr. *Broughton* renders, or *Will he ſpeak to thee tenderly?* Will he flatter or humour thee, that he may get looſe or be freed from thee. When the *Gibeonites* (*Joſh.* 9. 9.) were afraid they ſhould be taken and deſtroyed, they came and begged peace, they ſpake *ſoft words*. There are words of two ſorts. Some Piſc. ברבות *pro* רכות ſc. מלות *mollibus vel blandis verbis aut ſermonibus.*

Some are very hard words; and hard words wound like hard blows. And (though no blows are given) *The Lord will come to execute judgement upon the ungodly, for all their hard speeches,* (*Jude, vers.* 15.) Many speak words as hard as stones, they throw hard words at the heads and about the ears of others, hard words of threatning, and hard words of reviling; for these the Lord will judge the ungodly, as well as for their *ungodly deeds.*

Now, as there are hard words, so soft words. What are they? Soft words are words of intreaty, words of meekness, words of love, words of submission; these are soft words. Will Leviathan make supplications? or, *Will he speak soft words?* Again, soft words are often flattering words, which are therefore compared by the Prophet (*Ezek.* 13. 18.) *To pillows sowed under the arm-holes.* Will Leviathan flatter himself into thy favour? will he lie down like a Spaniel, and fawn upon thee? no, he is too high-spirited to bow, too stiff to stoop, he will speak no soft words. *A soft answer* (saith *Solomon*, Prov. 15. 1.) *turneth away strife.* 'Tis good when a question is put to us, to give a soft answer: And if when we have hard words spoken to us, we return hard answers, they will quickly stir up strife. *Solomon* hath a strange expression (*Prov.* 15. 15.) *A soft tongue breaketh the bones.* The tongue naturally, is a soft, fleshy, spungy member of the body; yet there is nothing hath more hardness, I may say more bones in it than the tongue; but 'tis the soft tongue which breaketh the bones, not the bones of the body, but of the mind: and the meaning is this, If the spirit of a man be as stiff as the bones of his body against you, yet if you speak soft words, you may break him, and bring him to your desire; whereas, if you be high and stiff, if you give hard for hard, it turns to an exasperation. *It were no great loss, if they could speak no more than Leviathan, who like Leviathan, know not how to speak soft words.* And usually, they who are freest to speak soft words of flattery, are furthest from speaking soft words of love or charity, of gentleness and true ingenuity. 'Tis good, and our wisdom in two cases, to speak soft words in truth, even to those who are none of the best.

First, To avoid hard dealing, from those who have us in their power: and they who are afraid of hard dealing, will sure enough speak soft words; whereas a man that cares not how hardly others deal with him, cares not to speak soft words.

Se-

Secondly, 'Tis wisdom to speak soft words, when we are in expectation or under hope of receiving benefit or good from any, in the power of whose hand it is to do us good. They have reason to give good words, who would receive any good. Thus some speak soft words to divert evil, others speak soft words that they may obtain good. As for Leviathan, he is here represented in the pride of his heart, as neither fearing any hurt you can do him, nor desiring you should do him any good; and therefore, *Will he speak soft words to thee?* no, not he. *Loqui mollia inferioris est.*

Hence observe;

The strong and mighty will not make supplications, nor use entreaties.

They who think they have enough in themselves, will not make supplication to God himself, they will not entreat his favour, nor speak soft words to him. There are many such proud stout-hearted Leviathans in the likeness of men (*Jer.* 10. 25.) *Pour out thy wrath upon the families that call not upon thy name.* There are whole families that will not make supplications to God. What are these? a company of Leviathans, that think they have enough of their own, and live in a self-strength, or in a self-sufficiency, as if they were not beholding to God for any thing they have, nor desired to have any thing of him. The Lord speaks of a generation of men, who *shame the counsel of the poor, because the Lord is his refuge* (*Psal.* 14. 6.) that is, because they in all their wants, dangers and distresses, had recourse to God by prayer, as their only refuge. Of what spirit those men were, who shamed or were ashamed of this counsel and course of the poor, he tells us at the 4th verse of that *Psalm*; *They eat up my people as they eat bread, and call not upon God.* We (thought they) have enough of our own, strength enough of our own, we are Leviathans, we need not be beholding to God. It is an argument of a wicked, stout, high mind, not to make supplications (*Prov.* 18. 23.) *The poor useth entreaties*, or, *the poor speaketh supplications.* They that are poor in outward things, will speak very humbly to those above them; and if we know our own spiritual poverty, that we are weak, empty creatures, even nothing-creatures, if we are poor in spirit, we will be using many entreaties to get in with God, and to move him to have mercy upon us. None but humble

ble ones, and such as see their wants and dangers, that they are hardly bestead in this world, or are convinced that all the good and great things they have, yea, that the greatest things they can have in this world, can stand them in no stead without God, will speak soft words of supplication unto God. Leviathan never thinks himself in danger or in want, and therefore he scorns all the world; and in this he is an emblem of all carnal worldly men. And as Leviathan will make no supplications, nor speak soft words, so

Vers. 4. *Will he make a Covenant with thee?*

Some who think themselves too high to make supplications to others, may yet possibly make a covenant with them. But, *Will Leviathan make a covenant with thee?* he will not. The word which we translate a *Covenant*, signifies two things. First, *to chuse*, because a Covenant is to be made by choice persons, and upon choice tearms. Secondly, it signifies *to eat*, because they were wont to feast when covenants were made. The Hebrew is, *Will he strike or cut a covenant with thee.* The reason of that, was, because they were wont to divide a beast, and pass between the parts of it at the making of a Covenant (*Jer.* 34. 18.) *They did cut the calf in twain, and passed between the parts thereof. Will Leviathan cut a Covenant with thee?* As he will not speak thee fair, nor endeavour to soften thy heart towards him, by speaking soft words to thee, were he in thy power, so he will never enter covenant with thee, to become thy sure friend, much less thy faithful servant; as it followeth in the Text.

An feindet vel fecabit? Heb. *fœdus factum erat, exhibita sectione vituli.*

Wilt thou take him for thy servant for ever?

Many are Covenant-servants for a time, some for ever. These four things follow in order. First, Some for fear make supplications. Secondly, They speak soft words. Thirdly, They make a covenant or promise. Fourthly, They offer their service to those in whose hand they are. But Leviathan will do none of these, from first to last. *Wilt thou take him for thy servant for ever?* If thou wilt, he will not. Suppose thou hadst taken Leviathan with a hook, and hadst him fast in thy power with a cord, will he be thy servant as long as he lives? King *Benhadad* being taken in war, sent to King *Ahab*, and submitted to him as a servant, that he might

might have his life (1 *Kings* 20. 32.) *Thy servant* Benhadad *saith, I pray thee let me live.* But this Leviathan is so stout, that he will not ask his life of any man, nor will he serve any for an hour, much less for ever.

Qui jure belli occidi potuit, non duram subit conditionem, si paratam mortem cum longa servitute commutat. Sanct.

Will he make a covenant with thee? wilt thou take him for thy servant for ever?

That is, will he become thy servant by covenant, or thy covenant-servant? Covenants bind servants to duty. There are two things in a servants covenant. First, it obligeth him to work. Secondly, it assureth him of a reward. Gods covenant with us assures us of mercy, *I will be to you a God*, I will pardon your sins, I will do you good; and then it requires duty, *You shall be to me a people*, you shall walk humbly and uprightly before me, you shall serve me for ever. *Wilt thou take Leviathan to serve thee*

For ever?

But are any servants, or shall any (except God himself) be served, for ever? why then saith the Lord, *Wilt thou take him for thy servant for ever?* Some are taken servants only for a year, some for seven years, others for life. They who are servants for life, are and may be called our servants *for ever*: so that when the Lord saith, *Wilt thou take him for thy servant for ever?* the meaning is, will he be thy servant as long as he liveth? And indeed the life of a beast may well be called his *for ever*; forasmuch as he hath no life after this life, nor being after death. The word rendred *for ever*, comes from a root in the Hebrew, which signifieth to hide, or to be hidden, because Eternity, which is *for ever* in strict sense, is altogether hidden and without end: and if *for ever* be taken only for a long time, indefinitely, that's a hidden thing too; who knows when a long time will end, if no end be assigned to it? The life of man is his *for ever* in this world; for how short soever it is, no man knows the end of it, and so to him it is a hidden thing. In this sense also the life of a beast is a hidden thing as to the natural end of it, and so his *for ever*. *Wilt thou take him to be thy servant for ever?* or, *Will he be thy everlasting servant?*

Hence note;

All the creatures were made for mans service, and were once his servants.

And therefore when creatures will not serve us, especially when they rise against us, we should remember, as our fall in *Adam*, so our own failings in the service of God. The unserviceableness of the creature to us, is a fruit and an effect of our unserviceableness and disobedience to God. That word of God (*Gen.* 1. 28.) which I may call the charter of mans Lordship over the creature, reached Leviathan himself; *And God blessed them, and God said, be fruitful, and multiply and replenish the earth, and subdue it, and have dominion over the fish of the Sea*, &c. that includes dominion over the Leviathan. The Apostle *James* also (Chap. 3. 7.) speaks of mans dominion over the fish of the Sea, *Every kind of beasts, and of birds, and of serpents, and of things in the Sea, is tamed, and hath been tamed of mankind.* Man was originally invested with a power, to tame, not only things on earth, but things in the Sea, even the mighty Leviathan. And when the Lord after the flood restored the world, and renewed mans charter, he put in this among the rest of his grants, the subjection of the fish of the Sea (*Gen.* 9. 1, 2.) *And God blessed* Noah *and his sons, and said, be fruitful and multiply, and replenish the earth; and the fear of you, and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, and upon all that moveth upon the earth, and upon all the fishes of the Sea; into your hand they are delivered*: The very fish of the Sea shall fear and reverence you. But as we quite forfeited the priviledge of the first charter by the first general fall, so our after personal falls have doubtless much abated the priviledges of this renewed charter. When we break commandements, we weaken our interest in, and lose the benefit of promises and priviledges. *Man by falling from the commands of God, lost his command of the creatures*; or, man by sin, lost, First, the command of himself, and then his command over the creatures. Sin hinders our present enjoyments, and will, unless repented of by us, and pardoned by God, cut us off from our future hopes. We should behold and bewail it, as a part of that great curse fallen upon us by the sin of *Adam*, and our own personal sins, that many creatures re-

1. *Imperium sui.*
2. *Imperium suum.*

refuse to serve us. *Will Leviathan* (saith God to *Job*) *make a covenant with thee? will he be thy servant for ever?* That's the fourth particular mentioned in the third and fourth verses, wherein the unsubmissiveness and stiffness of this Leviathan is set forth; he will not make supplications, he will not speak soft words, neither will he be thy covenant-servant for ever. And as he is not for mans work, so not for his sport.

Vers. 5. *Wilt thou play with him as with a bird? wilt thou bind him for thy maidens?*

Or, as Mr. *Broughton* renders this latter clause, *Wilt thou tye him for thy young girles?* This verse holds out a further evidence of the stoutness of Leviathan. Some creatures, though they will not work, yet they will play and make you sport; but Leviathan is so stout, that he will neither do you any work, nor make you any sport.

Wilt thou play with him as with a bird?

The word signifies any small bird, especially a Sparrow, with which children use to play. Leviathan will not play with man; nor is he to be made a play, or to be sported with. When the *Philistines* had put out *Sampsons* eyes (who was once as terrible to them as a Leviathan) they called for him *to make them sport*; and the Text saith (*Judg.* 16. 25.) *He made them sport*, though they quickly found he was not a man to be sported with. We say proverbially, *'Tis ill jesting with edge-tools*; I may say, *'Tis ill sporting with Leviathan.* The vulgar Latine translation saith, *Wilt thou cozen or ensnare him as a bird?* Canst thou entangle him as a little bird with lime-twigs? or entice him into thy net, and then make sport with him? Leviathan is a great player, and very game-some; but he will not play at any game with us, nor can we play at any game with him, but *Hazzard*. That he is very gamesom when and where he pleaseth, the *Psalmist* tells us, speaking of the great and wide Sea (*Psal.* 104. 26.) *There go the Ships, there is that Leviathan, whom thou hast made to play therein.* He is made for play, not for work; but where doth he play? Leviathan will play in the Sea, but he will not play at Land. *Wilt thou play with him as with a bird?*

Numquid illudes ei sicut avi. Vulg.

Wilt thou bind him for thy maidens?

Or for thy maid-ſervants? or for thy litle maiden daughters? Young maidens or girles delight in birds, and if they get one tyed by a ſtring, they play with it. Thus we ſee Leviathan will have no dealing with us, neither in earneſt nor in jeſt, neither at work nor play, he will neither ſerve us, nor ſport with us. *Wilt thou play with him?* &c. Some creatures are made for play, for ſport, others for work and ſervice; yet here is one (and there are more of that temper) ſo fierce, ſo ſtout, that he will be brought to neither; he will not ſerve you, as 'tis ſaid in the former verſe; he will not play with you, nor dare you play with him. In this latter verſe, Leviathan is ſomewhat like that untoward and froward generation, of whom Chriſt ſpake (*Mat.* 11. 16.) *To whom ſhall I liken this generation? they are like to children ſitting in the market-place, and calling unto their fellows, & ſaying, we have piped unto you, & ye have not danced; we have mourned unto you, and ye have not lamented.* So we may ſay of this Leviathan, if you mourn to him, he will not lament; if you pipe to him, he will not dance. A proud untractable ſpirit will not comply nor bow either way; he will neither weep nor rejoyce with you, faſt nor feaſt with you, work nor play with you.

Thus we have had the deſcription of Leviathan; Firſt, by the greatneſs of his body (*verſ.* 1, 2.) Secondly, by the ſtoutneſs of his ſpirit (*verſ.* 3, 4, 5.) The five verſes following, ſhew the great difficulty or extream danger of taking, or of catching him, which is the third part of his deſcription.

Verſ. 6. *Shall the companions make a banquet of him? ſhall they part him among the merchants?* &c.

Fiſhermen uſe to go out in companies; and having ſped well in fiſhing, they firſt eat part themſelves, and make merry as at a banquet; the remainder they ſend to market, or ſell to Merchants for profit: They ſhall do neither with Leviathan, for they cannot take him. 'Tis a vain thing to talk of dividing the Bears ſkin, before we have taken the Bear.

Shall

Shall the companions make a banquet of him?

That is, either, Firſt, Shall they eat him, ſhall he be the matter of the banquet, the chief diſh at the feaſt? Or, Secondly, Shall they rejoyce and make merry, becauſe they have catcht Leviathan, and gotten ſuch a prize. Underſtanding the words in this latter ſenſe, Leviathan being caught, is the occaſion, not the matter of the banquet. As if it had been ſaid, *Fiſher-men, or their ſocieties, ſhall never have cauſe to rejoyce and triumph at the captivity of Leviathan, nor ſay they, have gotten him into their hands or cuſtody, to lade their veſſels, and fill their ware-houſes*, to vend him out again, and fill their purſes, as it followeth in this verſe.

Shall they part him among the Merchants?

The word rendred *Merchants*, is according to the Hebrew *Canaanites*. Merchants were ſo called, becauſe there was much Merchandiſe uſed by and among the *Canaanites*, their country lying near the Sea. *Shall thy companions make a banquet of him?* &c.

Canaæorum nomen in Scriptura paſſim pro Mercatoribus uſurpatur; quòd ea gens negotiationi & mercimoniis addicta fuerit, ob maris vicinium. Merc.

Hence note, Firſt;

That which is got by hard and perilous labour, makes the labourers merry when they have got it.

The Text ſeems to ſay; If they could but get Leviathan into their hands, what feaſting would there be, or there would be great feaſting! He that by diligent ſearch finds that bleſſed treaſure in the field, of which Chriſt ſpake in the Parable (*Mat.* 13. 44.) *he* (I ſay) *for joy of it, ſells all that he hath and buyeth that field.* And as they, who have found Chriſt, that treaſure, have cauſe to rejoyce with great joy: So when any good is found, or gained by hard labour, 'tis matter of joy.

But is banqueting and feaſting all that Fiſher-men aime at, when they labour and venture ſo hard to catch Leviathan? ſurely no, they aime at profit more than at pleaſure, it is to ſell off what they get to the Merchants.

Hence note;

Profit puts men upon hard and perilous labours.

What almoſt will not men do? whither will they not venture

for

for profit? gain sweetens labour; and the hope of a market the hardness of the undertaking.

Shall they part him among the Merchants?

Hence we may note;

Merchandise is of very antient use.

Merchants have been of old buying and selling, conveighing by Land, transporting by sea, the commodities of one country to another; as it turns to the riches, so to the honour, and manifold advantages of mankind. Only let Merchants be wise to trade heaven-ward, as well as earth-ward; and be careful they make not shipwrack of a good conscience, while their ships and goods escape it. Let them often remember the Apostles admonition (1 *Cor.* 7. 29, 30.) *The time is short; let them that buy, be as if they possessed not; and they that use this world, as not abusing it; for the fashion of this world passeth away.* Be not unwise Merchants, such as mind not the *true treasure*, the *right pearl* of price.

The Lord having in this sixth verse intimated, how hard a task, and how hazardous it is to take Leviathan, speaks it expressly in the next.

Vers. 7. *Canst thou fill his skin with barbed Irons, or his head with fish-spears?*

Barbed irons and fish-spears are instruments in use at this day for the taking of Whales, and such like Sea-monsters. Now, saith the Lord, though thou canst not draw up Leviathan with hook and line, yet possibly thou thinkest, he may be conquered with barbed Irons and spears. The word here rendred *barbed Irons* signifies *thorns*, because such irons are sharp like thornes. The skin of a well-grown Whale is extream tough, and not easily penetrated; so that the Lord might well say, *Canst thou fill his skin with barbed Irons? or his head with fish-spears?* Yet, I conceive, these questions do not import an utter impossibility, but the extream difficulty of taking the Leviathan, what animal soever it is. The learned *Bochartus* takes these words, as much favouring his opinion for the Crocodile; *For* (saith he) *they who write about the manner of catching the Whale, testifie that he is overcome with showers*

showers of barbed Irons, cast or poured upon him by the Sea-men that compasse him about; but as for the Crocodile, his skin is altogether impenitrable. But I shall defer any further discourse about this point, which is the chief proof against the Whale, till I come to the 15th verse, and those which follow, in a description of the scales of Leviathan. And from the present words, *Canst thou fill his skin with barbed Irons?* &c. I shall only

Note;

That which is very hardly done, may be spoken of as if it could not be done at all.

As because it is a hard thing for a rich man to enter into the kingdom of heaven, Christ saith, *'tis easier for a Camel to pass through a needles eye*: At which word, his Disciples being amazed, cryed out, *Who then can be saved?* Thus the Prophet spake, to shew the extream difficulty of reclaiming an accustomed sinner (*Jer.* 13. 23.) *Can the Ethiopian change his skin? then may he that is accustomed to do evil, learn to do good.* It is not altogether impossible for one that is accustomed to do evil to learn to do good (through the grace of God he may repent) but, because it is a very difficult thing, therefore the Scripture speaks of it as if it were an impossible thing, even as impossible as for an *Ethiopian* to change his hue, or the blackness of his skin, which no labour, nothing but a miracle can do.

The difficulty of dealing with this Leviathan, is yet more plainly expressed in the next words.

Vers. 8. *Lay thine hand upon him, remember the battle: do no more.*

Demulce eum & experire utrum ea potiùs poterit. Jun.

These words, *lay thy hand upon him*, may be taken three ways. First, Lay thy hand upon him gently, or to stroke him. As if it had been said said. When thou canst not take him by force with barbed Irons and fish-spears, then lay thy hand upon him tenderly and friendly, try thy utmost skill (as before thy utmost strength) whether thou canst take him by fair means, by soothing or tickling him (as some fishes are taken) about the gills.

Secondly, (To which interpretation I rather adhere, than to the former. (This concession, *lay thine hand on him*, carrieth a sense of

of hostility; as if it had been said, as we often say in such cases, *Touch him if thou darest; thou hadst as good have let him alone, thou hadst as good eat thy nails as meddle with him;* use the least violence to him at thy peril be it, he will quickly make thee repent thy rashness, and thou wilt have little mind to fight it out with him.

Thirdly, *Lay thine hand upon him,* may be taken in this general sense; improve the utmost of thy skill and strength, of thy force and fraud, do thy best every way, yet thou shalt not be able to take him.

Remember the battle, or (as Mr. *Broughton* renders) *look for war.*

Si tam audax furùm ut ferire ipsum sustineret, cogita illum pugnatum, & si potes fuge, neque ites illum. Coc.

Consider what will come of it, if thou layest thy hand upon him; for doubtless, he will be upon thy back presently. Therefore,

Non erit tibi posthac de prælio cogitandum. Malum enim erit de te simul ac manum immiseris. Merc. *Ultus piscator sapit.* Adag.

Do no more.

Some render it as a threat, *If thou shalt do more,* he will quickly dispatch thee, or thou wilt have little mind to meddle any more with him. We read it, as an admonition, *do no more;* that is, forbear. Some put both these latter branches of the verse together, thus, *Thou shalt no more remember the battle;* that is, there will be an end of thee, thou wilt have done fighting with him or any other, if thou beginnest to fight with Leviathan. The clear sense of the whole, to me, is this: *If thou put thine hand upon him, if thou meddlest to take him either by force or craft, if thou dost ingage any way with him, thou wilt be forc'd to remember the battle, thou wilt find thou hast cause to remember it as long as thou livest; if thou layest, or shalt lay thy hand upon him, thou wilt think of the battle, that thou hast made a rash adventure, nor wilt thou venture so again, thy own harms will make thee wiser, and thy sad experience (the Mistress of fools) will teach thee to take heed.* Now according to this reading, and the sense given of it, the Imperative is put for the Future, which (as the Learned tell us) is usual in Scripture, and the conditional term *If* is understood and placed at the beginning of the sentence, which is familiar in the Hebrew tongue: And so instead of, *lay thy hand on him,* &c. (as we render) the words run thus, *If thou shalt lay thy hand on him*

him, thou wilt remember the battle, and do no more. This is a clear sense, and so likewise is that other, which bids him do it at his peril; *lay thine hand upon him if thou wilt, adventure to take him if thou darest; but remember the battle, consider what will come of it, and do no more I advise thee.* Thus it seems to be such a concession as *Solomon* gives the young man (*Eccles.* 11. 9.) *Rejoyce O young man in thy youth, and let thy heart chear thee in the days of thy youth, and walk in the ways of thy own heart, and in the sight of thine eyes; but* (what follows?) *know, for all these things God will bring thee to judgment.* So here the Lord seems to say, *Go, lay thy hand on him, go, take Leviathan if thou canst; but remember the battle, remember Leviathan is a terrible creature, and therefore I advise thee to do no more,* or to have no more to do with him, venture no further, he is a perillous beast.

Thus the Lord might say to *Job*; Thou hast been very busie to call for an account from me, and to be dealing with me; but art thou able to deal with Leviathan? consider then how thou canst deal with me; therefore sit down quietly, take heed of the least thought that my ways towards thee want the least grain of justice, or that they are wanting of mercy and loving kindness; contend no longer, strive no more with me, who have more strength than ten thousand Leviathans; and with whom to contend, 'tis ten thousand times more dangerous, than with Leviathan. *Remember the battle, do no more.*

Hence note;

First, *It is good to remember the issues of actions before we act.* Lay thy hand upon him; but consider what will come of it, what it may cost thee: As in that great business of our receiving Christ in the Gospel, *put your hand to the plow,* put your hand to the profession of the Gospel; but pray remember the battle: you may come to a great battle, you may have to deal with proud Leviathans, before you have made good your good profession. This was Christs councel (*Luk.* 14. 28, 33.) to all his Disciples, *Which of you intending to build a Tower, sitteth not down first, and counteth the cost?* &c. *Or what King going to make war with another King, sitteth not down first, and consulteth?* &c. whether he can maintain the war, he remembers the battle; so, *&c.* The believing Jews (*Heb.* 10. 34.) *endured a great fight of affliction after they were illuminated,* and had received the Lord Jesus

Chriſt. There are two things which we ſhould be very much in remembering. Firſt, Our duty (*Eccleſ.* 12. 1.) *Remember now thy Creator in the days of thy youth.* Secondly, Our danger; or, take both together, what danger duty may engage us in; elſe when danger comes we ſhall ſoon forſake our duty. Many take up a profeſſion of Chriſt, who never thought of the danger, of the tryals, afflictions and temptations, which might befall them for his ſake; they remembred not the battle, and ſo have either preſently been overcome and fallen in it, or have unworthily forſaken their colours, and run from it.

Secondly, Note;

It is beſt not to do, or forbear to do that which we cannot but ſee (if we have our eyes in our heads) will be dangerous to us in the doing.

We are not always to forbear the doing of thoſe things that will be dangerous to our outward man (for ſo the beſt things may be) but thoſe things that will be dangerous to our bodies and ſouls too, we muſt always forbear to do; in all ſuch caſes it is our duty to remember the battle, and do no more. Will any wiſe man engage in danger which can produce no profit? There are ſome things which we are to do, and do again, though our danger be never ſo great, yea, though we loſe our lives in doing them: But there are many things we may not do if we fore-ſee danger. The Apoſtle *Paul* (*Acts* 27. 9, 10.) being at ſea, ſaid *I perceive that this voyage will be with hurt and much damage, not only to the lading of the ſhip, but to our lives alſo*; therefore he tells them (*ver.* 21.) *Sirs, ye ſhould have harkened to me, and not have looſed from* Crete, *and to have gained this harm and loſs*; that had been their wiſdom, when they were warned of the danger, not to have gone on. When there is danger to our bodies only, and we ſee no benefit that may countervail the danger, 'tis folly to proceed. I may urge this point ſpecially in caſe of ſin: Take heed of doing any thing that is evil; remember the battle that ſin will bring you to. Sin will bring you to a terrible battle, to ſuch a battle as no man can ſtand in or eſcape. Sin brings to a battle infinitely more dangerous than that with Leviathan. Sin provokes God to battle; and when God is angry, we may more ſafely contend with ten thouſand Leviathans, than with him. When you are

are tempted to put your hand to ſin, O remember the battle, remember the battle. Thou (poſſibly) wilt have a ſore battle in thy own conſcience, and that's a dreadful Leviathan; but that's not all, remember the battle with God, who is greater than conſcience; you muſt come to judgment, remember the battle of that day, or that day of Battle, with impenitent and hardned ſinners, and ſin no more; give it over, as you love your lives, as you love your precious ſouls, and the everlaſting peace or welfare of them. You cannot ſin without a great deal of danger, even the danger of eternal wrath and death.

Thus I have touched at ſome things from this third part of the deſcription of Leviathan. He hath hitherto been ſet before us: Firſt, In the huge bulk and bigneſs of his body. Secondly, In the ſtoutneſs of his ſpirit; he will neither make ſupplications, nor enter covenant; he will neither ſerve you, nor ſport with you; both which, Behemoth, the Elephant, will do. Thirdly, In the difficulty and danger of taking him; So much danger is in it, that if you lay your hand on him, it were beſt to remember the battle, and do no more. Yet the Lord ſpeaks more concerning the danger of medling with Leviathan, in the ninth verſe throughout, and in the former part of the tenth.

Verſ. 9. *Behold, the hope of him is in vain.*

As if the Lord had ſaid, if none of theſe means can take Leviathan, then the hope of him that goes about to take him is loſt and fruſtrate; if by theſe means he cannot be taken, then there is no means to take him, for he cannot be taken by any means. *The hope*

Of him.

That is, *of him* that goes about to catch Leviathan. In order of ſpeech it ſhould have been ſaid, *thy hope will be in vain*, for God was ſpeaking before to *Job*; yet he doth not ſay *thy hope*, but *the hope of him*, that is, the hope of any man will be in vain: as if he had ſaid, *not only ſhalt thou labour in vain, to grapple with this ſea-monſter Leviathan, but all men elſe, whoſoever they are, that attempt or go about to take him. The hope of him is*

Dicendum fuerat ſpes tua, ſed in genere dicere voluerit, &c. Merc.

In vain.

כזב *Mentitus est ipsa vel verbum.*

The Hebrew is, *the hope of him lyeth.* It is usual both in the Hebrew and Latine tongue, when our hopes and endeavours fail, or are frustrate, to say, they lye, or deceive us; and the reason is, because such a man promised himself great things, and had confident expectations, without success. Thus 'tis said, (*Hab.* 3.17.) *Although the labour of the Olive shall fail,* we put in the Margin, *lye.* The Husband-man having bestowed much labour upon the Olive, and looking for much fruit, may be deceived, and so all that labour bestowed in dressing and looking to the Olive-tree failing and being lost, the labour of the Olive (or the pains taken about the Olive-tree) is said to lye. *The hope of him shall be in vain, or lye.*

Our hope is said to be in vain three ways.

First, When we hope for much, and get but little, according to that of the Propher, convincing the Jews of their neglect in building the Temple (*Hag.* 1.9.) *Ye looked for much, and behold it came to little;* ye hoped for a plentiful harvest, ye thought to have had a great crop, but it went very close together; ye looked for cart-loads, but had scarcely handfuls: So some expound, or give the meaning of that Prophesie (*Isa.* 49. 4th and 6th compared) It is a Prophesie of Christ; at the 4th verse Christ saith, *I have laboured in vain, I have spent my strength for nought, and in vain.* Why did Christ say he had laboured in vain? He tells us the reason at the 6th verse; *And he said,* that is, the Lord said to him, *It is a light thing that thou shouldest be my servant to raise up the Tribes of* Jacob, *and to restore the preserved of* Israel; *I will also give thee for a light to the Gentiles, that thou mayst be my salvation unto the end of the earth.* Christ looked upon his labour as labour in vain, if he had died to redeem the Jews only, and therefore, saith God, *I will give thee for a light to the Gentiles, that thou mayst be my salvation to the end of the earth;* and then, I hope, thou wilt not think thy labour in vain. Now when the Lord had granted Jesus Christ, that he should not only be salvation to the Jews, but also to the ends of the earth, or to the Gentiles; he no longer said, *I have laboured in vain,* but thought himself well rewarded for all his cost and pains, for all that he did or suffered, to bring about and effect the salvation of man. Hope is in vain when we have, and get but little, expecting much.

Secondly,

Secondly, Hope is much more in vain, when we hope for much, and get nothing at all. As *Peter* said to Christ (*Luke* 5. 5.) *We have toyled all night, and have taken nothing.* That's like fishing for Leviathan; such hope is utterly in vain. Such a vain hope the Church spake of (*Jerem.* 8. 15.) *We looked for peace* (looking is an act of hope) *and no good came,* no good at all; that hope is vain, when we look for peace, and no good, no benefit comes. And thus the Lord spake of his smiting in vain, (*Jerem.* 2. 30.) *In vain have I smitten your Children.* Why in vain? *they have received no correction,* that is, they were never a whit the better for it, they were not amended by it. When God spends his rods upon us, and we neither cease to do evil, nor learn to do good, then he correcteth us in vain. And when he sends his word, and we receive no good by it, no instruction by it, then his word is in vain. To wash an *Æthiopian,* is the emblem of labour in vain, because, how much soever you wash him, he is not at all the whiter, nor is any change wrought in his complexion.

Thirdly, Hope is yet more in vain, when we look for good, and get hurt instead of good. The Prophet complained (*Jerem.* 8. 15.) not only thus, *We look for peace, and no good came;* but (as it follows) *for a time of health, and behold, trouble.* But what was the time of health which they looked for, or what was the health which they looked for at that time? There is a two-fold health, a health of the body natural, and a health of the body politick, which consists in prosperity and peace; for this health they looked, *but behold trouble.* So (*Jer.* 14. 19.) *We looked for peace; and there was no good; and for a time of healing, and behold trouble.* Thus the Lords Vineyard, that is, the Church of the Jews disappointed the Lords expectation (*Isa.* 5. 5.) when, while *he looked for grapes, it brought forth wild grapes,* that is, as 'tis explained (*ver.* 7.) *Oppression instead of judgment, and instead of righteousness a cry.* This was the quite contrary; and this is the worst way of having our hope in vain. It is said (*Job* 27. 8.) *What is the hope of the hypocrite, though he hath gained, when God taketh away his soul?* Suppose a hypocrite hath gained much in this world, yea, suppose he hath got or gained all the world, yet *what is his hope when God taketh away his soul?* then he will not only find no God, but much trouble, pain, and anguish, and wrath, and hell for evermore upon him. When Christ saith (*Mat.* 16. 26.) *What is a*

man

man profited, if he shall gain the whole world, and lose his own soul? His meaning is not only this, that he shall have no profit at all, but he shall be utterly undone and broke for ever. How vain then is the hope of that man, yea, how vain a man is that, who hopes for profit or gain, in doing that which endangers the loss of his soul, much more that by which his soul is absolutely and for ever lost.

Thus hope is in vain; First, when we hope for much, and get little; Secondly, when we hope for much, and get nothing; Thirdly, when we hope for good, and get hurt. Now, in these two latter senses we are to take the meaning of God here. A man may hope by use of means to catch Leviathan, yet he gets nothing, yea, probably loseth much, or gets much hurt. *Behold, the hope of him is in vain.*

Hence note, First;

It is hope of gain that usually puts men upon action.

The Lord supposeth that they who undertake the taking of Leviathan, hope to gain much by taking him. 'Tis hope of attaining, that encourageth to doing. No man would be stirring, much less bestir himself about any business, were it not for hope of getting. And as it is hope of attaining that puts upon doing, so it is hope of attaining that puts us upon suffering. Who would suffer for Jesus Christ, if he had not a hope of attaining somewhat better than he can lose by his sufferings? therefore Jesus Christ hath set that hope before us. To suffer rightly for Jesus Christ, is so honourable, that we should suffer willingly, though we get nothing by it: yet he hath set a reward before us, a crown, by his Cross; he hath assured us all our losses, even our loss of life for his sake, shall turn to our gain and profit. Hope of attaining is the motive to every undertaking. No wise man will meddle with doing that, which is either impossible to be done, or altogether unprofitable when it is done. Were it not for hope, the heart would faint. First, in labouring. Secondly, in suffering. Thirdly, in waiting. Hope is *like a Helmet* upon the head, when we are in danger of blows (2 *Thes.* 5. 8.) and like *an Anchor, both sure and stedfast*, when we are in storms (*Heb.* 6. 19.)

Secondly, The Lord having said before, *Remember the battel, and do no more*, adds, *The hope of him is in vain.*

Hence

Hence note;

It is a vain thing to go about that, which we see no ground of hope to have success in, to do good upon, or to get any good by.

As the Apostle exhorts us, *To be stedfast and unmoveable, always abounding in the work of the Lord, forasmuch as we know* (true believers do know, and all men should know) *that our labour is not in vain in the Lord*; so we have ground enough to dehort all men from those works, which we know, or may know, will be in vain. And if so,

Then, First, *How vain a thing is it for any man to sin?* Is there any thing to be gotten by sin? I may well say to sinners, as the Lord saith to *Job*, in the latter end of the 8th verse, *Do no more, sin no more*; your hope is in vain that think to gain by sin, that hope to make your selves rich, great or happy, by sin; *Do no more*, your hope is in vain. The Apostle puts the question (*Rom.* 6. 21.) *What fruit had you then in those things, whereof ye are now ashamed?* Have you got any benefit by them? have you got any thing worth the getting? All that is gained by sin, will turn to loss at last. *Samuel* charged the *Israelites* upon this account (1 *Sam.* 12. 21.) *Turn ye not aside* (that is, do not sin, do not turn from the Law of the Lord, do not depart from God, why?) *for then should you go after vain things, which cannot profit nor deliver, for they are vain.* If you turn aside from the wayes of God, to by-wayes; from the truths of God, to error; from the true worship of God, to idolatry; and from communion with God, to creature-comforts and contentments; you go after vain things which cannot profit. To be vain, and to be unprofitable, are the same thing. Take heed of sin, for you cannot make any profit of it, you cannot raise any true revenue out of it, you will one time or other be ashamed (as the Prophet speaks) of all those revenues; your hope that way is vain.

Secondly, *Then how vain a thing is it to oppose the Church of God!* Why? because there is no ground of hope for success in that attempt. The world hath been upon it all along, but they could never effect nor accomplish what they have imagined; they have done all, but prosper in it; they never had their end, which is the end or total destruction of the Church. *Pharaoh* would oppose and vex *Israel*, the Church of God, and keep them low; but he

he could not attain his end, for the more he oppreſſed them, the more they multiplied; therefore all ſuch are ſaid to imagine a vain thing (*Pſal.* 2. 1, 2.) *Why do the Heathen rage, and the people imagine a vain thing? the Kings of the earth ſet themſelves, and the Rulers take counſel together, againſt the Lord and againſt his anointed*, but all in vain. Nothing leſs came of it, than what they imagined, or their imaginations came to nothing, yea, brought them to nothing. *I* (ſaith the Lord, *Zach.* 12. 3.) *will make* Jeruſalem *a burdenſome ſtone for all people; all that burden themſelves with it, ſhall be cut in pieces.* If any meddle with *Jeruſalem*, they will find they lift at a very heavy ſtone, and that they meddle not with their match; they ſhall ſurely be not only overmatcht, but overthrown at length, who do ſo. The Church is founded upon a rock, and *the gates of hell ſhall not prevail againſt it* (*Mat.* 16. 18.) that is, neither the counſels nor confederacies, neither the power nor the policy of men or devils, ſhall be able to prevail againſt it. The Hiſtory of the Church, ſaith of *Dioclesian* a cruel perſecuter, that for very vexation he gave up the Government of the Empire, becauſe he ſaw he could not ſuppreſs Chriſtianity by all his machinations againſt the Chriſtians. And doubtleſs they in the Goſpel (*John* 12. 19.) were not a little troubled, when they ſaid *among themſelves, Perceive ye how we prevail nothing? Behold, the world is gone after him.*

Thirdly, Note;

The loſs of hope, or hope loſt, is the greateſt loſs.

When God would ſhew mans worſt condition, he ſaith, *His hope is in vain*; he doth not ſay, *his labour is in vain*, but, *his hope is in vain*; that pincheth moſt of all, and that's it which will pinch Hypocrites moſt at laſt, who were in hope of injoying God; but not only their labour, but their hope ſhall be in vain: when they come big with expectation, and ſay, *Lord, Lord, we have done thus and thus*; when, as the fooliſh Virgins, they ſhall knock boldly, and cry earneſtly, *Lord, Lord, open to us*, the anſwer given them will be only this, *I know you not*; that is, I know you not for mine, as you preſumed your ſelves to be, even while you walked (not as mine, in wiſdom, but) in your own folly. This loſs of hope will grieve more than the loſs of Heaven. As Chriſt told the Phariſees, *You ſhall weep, and gnaſh your teeth, when you ſee*

ſee Abraham, *and* Iſaac, *and* Jacob, *and all the Prophets in the Kingdom of God, and you your ſelves thruſt out.* You thought that you ſhould be ſaved above all men; but ſaith Chriſt, you ſhall be thruſt out, and loſe your hopes. This the Lord ſpeaks, to ſhew the worſt of their condition, who attempt to take *Leviathan*, *Their hope ſhall be in vain.*

In the latter part of the verſe, the Lord gives us a farther account, why their hope is in vain.

Shall not a man be caſt down at the ſight of him?

Is there any hope of taking him, at whoſe very ſight a man ſhall certainly *be caſt down?* There is a twofold *caſting down.*

Firſt, a caſting down by outward violence, when a man is thruſt down (as we ſpeak) *by head and ſhoulders.* Thus *David* caſt down *Goliah*, by a ſling and a ſtone.

Secondly, There is a caſting down by inward trouble; as we uſually ſay, ſuch a man is *mightily caſt down.* Trouble of ſpirit, heart-vexation, and fear, caſt down many before any hand toucheth them. Chriſt ſpeaking of *Capernaum*, ſaith (*Luke* 10. 15.) *And thou Capernaum, which art exalted to heaven, ſhalt be thruſt down to hell.* As if he had ſaid, thou haſt been high in thy expectations, and highly priviledged in thy enjoyments, having had the Goſpel preached to thee; but thou ſhalt not only fall down, but thou ſhalt be thruſt down into hell, with a kind of violence. When the Lord in the Text ſaith, *Shall not one be caſt down?* we are to underſtand it of a caſting down by the ſtrong impreſſion of aſtoniſhment and fear, of dread and trouble, ſeizing upon the mans ſpirit who comes near Leviathan, and therefore it followeth, *Shall not one be caſt down*

At the ſight of him?

A man ſhall no ſooner ſee him, but he ſhall ſink; and if ſo, then how little hope hath any one to grapple with him, and to take him? There is ſmall hope of overcoming this Leviathan, when a man at his ſight, or as far off as he can ſee him, is ſo afraid of him as to be caſt down with fear. The very ſight of a Whale is a terror to Mariners and Sea-men, they are afraid their Ship may be overturn'd and ſpoyled by him.

Some read the words thus; *Will he be cast down even at the sight of him?* and they give this meaning of it. Will the Leviathan be cast down at the sight of a man, when he cometh prepared to take him? Thou thinkest Leviathan a poor spirited fish; or that he will be afraid of thy looks, or to see thee, as other fishes are, who when they see or apprehend a man near, *scuttle away*, as we say; but thou wilt find Leviathan is a fish that will not be afraid at the sight of thee. This is a good sense, but I conceive that before given more sutable; that the sight of Leviathan, or a Leviathan, as soon as seen, is so terrible, that a man will be stricken with fear as soon as he seeth him. *Shall not one be cast down at the sight of him?*

Hence note, First;

The sight of the eye worketh much upon the heart.

The Lord saith not, *Shall not one be cast down by the force of him*, but, *at the very sight of him*. The eye hath a mighty operation upon the inward man, yea, upon the whole man; the eye hath a mighty force upon the heart as to three things.

First, It hath a mighty force upon the heart as to joy. If we see a person that we have a great deal of love for, how do we rejoyce presently at the sight of him! 'Tis true also of things. It is said of *Jacob* (*Gen.* 45. 27.) *When he saw the wagons which* Joseph *had sent to carry him, his spirit revived*; it put a new life into him, to see that which gave him much assurance, that he should see a person that was the desire of his eyes, his beloved son *Joseph*; it revived the old man, and made him even young again. And as a pleasing sight made old *Jacob*, as it were, begin to live again; so old *Simeon* rejoyced so much at the sight of Christ, that he had done with living, or had enough of it, and therefore said, *Now letteſt thou thy servant depart in peace, for mine eyes have seen thy salvation*; that is, he had seen Christ with the eye of his body, and he had a sight of Christ by the eye of his faith; this sight lifted him above all things seen. A sensitive sight of good, doth very much chear, refresh, and rejoyce the heart, much more an intellectual sight; how much doth the sight of faith refresh the soul, and cause us to rejoyce! It is said of believers, *They rejoyce with joy unspeakable and glorious*, at the sight which they

they have of Christ by faith (1 Pet. 1. 8.) *Whom having not seen, ye love; in whom, though now you see him not, yet believing, ye rejoyce with joy unspeakable and full of glory. Whom having not seen*, that is, with bodily eyes; and, *in whom, though you see him not*, that is, sensitively, *yet believing*: What is believing? it is the sight of the soul. Faith gives the soul a view of Christ in all his excellency and glory, in his love and in his loveliness, in his righteousness and holiness: faith gets a view of Christ in all his beauty; and beholding him, we rejoyce with joy unspeakable. If the sight of the bodily eye causeth the soul to rejoyce, how much more the sight of the eye of faith! the eye of either fixed upon desirable objects, affects the heart with joy.

Secondly, The sight of the eye fixt upon sorrowful objects, affects the heart with sorrow (*Lam.* 3. 51.) *Mine eye affects my heart*, said lamenting *Jeremiah*; that is, seeing the calamities that are upon my people, I cannot but weep and mourn. Christ saith of the yet blinded and hardned *Jews*, *They shall look on me whom they have pierced, and they shall mourn* (*Zach.* 12. 10.) They shall shed tears of true repentance, when they shall see him with an eye of sence, joyned with an eye of faith, whose blood they shed. Some of them saw him once with an eye of sense, without an eye of faith, and then they shed his blood; but when they shall see him with both, or only with an eye of faith, they shall mourn for shedding it. When good *Nehemiah* heard in what a ruinous condition the City *Jerusalem* was, *he sate down, and wept, and mourned certain dayes* (*Neh.* 1. 4.) his ear affected his heart, how much more would his eye, had he been a spectator (as afterwards he was) of those ruines!

Thirdly, The sight of the eye affects the heart with fear. There are some sights very dreadful; so saith the Text and Point, *Shall not one be cast down at the sight of him?* This leads to a second Note, which is this:

The Lord hath put a terribleness upon some creatures, with respect to man.

Man is a terror to some creatures; yet others are a terror, or very terrible to man. Let us consider, and usefully remember this, for it is a fruit of sin. What is the reason we are cast down at the sight of any creature? we may thank our sins for it; all

our troubleſom paſſions came in at that door. Why is man afraid or ſeized with a kind of horror, at the ſight of a Toad or Serpent? of a Bear or Lion looſe? How comes it to paſs, that man, whom God made Lord over all the creatures, doth fear any, eſpecially ſo many of them? Is not this a conſequent, yea, an effect of ſin? When God made the Covenant with *Noah* (*Gen.* 9. 2.) *God bleſſed him and his ſons, and ſaid unto them, be fruitful and multiply, and repleniſh the earth: and the fear of you, and the dread of you, ſhall be upon every beaſt of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fiſhes of the Sea; the fear and dread of you ſhall be upon them.* 'Tis of the Lord that any of the creatures are afraid and ſtand in awe of us; we have deſerved, that the very Sheep and Dove ſhould be a terror to us. 'Tis of the Lord that the fear and dread of us is upon any creature, and 'tis from our ſin that any creature is a fear and dread to us: It is a mercy that ſo many creatures are afraid of us; that any of the creatures ſtand in fear of us, is a fruit of the goodneſs of God; and that we are afraid of any creature, is a fruit of our ſin. Let us make a good uſe of this word, *Shall not one be afraid at the ſight of him?*

And hence we may infer;

If the ſight of ſome creatures aſtoniſh us, how will the ſight of God, of an angry God aſtoniſh us!

All the dread and terribleneſs that is in a Lion, or Bear, or Dragon, what is it to what is in God? *With God is terrible Majeſty.* The terribleneſs of the moſt terrible deadly creature, yea, of death, the King of terrors, is but a ſcare-crow to the terribleneſs of God; and it is God who hath planted terror in any creature, in man eſpecially. What is the reaſon why Kings and inferiour Magiſtrates are ſo terrible to evil men? is it not becauſe God hath planted ſuch a terribleneſs in them, or hath cloathed them (with his own garment) terrible majeſty towards evil doers? (*Rom.* 13. 3, 4.) Now I ſay, if ſome creatures are ſo terrible, that a man is caſt down at the ſight of them, then how terrible is God! The Apoſtle *John* (*Rev.* 6. 15, 16, 17.) repreſents a world of wicked ones, or all the wicked of the world, caſt down at the ſight of Jeſus Chriſt; *The Kings of the earth, & the great men, & the rich men, and the chief Captains, and the mighty men, and every bondman, and every free-man, hid themſelves in the dens and in the rocks of the mountains, and ſaid to the mountains and rocks, fall on us, and hide us from the face of him that ſitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who ſhall be able to ſtand?* Some are caſt down at the ſight of Leviathan, but all the unbelieving world ſhall be caſt down at the ſight of Chriſt; all the unbelieving Kings, Princes, and Potentates of the world ſhall be caſt down before Chriſt; O how dreadful will he be to them! and therefore (I would conclude with that) let us be caſt down at the ſight of ſin, which hath cauſed the ſight of the creature, and of God alſo, to be ſo dreadful to us. God had never been terrible to us, had it not been for ſin; nor had the ſight of any creature been terrible to us, had we not ſinned. When *Adam* had ſinned, then God was terrible to him, then preſently he hid himſelf. O therefore be caſt down at the ſight of ſin, which hath made both God and many creatures a terror, a caſting down to us. How terrible this creature Leviathan is to man, appears further, by what the Lord ſaith next.

Verſ. 10. *None is ſo fierce that dare ſtir him up: who then is able to ſtand before me?*

The former part of this verſe, carrieth on the matter of the whole former verſe, *None is ſo fierce that dare ſtir him up*; that is, Leviathan is a creature ſo fierce, ſo cruel, that none, how fierce ſoever, dare provoke him, no, nor awaken him. The words may be taken two wayes.

First, *None dare ſtir him up* when he is aſleep.

Secondly, No man dares challenge or provoke him when he is awake. The word rendred *fierce*, properly ſignifies *cruel*, becauſe cruelty makes men fierce, or becauſe fierce men are uſually very cruel. *None is ſo fierce as to ſtir him up.*

אכזר *crudelis, ſævus, ferox, immiſericors.*

Hence note, First;

There is no wiſdom in provoking an enemy that is too ſtrong for us.

Wiſe men, though bold, and poſſibly cruel too, yet when attempts are exceeding dangerous, will not venture. Phyſicians will not ſtir ſome humours in the body, for it would be like ſtirring of a fierce Lion that is aſleep; they dare not provoke them, but

but do all they can to attemper and allay them; to stir such a humour were to stir Leviathan. He hath more rashness than courage, who meddles with more than his match, or (as some say) *conjures up a spirit, that he cannot lay again.*

Secondly, Saith the Lord, *none is so fierce* or cruel *that dare stir him up.* He means not cruel to Leviathan, but to himself; none is so cruel to himself, as to go about to stir up Leviathan, because there is so much danger in that attempt.

Whence, Observe;

They who run themselves upon great dangers unadvisedly are cruel to themselves.

They are their own enemies, and the greatest enemies to themselves. How cruel then are sinners to their own souls, who are so fierce as daily to stir up Leviathan! (*Prov.* 6. 32.) *Whosoever committeth adultery with a woman hath no understanding; he that doth it destroyeth his own soul*; surely then he is cruel to his own soul: he seems to be very kind to his harlot, but he is very unkind, yea, cruel to himself (*Pro.* 8. 36.) *He that sinneth against me* (saith *Wisdom*) *wrongeth his own soul: all they that hate me, love death.* 'Tis Christ that speaks thus, *he that sinneth against me, wrongeth his own soul*, he is cruel to himself. Many, when they sin, do it to please themselves: O what a good turn do they hope to do themselves, when they venture upon unlawful pleasures or profits; *But he that doth so, hateth me* (saith Christ) *and he that hateth me, loves death.* How cruel is that man to his own life, that is in love with death; yet so in truth are they who love any sin, by sining. You may (as was toucht before) stir up and awaken a sleepy conscience, and conscience may be more terrible than Leviathan; yea, by sin, you may awaken and stir up the sleeping vengeance of God, who is more than a thousand Leviathans, and consciences. Once more remember, that possibly, by not stirring up your selves to take hold of God, you may stir up God to be angry with you, as 'tis said (*Isa.* 64. 6, 7.) *Our iniquities like the wind have taken us away.* What follows? *And* (or *for*) *there is none that calleth upon thy name, that stirreth up himself to take hold of thee.* Which words, as I apprehend, may be taken two ways. First, As shewing their sluggishness, that though their iniquities, that is, the punishment of their iniquities, carried them away

away, or they were carried away as a punishment of their iniquities, yet they did not stir up themselves to call upon the name of God, nor to take hold of him. Secondly, As shewing the reason, why their iniquities carried them away, even, because they did not stir up themselves to take hold of God. Their not stirring up themselves to take hold of God, stirred up God against them. If we do not stir up our selves, especially, when at any time we are compassed about with sins and dangers, or with dangers procured and brought upon us by our sins, as with Leviathans, we may stir up God against us as a Leviathan. And therefore let us take heed, lest we be found fierce and cruel against our own souls, by sinning against God, or by not stirring up our selves to take hold of God; such neglects are full of provocations.

Hitherto we have had instruction concerning this Leviathan, how great, how stout, how fierce and cruel he is: now the Lord makes application. He hath been discoursing about a huge tremendous Sea-monster; but what is all this for? Surely, for very great use: And the Lord maketh use of it two ways.

First, In this verse, to shew his own *irresistibleness.* If none can stand before Leviathan, *then who can stand before me?*

Secondly, In the (11th verse) to shew his own *independency*, that he hath no need of any creature: *Who hath prevented me that I should repay him?* And all this the Lord makes good by that great assertion, *for whatsoever is under the whole heaven is mine*; this great Leviathan is mine to do what I will with him. This is the sum of that two-fold Application, which the Lord makes from the hitherto description of Leviathan; the first part whereof is expressed in the latter part of the 10th verse.

Who then is able to stand before me?

As is the Lord had said, *no man is able to stand before me.* If this creature, Leviathan, be so terrible, that no man is able to stand before him? then, who can stand before me? for all the strength and courage that Leviathan hath, I have given him, and 'tis nothing to what I have; 'tis not so much to me as a drop of the bucket, or a dust of the ballance, to the whole world. Can none stand before Leviathan? *Who then can stand before me?*

One Translation saith, *Can you resist before my look?* As God had said before, one *shall be cast down at the sight of him*, namely, of me.

Quis resistere potest vultui meo? Sculr.

of Leviathan; so here, *Can any man stand before me, or at the sight of me?* Is any man able to abide my look, the majesty of my eye? Surely no. The sence is much the same with that of our reading, *Who then is able to stand before me?*

Hence, Observe;

Our inability to stand before mighty creatures, should mind us of our utter inability to stand before the Almighty God.

This is the most proper use that ever was made of a doctrine. The Lord made a promise (and it was a very wonderful promise which the Lord made) to *Joshua* (*Josh.* 1. 5.) *There shall not any man be able to stand before thee all the days of thy life.* What a promise was here to a man! *Joshua* was indeed one of the worthiest warriers that ever was upon the earth, and may well be reckoned, not only one of, but the cheif or most worthy, among the nine Worthies of the world, seing no man could stand before him, nor should, in way of opposition, all the days of his life. Now if the Lord promised such a power unto *Joshua*, and made it good, that none should be able to stand before him all the days of his life; then who among the children of men shall be able to stand before God? The Prophet *Malachy* speaking of Christs coming (*Chap.* 3. 1.) saith, *Behold he shall suddenly come into his Temple, even the Messenger of the Covenant.* But what follows? (*ver.* 2.) *Who may abide the day of his coming?* If there was such a terribleness in Christs coming in the flesh, as to the spiritual power and effects of it, that the Prophet saith, *Who may abide the day of his coming?* O then, who shall be able to stand before Christ, when he shall come in glory to judge the earth? If they could not abide the day of his coming, when he came with *refiners fire, and fullers sope*, how will they be able to stand before him, when he cometh with *consuming fire*! No man can stand before God, in any of these four ways.

First, In his own wisdom, to plead it out with God. If we plead with God, our wisdom will be found foolishness, and we our selves shall be confounded as fools. *The Lord* (saith *Job*, Chap. 12. 17.) *maketh the Judges fools.* Judges are usually full of wisdom, yet God maketh even them fools. God in strict sense maketh none, nor would he have any made Judges, but the wise; yet he himself can make the wisest of them fools. And if so, then

then there is no standing before God in our own wisdom.

Secondly, There is no standing before God in our own strength or power. Our strength is but weakness, yea, rottenness to his, as the Prophet speaks (*Isa.* 5. 24.) *Their root shall be rottenness, and there blossome shall go up as the dust.* Thus it is with all flesh; if they stand in their own strength, their root (which is their strength) shall be as rottenness, and their blossome (which is their beauty) shall go up as the dust.

Thirdly, There is no standing before God in our own righteousness, to be acquitted, accepted, and justified. There are many deficiencies and flaws in our righteousness, therefore we cannot stand before God in it; there is much unrighteousness in our righteousness, therefore we cannot stand before God in it; and how righteous (if I may so speak) soever our righteousness is, or may be, yet we cannot stand before God in it, because he hath appointed another righteousness, or the righteousness of another, even the righteousness of Jesus Christ, for us, to stand before him in.

So then, if we would stand before God, all these must be laid down; we must lay down our own wisdom, we must become fools, that we may be wise; we must lay down our own strength, we must become weak, that we may be strong; and we must lay down our own righteousness, and look upon our selves as guilty creatures, as condemned persons, as cast and lost, in our selves: we must have nothing, but the wisdom, and strength, and righteousness of God to stand before God in, that is, we must stand before God by faith: God is not terrible to such, they may stand before God; the poorest sinner may stand before God in the wisdom, and strength, and righteousness of Jesus Christ. Thus we may answer the question; *Who can stand before me?* saith God: I can stand before thee, saith a believer; I can stand before thee with boldness, being quit of self-wisdom, strength and righteousness, and looking to Christ Jesus for all.

How sweet, how gracious, and how delightful is the presence of God to an humble believing soul, to a broken-hearted sinner! The Lord saith, *I will dwell with such a one*; he shal not only come and stand before me, but I will come and sit down with him, I will take up my abode in an humble soul, in an empty soul. *Who is able to stand before me?* (saith God) None can in their own wisdom,

strength or righteousnes, but in Christ we may. From hence we may more than conclude,

Fourthly, *That there is no standing before God in our sins.* God is terrible to sinners, that is, to those who continue in the love and practice of their sins: God is of purer eyes, than to behold and approve evil. *David* having spoken of those (*Psal.* 1. 1.) *that stand in the way of sinners*, saith (at the 5th *ver.*) there is *a standing for them in the Judgment.* They that stand in the way of sinners, cannot stand at the Judgment-seat of God. *Job* said (*Chap.* 13. 16.) *A hypocrite shall not come before him*, that is, he shall not come with acceptance before God. Though hypocrites will thrust themselves into the presence of God, yet they shall not come before him; though now an hypocrite may come before God in any outward performance, yet not with any acceptance: and to be sure he shall not come before God in glory; and if he shall not come before him, how can he stand before him? The Lord will even blow him away. *Only they that fall down before God are able to stand before him.* We must fall down before God, in a sence of our own vileness and wretchedness, and then we shall be able to stand before him, and to behold his pleased face by an eye of faith: A stout sinner shall never stand before him. It is said (*Zech.* 3. 1.) *Joshua stood before the Angel of the Lord.* He had much ado to keep his standing; why? because the Devil stood there to resist him, and pointed to his filthy garments: but the Angel pleaded with the Lord, to take away his filthy garments; and when they were taken away, then he was able to stand before God. It is said (*Zech.* 4. 14.) which is conceived to be meant of *Joshua* and *Zerubbabel*) *These are the two anointed ones, which stand before the Lord of the whole earth.* And as they in the type, so all that are Olive-branches, that have the pure oil of the Spirit, may and shall stand before God. We become Olive-branches in Christ, having the oil, or the graces of the Spirit, sent down into our hearts, according to the promise. Holy and humble souls, Olive-branches, they that are full of the grace and Spirit of our Lord Jesus, shall stand before God; but as for man himself, that is, man in himself, in his own wisdom, strength or righteousness, above all, in his sins and unrighteousness, can never stand before God. If he cannot stand before Leviathan? how can he stand before the Lord? This is a great Gospel truth given

given in by himself, while he is treating of this sea-monster. There is no standing before God in our selves; there is no standing before God without a Mediator; and there is no Mediator but Jesus Christ, who is both God and Man, or God-man, for man to stand before God in.

Thus much of the first use or inference, which the Lord makes from all that he had said of Leviathan. The second inference followeth in the next verse.

Vers. 11. *Who hath prevented me that I should repay him?*

As in the former *verse* the Lord gave us instruction concerning his own all-sufficiency and irresistible power, *Who can stand before me?* So in this, he instructs us concerning his own absolute independency, *Who hath prevented me that I should repay him?* Both which parts of the Application, the Lords shuts up with an Assertion of his universal soveraignty and lordship over all creatures, in the close of this 11th verse, *Whatsoever is under the whole heaven is mine.*

Who hath prevented me that I should repay him?

Master *Broughton* renders, *Who gave me any thing first, that I may pay him again.* These words the Apostle *Paul* plainly alludes to (some conceive he quotes them) in the 35th verse of the 11th Chapter of his Epistle to the *Romans*, *Who hath known the mind of the Lord? or who hath been his counseller? or who hath first given to him? and it shall be recompensed unto him again.* So saith Saint *Paul*; and here the Lord himself saith, *Who hath prevented me that I should repay him?* as much as to say, *Who hath first given to me? and it shall be recompensed unto him again.*

מי הקדימני quis præcessit me?

Who hath prevented me?

The Lord seems in these words, to make proclamation all the world over, to enquire among Angels and Men, who it is, or whether there be any one that can come forth and say, he hath *prevented him.*

Quis ostendit mihi viam in cretione tot ius mundi? Vatebl.

To prevent, is to be aforehand with another in courtesie or kindness, in help or assistance. God prevents man in all these, but no man hath prevented God in any one of them. We may give a three-fold interpretation of this divine challenge.

First, *Who hath prevented me, or who was afore-hand with me* in the work of Creation? who helpt me to make *Leviathan?*

you see what a piece of work he is, how vast, how dreadful a creature he is: who helped me? or who gave me any help in the forming, or creating of him? Several expound this question of the Lords independency in the work of creation; none began to him, none directed him how to create, none counselled him what to create. The Apostle useth that word, *Who hath been his counseller?* No man hath been the Lords counseller, nor did he need any counsel, in or about any of his works. And as none were his counsellers to give him advice, so none were his helpers to give him any assistance, to bring the work about; no hand hath been put to it, but his own; no hand was at it, nor in it, but his own. *I am he* (saith the Lord, *Isa.* 54. 24.) *that maketh all things, that stretcheth forth the heavens alone, that spreadeth abroad the earth by my self*; I have done all alone, all by my self, the Angels did not help me. As God made the Angels without help, so he used not the help of Angels in making any thing else.

Secondly, Who hath *prevented me*, in governing and disposing the affairs of the world? I have had no counsel hitherto for that: And shall any now take upon them to teach me the art of government.

Thirdly, In general, *Who hath prevented me?* that is, *who hath done me any good office?* who contributed the least benefit to me? to whom am I beholding for the least mite?

That I should repay him.

ושלם
verbo שלם

That is, that I should be engaged to repay him. The word which we render *to repay*, signifies properly *to make peace*; because when debts are paid, and what is due discharged, then all is quier, there is no matter of difference remaining. As if the Lord had said, *If any one can produce any bill, or bond, or make proof, that I stand indebted to him*, I am ready to satisfie him, and to discharge all my obligations. *Who hath prevented me that I should repay him?*

Hence note, First;

God will not be in any mans debt.

If any can make it good, that they have prevented him, that they have given him counsel or assistance in his works of creation and providence, or that they have done him the least courtesie, they shall receive to the full worth and value of it. What we do in

in way of duty to the Lord, he is ready to reward us for it; we shall not lose our labour, though God be no gainer by it: And though it be through his grace, strength and assistance, that we do any good, yet we shall be rewarded as if we had done it alone. Surely, then God would not be in our debt, if we could do any thing alone, or that did in it self oblige him.

Secondly, Note;

God is afore-hand with us, not we with him.

The Lord prevents us, we do not prevent him: That's it which the Lord would then have *Job*, and now us to understand, by this question, *Who hath prevented me?* even that himself hath prevented us all, and in all, by his grace and goodness, in any good we have received or done. *David* waited for this preventing grace (*Psal.* 59. 10.) *The God of my mercy shall prevent me, he shall let me see my desire upon mine enemies*; he shall prevent, not only my endeavours, but even my desires and wishes. Yet what in this *Psalm* he professed an assurance of, in another *Psalm* (to shew that our assurance of mercy must not give a stop to duty) he puts into a prayer (*Psal.* 79. 8.) *O remember not against us former iniquities, let thy tender mercies speedily prevent us, for we are brought very low.* The Lord hath preventing mercies for his people, in their low estate. Though we do not prevent the Lord, though we are not before-hand with him by our preparations and prayers, by our repentings and reformings in our low estate, yet he hath mercies ready and prepared for us; yea, though we *come forth to meet the Lord* (as we are advised, *Amos* 4. 12.) humbling our selves before him, in prayers and tears, yet this doth not prevent the Lord, but he prevents us by his grace and favour, helping us to mourn and pray. And as the Lord alwayes prevents us by helping us to pray, so he sometimes prevents us with an answer to our prayers, before he helps us to pray (*Isa.* 65. 24.) *It shall come to pass, that before they call I will answer, and while they are yet speaking, I will hear*; that is, they shall have an answer to their prayers, before they have made their prayers: So that, when we have made many prayers, and have been long in prayer, much fasting and humbling our selves, yet mercy prevents us. Mercy comes usually, before we are well fitted for mercy, alwayes before we have merited or deserved it.

But

But saith not *David* (*Psal.* 88. 13.) *Unto thee have I cryed, O Lord, and in the morning shall my prayer prevent thee.* Here *David* seemed to be afore-hand with God. *Who hath prevented me?* saith God; yet *David* said, *My prayer shall prevent thee.* The meaning is only this, That *David* would pray very early and very earnestly, or that *David* would watch unto prayer, and so, if possible, even prevent God; not that his prayers did indeed prevent God, but he was resolved to set so hard to, and sit so close at the duty of prayer, that if such a thing could be, he would even prevent him, he would, as we may say, take God before he was awake, as the *Psalmist* spake elsewhere, *Arise, O God, why sleepest thou?* Their prayer may be said to prevent God, who pray early and earnestly, according to that of *David* (*Psal.* 5. 3.) *My voice shalt thou hear in the morning, O Lord, in the morning will I direct my prayer unto thee, and will look up.* And again (*Psal.* 119. 140.) *Mine eyes prevent the night watches.* He was at it very early, he sought the Lord very diligently. That's all we are to understand by such expressions; for the Lord is then afore-hand with us in mercies, when we are most early and most instant in our duties. The Lord, who is *the beginning and the end*, and who knows the end of all things from the beginning, often gives us our end, or what we aimed at in prayer, before we begin.

Thirdly, Note;

God is self-sufficient, he can do his whole work alone.

Take it in the instance of the Text, he needs no help to create Leviathan, nor needs he the help of any creature to destroy Leviathan; what he made without help, he can (as I may say) unmake without help. The Lord, who is all-sufficient to do any work, or bring what he pleaseth to pass for us, is also self-sufficient, or able to do any work, or what he pleaseth, for himself, that is, to please himself. It is a great honour to God that he can command what he will, and whom he will, to help him in any of his works; but it is a far greater honour to the great God, that he needs not any help to do or bring about any of his works. When the Apostle had said, *Who hath given to him? and it shall be recompenced unto him again?* (*Rom.* 11. 35.) He presently gives this reason (which is the point in hand) *ver.* 36.) *For*

For of him are all things; that is, he is the sole efficient of all things, all things are from him, as from the first principle or mover; and he orders all things (as it followeth in the same verse) *through him are all things.* As of *him are all things* in their constitution, so through him are all things *in their dispensation.* We have the work of creation in the first part of the verse, *Of him are all things*, and the work of providence in the latter, *Through him are all things*; that is, he dispenceth and disposeth all things. And thus spake the same Apostle to the great Philosophers at *Athens* (*Acts* 17. 28.) *In him we live, and move, and have our being.* As if it had been said, *Of him are all things, and through him are all things*; and therefore, *to him are all things.* All creatures turn about, as in a circle, to their Creator; all things end in him, or he is the end of all, as all things began in him, and by him.

Deus est omni modo omnium rerum causa. 1. Causa efficiens ἐξ αὐτοῦ 2. Causa administrans δι' αὐτοῦ. 3. Causa finalis εἰς αὐτὸν, ad quem omnia quasi in circulum redeunt.

This truth is a spring of comfort and consolation to all the faithful; or, from this general head many streams flow, which may both instruct and comfort the City of God. From hence we may learn, or be instructed,

First, *Creatures, one or other, men or Angels, cannot merit any thing at the hand of God.* Man gives God nothing, but what he first receives from him; for, *who hath prevented him?* therefore there's no merit, preventing-mercy excludes and shuts it out of doors.

Secondly, which followeth upon that, *God is debtor to no creature*; he oweth us nothing, we owe him all. *Who hath prevented me?* saith God. If we have any thing, we have it from him, but he hath nothing from us; therefore we are in his books, he is not at all in ours. All that God is indebted to us, is by his promises, which proceed freely from himself; we receive no good upon the worthiness of what we have done, but because he hath assured us we shall receive good if we do good, so and so, or are such and such. God gives us much, but retributes us nothing; all his rewards are free gifts, or pure alms.

Deus factus est debitor non aliquid à nobis accipiendo, sed quod ei placuit promittendo. Aug. de verb. Dom. Ser. 16.

ἀνταποδόσις, Nihil aliud est quam δόσις, Deus enim propriè non retribuit sed tribuit.

Thirdly, *God can do no creature any wrong.* Man hath no right to any thing he hath inherent in, or, arising from himself; nor hath man obliged God at all to give him any thing: therefore he can do man no wrong, how little soever he gives him, or how much soever he takes from him. So that, if any man shall say, he will not

contend with me by right, but by might, and ſhall complain that ſomething is taken from him which he would not, or not given him which he would; what right hath any man to plead with God upon, who hath no right to any thing, but by the gift of God?

Fourthly, *Then the grace of God to man, is altogether free.* Many expound this Scripture, as denying the fore-ſight of mans works, or worthineſs of his faith, or perſeverance in grace, as to the grace of Election. God did not elect us, becauſe he foreſaw any worthineſs in us, nor will he ſave us upon the deſert of any thing done by us. The foundation-ſtone of Election, and the top-ſtone of Salvation, are laid in free grace.

Nemo ut divina illum ſubſequatur gratia prius aliquid contulit Deo; ſi ergo & electi prævenionte ſe gratia ſequuntur & reprobi juxta quod merentur accipiunt, & de miſerecordia inveniunt electi quod laudent, & de juſtitia non habent reprobi quod accuſent. Bene igitur dicitur quis ante dedit. Greg.

Fifthly, *We have no reaſon to be diſcouraged, what deficiency ſoever we ſee in the creature, as to any thing we deſire God ſhould do for us, foraſmuch as none have prevented God, either with counſel or aſſiſtance in any of thoſe great things which he hath already done, either for our ſelves or others.* What cannot he do for us alone, who made Heaven and Earth alone! The Lord can begin and finiſh, how and when he pleaſeth: *He is a rock, and his work is perfect.* As in ſpirituals, *he is the Author and finiſher of our faith,* (*Heb.* 12. 2.) ſo in temporals, he is the Author and finiſher of all our comforts, deliverances and ſalvations. When we have no help at all in our ſelves, nor in any creature, there is enough to be had in God (*Hoſea* 14. 3.) *With thee the fatherleſs find mercy*; that is, they find mercy with thee (and if mercy, then help) who are as helpleſs as a fatherleſs child, they eſpecially who look upon themſelves as fatherleſs, what help and ſtrength, what fathers or friends ſoever they have in this world, if God be not their help and ſtrength, their friend and father. When we are convinced that only God can help us, when we have other helps, then God alone will help us, though we have no other helpers; as he promiſed *Judah* (*Hoſea* 1. 7.) *I will have mercy upon the houſe of* Judah, *and will ſave them by the Lord their God, and will not ſave them by bow, nor by ſword, nor by battel, by horſes nor by horſe-men.* As if the Lord had ſaid, *I will do all for* Judah *my ſelf alone, though I could have others to do it by.* It is ſeldome that God hath (as School-men ſpeak) an immediate attingence upon any effect (he commonly uſeth inſtruments) yet he ſometimes hath, and hath as often as himſelf pleaſeth. As our mercies are alwayes of grace only, ſo ſometimes they are wrought out by the power of God only: And what power ſoever is ſeen working at them, 'tis his power that doth the work; his wheel is in every wheel.

Sixthly, *What cauſe have we to magnifie the free grace and mighty power of God.* He is able to do for us, though all oppoſe him; and he is willing to do for us, though none, nor we our ſelves prevent him. Such is the power of God, that he can overcome all oppoſition in others, againſt what he hath a mind to do for us; and ſuch is the freeneſs of his grace, that it over-paſſeth, or rather paſſeth by all thoſe indiſpoſitions in us, which might cauſe him to forbear doing, or have no mind to do, any thing for us.

Seventhly, If none have prevented the Lord, if all the good we have, and all that we ſhall have, floweth freely to us, then we ſhould be very thankful to God for every good we have received, & very full of purpoſes to praiſe him for whatever we ſhall further receive. This Inference the Apoſtle makes in the laſt words of (*Rom.* 11.) *Of him, and through him, and to him, are all things, to whom be glory for ever, Amen.* Let us never be found *ſacrificing to our own net, nor burning incenſe to our own drag,* as if *by them our portion* (in ſpirituals or temporals) *were fat, and our meat plenteous.* Let us put praiſe far from our ſelves, and ſay with the *Pſalmiſt, Not unto us, not unto us,* but to thy name, O Lord, be praiſe and glory.

Laſtly, Let us be very humble. The Lord puts this queſtion to *Job* to humble him; & it was ſhewed in the beginning of the Chapter, that the deſign of God in preſenting this vaſt creature Leviathan to the view or conſideration of *Job*, was to humble him: for ſeeing the Lord hath made all things, and can do all things of himſelf, and doth them for himſelf, let us lye in the duſt before him, let us take heed of pride, high thoughts, and boaſting words, in any thing we have, and are; let us ſay (as the Apoſtle, *Rom.* 3. 27.) *Where is boaſting?* where is pride? he anſwers, *It is excluded.* But by what Law? why cannot boaſting come in? is it kept out by the Law of works, by any thing that we have done? No, boaſting would never be ſhut out, if we could do any thing of our ſelves; therefore, ſaith he, this comes to paſs *by the Law of faith*, by caſting our ſelves wholly upon God, both as to our juſtification and ſalvation. That God doth all things of himſelf, ſhould render us nothing in our ſelves. *Who hath prevented me that I ſhould repay him?*

The Lord having made these uses of what he had said concerning Leviathan, proceeds to a general assertion (as was said) in the close of this 11th verse.

Whatsoever is under the whole heaven is mine.

Possum illi amplam mercedem si velim reddereddere, cum omnia quæ sub cælo uspiam gentium sunt, mea sint, meum est aurum.

These words are interpreted by several of the *Jewish* writers, in connexion with what went before, thus: *Who hath prevented me, and I will repay him?* As if the Lord had said, *Do not think that I have not enough by me to repay you, for your counsel and assistance, if you dare say, I have had any from you*; for, *Whatsoever is under the whole heaven is mine.* That's a good sense, shewing the Lords sufficiency to make good his offer. Some make great promises of what they will do, when they have not wherewithal to do it. Yet rather,

Secondly, We may expound this assertion, as carrying on the former Argument, or further to prove that no man can prevent the Lord, seeing all is his already. *Whatsoever is under the whole heaven is mine* (saith he) The creatures are all mine, I challenge all, I lay claim to all; whether therefore I give to one, or take from another, no man hath reason to question me, or to ask of me a reason, why I did or do so; for, all is my own. And when the Lord saith, *Whatsoever is under the whole heaven is mine*, his meanis, not only that all under heaven, but that heaven it self, and all that is in heaven, is his also. The Lords Estate or Right, is not confined to the things which are under the heaven. So that, when he saith, *Whatsoever is under the whole heaven is mine*, he saith in effect, all is mine. Thus *Moses* expoundeth this assertion (*Deut.* 10. 14.) *Behold, the heaven, and the heaven of heavens is the Lords thy God, the earth also, with all that therein is.* The reason why the Lord speaks here only of this estate under heaven, is because he was discoursing with *Job* of this inferiour world, and the furniture of it; and it was enough for him to understand, as to the present debate, that all under heaven was the Lords: but in truth, not only is the Earth, the Sea, the Air, with all their fulness and furniture, the Lords, but the Heaven, and the Heaven of Heavens, is the Lords, with all their beauty and glory.

Hence

Hence note;

The Lord is the great proprietour of all things in this world.

Whatsoever is under the whole heaven is the Lords, or all is the Lords. First, by creation, he hath given all things their being. Secondly, all is the Lords by preservation, he keepeth all things in their being; *Jesus Christ upholds all things by the word of his power* (*Heb.* 1. 3.) that is, by his powerful word. The same commanding word which gave all things their being in the beginning, hath hitherto preserved their being, and will to the end. And not only so, but, Thirdly, all things are his in possession, the Lord hath all in his hand: In whose hand soever the things of the world are, they are all in the Lords hand. As *Abraham* said, in his Treaty with the King of *Sodom* (*Gen.* 14. 22.) *I have lift up my hands to the most high God, the possessor of heaven and of earth* (Psal. 24. 1.) *The earth is the Lords, and the fulness thereof, the world, and they that dwell therein*; that is, they are all at his dispose. And again, *The world is mine, and the fulness thereof*, saith the Lord himself (*Psal.* 50. 12.) and therefore, *if I were hungry*, that is, if I needed any thing, *I would not tell thee*, that is, complain to thee, or go a begging to thee, who art but a beggar; I can help my self, and take what and where I will. There is a fourth title, by which all things under heaven are the Lords, even by *Redemption.* The Lord hath restored the whole world to a kind of new life, by the death of his Son; *Jesus Christ is the Saviour of all men, especially of them which believe* (1 *Tim.* 4. 10.) All have some benefit by redemption; and so, whatsoever is under the whole heaven, the whole Systome of heaven and earth, is the Lords by redemption; though the specialty of redemption be theirs only, and intended to them only who believe; who as they have a peculiar portion (a *Benjamins* Mess) in the grace of redemption, so the Lord calleth them his peculiars, (*Exod.* 19. 5.) *Ye shall be a peculiar treasure unto me, above all people, for all the earth is mine.* And they are called the Lords portion (*Deut.* 32. 9.) *The Lords portion is his people*, Jacob *is the lot of his inheritance.*

Thus, as all under the whole heaven is the Lords, so all is his by a fourfold title, by the titles of creation and sustentation, and possession and redemption. All things visible and invisible have been created, are sustained and possessed by him as their great

 Lord;

Lord; and all things viſible have been redeemed by him from preſent periſhing, and a world of them in this world, that they ſhould *never periſh, but have everlaſting life, John* 3. 16.

From this general Aſſertion, *That whatſoever is under the whole heaven is the Lords*, take theſe following Inferences.

Firſt, Then *the Devil is a lyar*, a great lyar; for (*Mat.* 4.) in his laſt aſſault againſt Chriſt, he boaſted that he would give him *all the Kingdoms of the earth, and the glory of them*, whereas the truth is, he hath not a ſhoe latchet at his diſpoſe: While the Devil ſaith, all is mine, the truth is, nothing is his but a lye, of that he is the father. As he hath not given a being to the leaſt worm; ſo he cannot diſpoſe of the leaſt worm, he is not worth a ſtraw, for all is the Lords.

Secondly, Hence we learn, *That there is a lying ſpirit in moſt of the children of men, even in all them who look upon any thing they have as their own.* There is a ſenſe in which we have a right to, and a propriety in what we have, and may call it *ours*; but that ſpirit which moves in moſt of the children of men, is a lying ſpirit, when they ſay, this and that is *their own*. *David* (*Pſal.* 12. 4.) brings in the wicked, ſaying, *With our tongue will we prevail, our lips are our own, who is Lord over us?* What, have not we, who have ſo many Lordſhips, the Lordſhip of our ſelves, the Lordſhip of that little piece of our ſelves, our lips? But were not their lips their own? not, in the ſenſe they ſpake it, as if they were accountable to none for them; for their next word was, *Who is Lord over us?* Thus moſt do, they look upon their lips, and all the members of their body as their own; but what ſaith the Apoſtle (1 *Cor.* 6. 20.) *Glorifie God in your body, and in your ſpirit, which are Gods.* And (*verſ.* 19.) *Ye are not your own.* Your body is not your own, but it is the Lords; then much leſs are the things that you have your own; your Land is not your own, nor your cattel your own; the beaſts of the earth are not your own, nor the fiſhes of the Sea your own; nor is a hair of your head your own, nor a pin upon your ſleeve: they are all the Lords. Is it not then a lying ſpirit which poſſeſſeth very many among the children of men, who look upon themſelves, and what they have, as their own? Their houſes and lands are their own, their gold and ſilver are their own; who is Lord over them or theirs? O let ſuch remember, that themſelves, their houſes and lands, their gold and ſilver

ſilver are the Lords, and that the Lord ſaith expreſsly, *The ſilver is mine, and the gold is mine* (*Hag.* 2. 8.)

Thirdly, If all be the Lords, then the Lord is able to ſupply the wants of all who wait upon him, and to ſupply them plentifully. The Lord ſupplieth the wants of all creatures. The Lord keepeth a great houſe he feedeth all that he hath made, he provideth food for Leviathan, *he ſatisfieth every living thing* (*Pſal.* 145, 16.) and (*Pſal.* 115. 16.) *The heaven, even the heavens are the Lords, but the earth hath he given to the children of men*; that is, whatſoever of the earth the children of men, that is, men in common, or mankind, have, the Lord hath given it to them; and ſeing his own children have need of it, ſurely he will not deny it them. The Lord (I ſay) hath given *the earth to the children of men*; and if the Lord hath beſtowed the earth on men, as men, then much more hath he the earth to beſtow upon his own children. Chriſt in his Sermon upon the mount (*Mat.* 6. 32.) aſſureth them of it, *Your heavenly father knoweth that ye have need of theſe things.* Food and cloathing is in your fathers hand, your father is rich, he is rich indeed, and therefore he can ſupply your wants. If children do but remember, that their father hath ſuch and ſuch lands and houſes, they think they ſhall be well provided for; how much more may a godly man ſay, my father hath a great deal of land, the whole earth is his, and therefore I ſhall be provided for? The Apoſtle improves this poſition twice (1 *Cor.* 10.) Firſt, to make uſe of our liberty, *in eating whatſoever is ſold in the ſhambles, asking no queſtion for conſcience ſake*; *for* (ſaith he) *the earth is the Lords, and the fullneſs thereof* (verſ. 26.) He makes uſe of it, Secondly, to perſwade us not to abuſe our liberty (*ver.* 28.) *But if any man ſay unto you, this is offered in ſacrifice unto idols, eat not for his ſake that ſhewed it* (do not offend him) *and for conſcience ſake* (do not offend thy ſelf) *The earth is the Lords, and the fullneſs thereof.* As if he had ſaid, why ſhouldſt thou trouble thy ſelf or others, by eating ſuch meat? ſeing there is enough to be had without running ſuch a hazard, and thou mayſt take thy choice all the world over, *for the earth is the Lords.*

Fourthly, This grand Aſſertion carrieth in it great encouragement, to be much in the Lords work: Why? becauſe he is able to give us a good reward. We ſhall not need to fear any loſs of labour in doing what we do for him, he can recompence us fully,

for

for all is his under the whole heaven; he is able to pay us well for any service we do him. *Saul* wondered why the *Benjamites* followed *David* (what's the matter? said he, 1 *Sam.* 22. 7.) *Hear ye Benjamites, will the Son of* Jesse *give every one of you fields and vineyards, and make you Captains of thousands, and Captains of hundreds?* Can the Son of *Jesse* do these things for you? It is a wonder that any should serve him, that hath nothing to bestow upon them; but who can wonder that the people of God should serve him, and stick close to his service, while they do but remember that he hath fields and vineyards, the silver and the gold, together with all the great offices and preferments, that he hath in his hand. This was the Motive which the Apostle used to edge his Exhortation (1 *Cor.* 15. 5, 8.) *Be ye stedfast and immovable, always abounding in the work of the Lord, for as much as ye know, that your labour shall not be in vain in the Lord.* He saith as much (1 *Tim.* 4. 8.) *Godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come.* Godliness hath the promise of a comfortable portion in this life, as well as of a full one in the life to come.

Fifthly, *Fear not to lose for Christ.* Do not fear to lose any thing under heaven for Christ, for whatsoever is under the whole heaven is Christs; he is able to make up all again. We need not wonder at that promise which is made by Christ, *He that suffers loss of any thing for my name sake, shall receive a hundred-fold, now in this time* (*Mark.* 10. 36.) Not only doth the Lord promise a hundred fold, in sweet inward contentments in this time, to them who lose for him; but he is able to supply a hundred fold, even in this life, of the things of this life: and as he is able, so he will surely fulfill it, according to that promise, when he sees it fit to give, or us fit to receive such enjoyments. O, saith one, I may lose my lands, and I my trade, saith another, and I my liberty saith a third. As many fear and fly from suffering, because of the punishment of sense, so not a few, because of the punishment of loss; they are in danger of losing all, and they are not willing to lose any thing for Christ. Now, I may answer all, who upon that account, fear of loss, refuse to suffer for Christ, as the Prophet did that King of *Judah* (2 *Chron.* 25. 9.) who, when he had word brought him from the Lord, that he must let go the Army of *Israel*, that he had hired against the *Edomites*, presently objected, *But what shall*

shall I do for the hundred talents of silver, that I have given to the Army? The man of God answered, *The Lord is able to give thee much more than this*: Do thou obey the Lords command, and do not trouble thy self about the hundred talents, the Lord is able to give thee more than this. This hath been the question of many, when called to suffer, *What shall we do for the hundred talents?* what shall we do for our worldly substance, and subsistence? what shall we do for a lively-hood? I may say as the Prophet then did, the Lord is able to give you abundantly more than what you lose for him.

Sixthly, As we should not fear to lose for the Lord's sake, so *let us not forbear to give for the Lords sake.* Some are afraid to give for the Lords sake, to supply the necessities of their brethren; but remember, what you give to the poor, you lend to the Lord, and to such a Lord as hath all things under the whole heaven for his. If we give, the Lord is able to repay us. The Apostle makes use of this very argument (*Phil.* 4. 18. 19.) *I have all, and abound, I am full, having received of* Epaphroditus, *the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well pleasing to God.* What follows? *But my God shall supply all your needs, according to his riches in glory by Christ Jesus.* Do not think you shall want, because of the supply you give to my wants; no, my God shall supply your wants or needs, according *to his riches in glory*, that is, according to his rich and glorious grace. There is no need to be supplied in the glory of the next life; but there is a glory in rich grace which readily and plentifully supplieth all our needs in this life.

Seventhly, *If all under the whole heaven be the Lords? then all places are the Lords.* This is comfort to those, who are at any time Gods *out-casts*; he can say to any place, as he did to *Moab* (*Isa.* 16. 4.) *Let mine out-casts dwell with thee*, &c. All countries are the Lords, he can make room for his in any part of the world, for all the world is his. The Lord provided a place for the Church (*Rev.* 12. 6, 14.) when she was cast out, *The Church fled into the wilderness, where she had a place prepared of God.* The wilderness was her troublesome condition, but the Lord provided a place for her then and there. The Lord can command a place for his any where; if not in one country, yet in another, because all the countries and kingdoms under heaven are his demean;

mean; he is Lord over all, bleſſed for evermore. Whatſoever is under the whole heaven is his, both in his poſſeſſion, and at his diſpoſition.

Eighthly, If all that is under the whole heaven be the Lords? then *go to God for all* (*Phil.* 4. 5.) *Let your moderation be known unto all men, the Lord is at hand*; he is at hand *as a Judge* to right you, and he is at hand *as a Father* to provide for you; therefore be careful in nothing, but let your requeſt be made known unto God by prayer and ſupplication. If you would have any thing of the earth, you muſt go to God for it, as well as for heaven it ſelf.

Ninthly, If all things under the whole heaven be the Lords? then *whatever good things you have under the whole heaven, acknowledge the Lord as the Donor and Giver of them all* (1 *Chron.* 29. 14.) When *David*, together with the Princes and People of *Iſrael*, had offered ſo freely towards the building of the Temple, he ſaid, *Lord, who am I, and what is my people? that we ſhould be able to offer ſo willingly after this ſort, for all things come of thee, and of thine own have we given thee.* He acknowledged the Lord as the giver of all, that himſelf and his people had given to the Lord.

Tenthly, Is all the Lords? then, *uſe all as the Lords, and not as your own.* Remember you are but Stewards; God hath a title *paramount* to all you have: do not uſe what is yours as your own, but as the Lords; you are but Stewards of the things you have in this world. The Lord rebuked *Iſrael* (*Hoſ.* 2. 8, 9.) for uſeing their riches, their corn and wine, otherwiſe than he had appointed; they did not uſe them as Stewards, they uſed all as Lords, not as the Lords: They thought it was their gold, and their ſilver, and their wine, and their oil, their wool, their flax, and they beſtowed all upon an idol, and prepared all for *Baal*. See what the Lord ſaith in the next verſe, *Therefore will I return and take away my corn in the time thereof, and my wine in the ſeaſon thereof, and will recover my wool and my flax.* All theſe are mine, and you uſe them as your own, and beſtow them upon *Baal*. Thus men beſtow their gold and ſilver upon their luſts, upon their pride and intemperance, upon their revenge and uncleanneſs, yea, to adorn their idols; take heed of applying your poſſeſſions to wrong uſes. God is the Lord of all, and he will have an account of

of Lords, as they have of their Stewards, what they have done with all, for they are but Stewards.

In the Eleventh place, *Then the Lord may give and take of all that is under heaven, when he pleaſeth, and how he pleaſeth, to whom he pleaſeth, and from whom he pleaſeth.* May not he do what he will with his own? (*Mat.* 20. 15.) If he gives to one, he giveth but his own; and if he takes from another, he taketh but his own; if he gives another much, and you but a little, you muſt be quiet and ſubmit, he giveth but his own. If he give much of this worlds good to evil men? if he adorn and beautifie them with all outward bleſſings, who hath any thing to ſay againſt it? what though men, meaſuring things by their own reaſon, ſee no reaſon, yet let them know what he beſtoweth, is of his own, not of any mans poſſeſſion; and if he beſtow great things upon the unworthy, he doth no wrong to thoſe that are worthy, much leſs to thoſe who are as unworthy as they: The benefits he beſtows upon any are no wrong to others. Upon this ground the Lord commanded the Nations quietly to ſubmit to *Nebuchadnezzar* King of *Babilon* (*Jer.* 27. 4, 5, 6.) *Thus ſhall ye ſay to your Maſters* (The Word was given by *Jeremiah* from the Lord to the Meſſengers of ſeveral Princes) *I have made the earth, the man, and the beaſt that are upon the ground, by my out-ſtretched arm, and by my great power, and have given it unto whomſoever it ſeems meet unto me. And now I have given all theſe lands into the hand of* Nebuchadnezzar, *&c. And the beaſts of the field have I alſo given to ſerve him: and all Nations ſhall ſerve him*, &c. Thus if the Lord gives, he giveth his own, and if he takes all away from any, it is but his own; thus *Job* quieted his ſpirit at firſt, *The Lord hath given, and the Lord hath taken, bleſſed be the name of the Lord.*

In the Twelfth place, If all be the Lords under the whole heaven, then, *be ſure you pay your Land-lord your rent.* Shall we live in the Lords houſe, and uſe the Lords land, and not pay him his rent? let us pay the Lord his rent, for we are all Tennants and Tennants at Will. Pay him his rent; you will ſay, what is that? It is the rent of praiſe and obedience; the Lord hath a ſervice due to him for all.

In the Thirteenth place, *Let all the godly rejoyce.* All that is under the whole heaven is Gods, it is in the hand of their friend

and father; all their enemies are in the hand of the Lord, their tongues are the Lords, and their power is the Lords, and all they have is in the hand of the Lord; and therefore no wonder if *David* concluded (*Psal.* 144. 15.) *Happy are the people that are in such a case, yea, happy is that people whose God is the Lord*, for they have him, who is Lord of all, of all under the whole heaven.

Lastly, If all be the Lords under the whole heaven, then, *let us above all things labour to assure an interest in the Lord*. To be able to say the Lord is our God, is the surest way to a worldly estate; if we have him who hath all, we have all; as one said, *if God be mine, then all is mine*. 'Tis the happiness of all the people of God, that God is theirs; *This God is our God, we have waited for him. The Lord, who is our God, is the God of salvation*. Believers appropriate God to themselves; they do not stand talking of gold and of silver, of houses and lands, but, say they, *God is our God*. Keep close to God in Christ, and he will keep you. You cannot but have enough, when you have God, who hath all things under heaven, yea, and all things in heaven.

JOB,

JOB, Chap. 41. Vers. 12, 13, 14, 15, 16, 17.

12. *I will not conceal his parts, nor his power, nor his comely proportion.*
13. *Who can discover the face of his garment? or who can come to him with his double bridle?*
14. *Who can open the doors of his face? his teeth are terrible round about.*
15. *His scales are his pride, shut up together as with a close seal.*
16. *One is so near to another, that no air can come between them.*
17. *They are joyned one to another, they stick together that they cannot be sundred.*

THe Lord having spoken both of the quantity or greatness, and of the quality or stoutness of Leviathan; having also, made application of both, in the former part of the Chapter, he now proceeds to a more particular description of him.

Vers. 22. *I will not conceal his parts, nor his power, nor his comely proportion.*

We have here God speaking, *I* (saith the Lord) *will not conceal his parts*. There is a two-fold opinion about the connection or dependance of this verse.

Some joyn it with the former, the eleventh verse; *Who hath prevented me, that I should repay him? whatsoever is under the whole heaven is mine*. Now, in case any one should stand forth with that boldness as to tell the Lord, he had prevented him, he had been a fore-hand with God; Well, saith the Lord, if any will undertake this, if any man dares affirm, that he hath prevented me, *I will not conceal his parts, nor his power, nor his comely proportion*, I will do him no wrong, I will not shadow, nor obscure his worth; I will set him forth in his fairest colours, or paint him to the life, in all that he is, in all that he can say, or do, or shew himself to be in such a contest with me, or in his under-

Si quis me ante vertere, aut superior mo esse posset, ejus laudes utique celebrarem. Merc.

taking me about this matter. And when that's done, I shall easily, and quickly convince him, or make him both see and confess, that he is a poor weakling, that he is nothing, or, if any thing, vile, compared with me: For if I do but oppose to him the parts, powers, and comliness of Leviathan, he will find himself over-matched. Thus, I say, some conceive the Lord referreth to the former words, as promising to him right, that should accept the challenge there made, and say, that he had prevented God, or had been aforehand with him.

Alii, non tacerem mendacia ita sumitur, ejus בד *enim cap.* 11. 3. Merc.

Others give it thus, if any man shall venture to answer my challenge, *I will not conceal his lies* (so the word, by us translated *parts*, is rendred, Chap. 11. 3.) nor his boasting words, nor the rhetorical ornaments, nor the comely proportion of his speech, in pleading and arguing with me; all which will be found upon trial, to be but lies, vain flourishes, and mear sophistical fallacies.

But I rather take this verse as a general Preface to that which the Lord intended further to say, in the description of this mighty creature, Leviathan. As if he had said; *O* Job, *that thou mayst be yet more fully convinced, how unable thou art to deal with this mighty fish; and mayst therein see, yet more clearly, how unable thou art to stand before my power, who have given both being and power to this creature, I shall go on, to give thee a more lively picture, a more particular narrative, a fuller character of him; and, as it were, anatomize this sea monster, in all his parts, powers, and proportions.*

So then, in this context, and forward to the end of the 32d verse, we have the fourth part of the description of Leviathan, even, by the distinct parts of his body, together with the wonderful powers, effects, and operations that appear in them; as acted by that courage, stoutness, and greatness of spirit, with which God have clothed him.

I will not conceal his parts.

Ilicosis, celebrarem ejus membra. Drus.

The Hebrew is, *I will not be silent about his parts.* And when the Lord saith, I will not conceal, nor be silent, his meaning is, I will fully, largely, and evidently declare *the parts, the power, and the comely proportion of Leviathan*; I will view, as it were, all that is most observable in, and about him; I will do it exactly, not

not slightly, or persunctorily, but like an Oratour declare all his excellencies; I will not let slip, nor omit any thing that is material or conducible to his commendation. So that, when the Lord saith, *I will not conceal*, he intends much more than he expresseth; As the Prophet also did (*Isa.* 62. 1.) when he said, *For Zions sake will I not hold my peace*; meaning, that he would pour out his heart, and make a loud cry, in prayers and supplications for *Zions* sake. That's the import of his words, *I will not hold my peace*: As also, of those (*vers.* 6.) *Ye that make mention of the Lord*, or, *ye that are the Lords remembrancers* (in the concerns of *Zion*) *keep not silence.* The meaning is, speak much for *Zion.* A man doth not keep silence, nor hold his peace, who speaketh only a word or two. But the *Lords remembrancers* must speak to the full, much and often; they must urge him with many arguments, and plead hard, till he bring forth salvation in *Zion.* I urge this Scripture, as parallel to the Text in hand, where the Lord saith, *I will not conceal*, when his purpose was to speak copiously and largely.

And here the Lord setteth down three things concerning Leviathan, which he will not conceal;

First, *His parts.*

Secondly, *His power.*

Thirdly, *His comely proportion.* To these three heads, all that can be said of Leviathan is reducible.

I will not conceal his parts or *members.* This creature is made up of several heterogeneal parts or members. The word rendred *parts* properly signifieth the *bar* or *bolt* of a door, as also *the boughs of a tree*: There is a great elegancy in that metaphor, because the members of the body in any creature, are as so many boughs shot out from the stock of a tree. *I will not conceal his parts.* כדי

But, what are the parts which the Lord mentions, or would not conceal?

I answer, The word *parts*, in our language and common speech, signifieth the inward abilities, and faculties of any man. We say, such a one is a man of excellent parts, or he hath good parts, that is, he is a wise man, an understanding man, a well-spoken man. But here in this place, the word *parts* notes only the limbs, members, and organs of the body, or the several pieces of the whole compages or frame of the body. Of these parts the

the Lord ſpeaketh in the following part of the Chapter. And he ſpeaketh,

First, Of his skin (ver. 13.)
Secondly, Of his jaws and teeth (ver. 14.)
Thirdly, Of his ſcales (ver. 15, 16, 17.)
Fourthly, Of his noſtrils, eyes, and mouth (ver. 18, 19, 20, 21.)
Fifthly, Of his neck (ver. 22.)
Sixthly, Of his fleſh all over (ver. 23.)
Seventhly, Of his heart (ver. 24.)

All theſe, if not more particular parts, the Lord mentions in this Chapter; and therefore he might well ſay, *I will not conceal his parts.*

Nor his power.

Parts are one thing, and *power* is another. There may be great bodily parts, where there is but little power. That which maketh parts excellent, is when they are full of power, or when outward parts are accompanied with inward parts, which are the accompliſhments of them. *I will not conceal his power.*

Notum ut דבר prove ſumatur. Druſ.

The Hebrew is, *The word or matter of his power.* Maſter *Broughton* renders, *I will not conceal the ſpeech of ſtrength*, that is, the matter of his ſtrength. The Hebrew word ſignifies, not only a *word*, but *matter*, or *thing*; I will not conceal the things of his power. Theſe powers are expreſſed afterwards.

First, In his noſtrils; *By his neeſings a light doth ſhine*, in the former part of the 18th verſe.

Secondly, In his eyes; They are *like the eye-lids of the morning*, in the latter part of the 18th verſe.

Thirdly, In his mouth; *Out of his mouth go burning lamps, and ſparks of fire leap out* (ver. 19.) Heat riſeth out of the vital power of any creature. Leviathans heat is ſo great, that it is called *fire*; and from thence, *ſmoke goeth out of his noſtrils, as out of a ſeething-pot, or cauldron* (ver. 20.) yea, *his breath kindleth coals, and a flame goeth out of his mouth* (ver. 21.) All theſe expreſſions ſhew the mighty heat within him.

Fourthly, In his neck (ver. 22.) *In his neck remaineth ſtrength.* He hath not only a neck, but a ſtrong neck.

Fifthly, In his heart (ver. 24.) *His heart is as firm as a ſtone, yea, as hard as a piece of the nether mill-ſtone.*

Sixthly,

Sixthly, Such is his power, that he is terrible to others (v. 25.) *When he raiſeth up himſelf, the mighty are afraid.* Yea,

Seventhly, Such is his power, That nothing can annoy him, *the ſword of him that layeth at him cannot hold, the ſpear, the dart, nor the habergeon* (ver. 26.)

And Laſtly, Such is his power, That *he maketh the deep to boil like a pot, he maketh the ſea like a pot of ointment: He maketh a path to ſhine after him: one would think the deep to be hoary* (ver. 31, 32.) Thus the Lord deſcribes, not only the parts, but the power of Leviathan. And in the Hebrew, the word is plural, *powers*, which intimates the greatneſs of his power, or that he is powerful in every part, each part being full of power.

There is a two-fold power. First, of ſtrength. Secondly, of authority. Leviathan hath no power of authority, though he be called *a King over all the children of pride.* But he hath a mighty power of *ſtrength*; That's here intended, *I will not conceal his parts, nor his power,*

Nor his comely proportion.

Or *the grace of his diſpoſition.* That's the emphaſis of the Hebrew. There is a two-fold diſpoſition;

Non tacebo gratiam diſpoſitionis ejus, i. e. dicam, quam concinnè membra ejus compoſita ſunt.

First, Of the mind, which we commonly call a mans *diſpoſition.*

Secondly, Of the body, which conſiſts in the right placing of the parts, their ſymetry order and proportion. Hence we tranſlate fully, *His comely proportion.* Maſter *Broughton* renders it, *The grace of his frame*, that is, the due compoſition and feature of all the members of his body.

Ironicè dictum; cum enim horrifica ſit immaniſſimi monſtri diſpoſitio, & conformatio totius corporis, nihil in illo gratiæ, & venuſtatis eſſe poteſt. Cajetan.

Some expound theſe words *Ironically*; As if when the Lord ſaith, *I will not conceal his comely proportion*, his meaning were *his monſtrous uncomlineſs.* But by their leave; how great, or vaſt ſoever any creature is, there may be a comelineſs, and proportion, or a due diſpoſition of the members of his body, as well as of a leſſer, or little one. There are three things which make up the compleat natural comelineſs of a creature. First, Diſtinction of members; there muſt be parts. Secondly, Strength, for the exercise of the parts. Thirdly, A due proportion of the parts one towards another; that's it which we properly call *feature.* There may be beauty, but no comelineſs, without a due diſpoſition or

propor-

proportion of parts; and where there is a due proportion of parts, there is comelineſs, how great ſoever any creature is. All theſe concur in Leviathan; Firſt, parts; Secondly, power; Thirdly, proportion; and therefore he is, though a Monſter for bigneſs, yet a comely creature. *I will not conceal his parts, nor his power, nor his comely proportion.*

Hence obſerve, Firſt;

God hath beſtowed excellent parts, power, and proportion, upon all his creatures, eminently upon ſome of them.

Whatſoever the Lord made, he made it (as 'tis ſaid) *in number, weight and meaſure*, that is, exactly. The fowls of the Air, the beaſts and creeping things of the Earth, the fiſhes of the Sea; all of them according to their kind, have excellent parts, power, and comelineſs of proportion. *David* ſpeaking this in general, brings it down to the particular under hand (*Pſal.* 104. 24.) *O Lord, how manifold are thy works* (that is, the works of Creation) *in wiſdom haſt thou made them all* (all of them, even to the very Fly, are wiſely made, in wiſdome haſt thou made them all) *the earth is full of thy riches*, verſ. 15. *So is this great and wide Sea, wherein are things creeping innumerable, both ſmall and great beaſts; there go the Ships, there is that Leviathan, whom thou haſt made to play therein.* Leviathan is made in wiſdom, or wiſely made; the wiſdom, as well as the power of the great God is viſible, in the making and compoſure of him.

Secondly, Obſerve;

God is pleaſed to ſet forth, and in ſetting forth, the particular excellencies of natural creatures.

I will not (ſaith the Lord) *conceal his parts*, &c. God (who is without parts) is ſeen in the parts of every creature, and therefore he hath not concealed their parts. *Men do not light a candle* (ſaith Chriſt, *Mat.* 5. 15.) *and put it under a buſhel, but on a candleſtick.* God hath lighted a candle for us to ſee himſelf by, in making the parts of every creature, and he hath put that light on as many candleſticks, as he hath made diſcourſes or diſcoveries of them in any part of the Scriptures; and that he hath done eminently in the latter part of this Book of *Job*.

Now if God be thus pleaſed in declaring the parts of natural crea-

creatures, *How much more is he pleaſed in declaring the parts and excellencies, or thoſe moſt excellent and amiable parts of the new creature!* That is, the excellencies of man in his inner man. *David* ſaith (*Pſal.* 147. 10, 11.) *He delighteth not in the ſtrength of the horſe, he taketh not pleaſure in the legs of a man. The Lord taketh pleaſure in them that fear him, in thoſe that hope in his mercy*; and with them he is much taken: He is infinitely more pleaſed in ſpeaking of their parts, and powers, and comely proportion, than in thoſe of *Leviathan*, or of any the moſt comely and beautiful creature in the world. Jeſus Chriſt could not conceal the parts, the power, nor the comely proportion of his Spouſe, that is, of his Church (*Cant.* 4. 1, 2, 3, 4.) *Behold, thou art fair my love, behold, thou art fair, thou haſt doves eyes within thy locks; thy hair is as a flock of goats that appear from mount* Gilead; *thy teeth are like a flock of ſheep, that are even ſhorn*, &c. *Thy lips are like a thread of ſcarlet; thy ſpeech is comely; thy temples are like a piece of a pomegranate within thy locks; thy neck is like the tower of* David; *thy breaſts are like two young roes, that are twins, which feed among the Lillies.* Thus Jeſus Chriſt, you ſee, was ſo far from concealing, that he gave his divine rhetorick full ſcope to depaint all the lineaments, parts, powers, and comely proportion of his Spouſe, the Church. Jeſus Chriſt was ſo raviſht with the beauty which himſelf had put upon the Church, that like an amorous wooer, he could not (if I may ſo ſpeak) contain himſelf from crying up her comely proportion. The rareſt bodily beauty takes the heart, and affects the eye of Chriſt, no more than the gaſtly appearance of a rotting carcaſe, unleſs he ſee ſpiritual beauty there too; and where he ſees that, he is highly pleaſed, though the body, where ſuch a ſoul lodges, hath an appearance as little attractive or deſirable, as that of a rotting carcaſe.

Thirdly, Conſider the reaſon why the Lord inſiſts ſo much in declaring the parts and powers of Leviathan; the reaſon was, that God might declare his own power: it was not for Leviathans ſake that God declared his parts, &c. but that he might declare himſelf in Leviathan.

Hence note;

The parts, powers, and comely proportions of the creature, clearly evidence the excellencies of God.

The Lord chiefly proclaimed his own name, when he proclaimed the name of Leviathan (*Rom.* 1. 20.) *The inviſible things of him from the creation of the world are clearly ſeen, being underſtood by the things that are made, even his eternal power and Godhead.* The unſeen God hath made all things, that he may be ſeen in them. When he makes a Comment upon his own works, why is it? but that he may make a Comment upon himſelf, and expound his own glory in them. And as the excellencies of the Lord are ſeen in the works of creation, ſo in the works of providence; and he hath therefore made ſo many declarations of them to us, that his power, wiſdom, and juſtice may ſhine through them to us (*Pſal.* 75. 1.) *That thy name is neer, thy wondrous works declare.* And he ſaid to *Pharaoh* (*Exod.* 9. 16.) *For this cauſe have I raiſed thee up, for to ſhew in thee my power, and that my name may be declared throughout all the earth.* All that the Lord doth to, or in the creature, is to get himſelf a name, and a glory; therefore let us give God the glory of his power, wiſdom and goodneſs in all his works. It was the ſaying of one of the Ancients, *A Pagan may deny that there is a Chriſt, but a Pagan cannot deny Almighty God.* A Pagan may deny Chriſt, for that's meerly matter of faith; but ſenſe will lead a Pagan to believe there is a God, or ſome omnipotent power that hath wrought all theſe things. If we ſee a ſtream, *that* aſſures us there is a Spring or Fountain; if we ſee a goodly Palace built, *that* aſſures us it had a builder, a maker. And if the ſtream be full, what is the fountain? If the Palace built be great and magnificent, how great, how magnificent was the builder! *Every houſe* (as the Author to the Hebrews ſaid upon another occaſion, *Chap.* 3. 4.) *is builded by ſome man, but he that built all things is God.*

Negare Paganum Chriſtum poteſt; negare Deum omnipotentem non poteſt. Auguſt. *ſer.* 139. *de Temp.*

Fourthly, Seeing the Lord is pleaſed to read ſuch a natural Philoſophy Lecture upon this creature, we may take this Obſervation from it.

God

God would have man know the parts and powers of the creatures.

Why doth the Lord in this book, ſpeak at large of them, and of their powers, but that we may take notice of them, and underſtand them? or that we ſhould ſearch and ſtudy them? What the *Pſalmiſt* ſpeaks concerning the works of providence, is true of the Lords works in nature (*Pſal.* 111. 2.) *The works of the Lord are great.* And (*verſ.* 4.) *He hath made his wonderful works to be remembred*; that is, that they ſhould be ſpoken of and memoriz'd. And therefore having ſaid at the beginning of the ſecond verſe, *The works of the Lord are great*, he adds in the cloſe of it, *Sought out of all them that have pleaſure therein. His work is honourable and glorious*, &c. The works of God are to be ſearched to the bottom (though their bottom cannot be found) by all thoſe that have pleaſure, and delight either in God, or in his works; and they therefore ſearch them out alſo, becauſe they encreaſe and better their knowledge of God the Creator, by encreaſing and bettering their knowledge about the creature.

From the whole verſe we may infer,

Firſt, If God will not conceal the parts, the power, and comlineſs of his creatures, *then let not us conceal the power, the glory, and the excellency of God*: Yea, let us with heart and tongue declare the glorious perfections of God, how holy, how juſt, how wiſe, how merciful, how patient and long-ſuffering a God he is. When God makes the creature known to us, he would much more have us know himſelf, and make him known. *Davids* heart was ſet upon this duty (*Pſal.* 9. 14.) *Thou haſt lifted me up from the gates of death, that I may ſhew forth all thy praiſe, in the gates of the daughter of Sion.* As if he had ſaid, This, O Lord, was thy deſign in *lifting me up from the gates of death*, that is, from deadly dangers, or killing diſeaſes, that I might declare thy praiſe in *Sions* gates, or, that I might declare how praiſe-worthy thou art to all who come into the gates of *Sion*. And again (*Pſal.* 118. 17.) *I ſhall not die, but live, and declare the works of the Lord.* In the 40th *Pſalm*, which is a Prophecy of Chriſt, he ſpeaks in the words of the Text (*verſ.* 10.) *I have not hid thy righteouſneſs within my heart, I have declared thy faithfulneſs and thy ſalvation, I have not concealed thy loving kindneſs and thy truth from the great con-*

gregation. As the Lord saith here concerning Leviathan, *I will not conceal his parts*, so saith the Prophet, *I will not conceal his loving kindness and truth*, &c. Which, as it is most true of Christ, whose work it was to do so, as also the end of all his works, so it sheweth what we ought to do, and what should be the end of all our works, not to conceal the righteousness and goodness of God, but declare them in the great congregation. And as Christ declared the glory of the Father, so should we the glory of Christ. We read the Church engaged in this. As I shewed before, Christ could not conceal the parts of the Church, so the Church could not conceal the parts of Christ (*Cant.* 5. 9.) There the question is put to the Church; *What is thy beloved more than another beloved, that thou dost thus charge us?* The Church being asked this question, will not conceal the parts, nor the power, nor the comely proportion of Christ her Beloved, but gives a copious Narrative of his gracious excellencies (*vers.* 10.) *My Beloved is white and ruddy, the chiefest among ten thousand; his head is as most fine gold, his locks are bushy, and black as a Raven; his eyes are as the eyes of Doves by the rivers of waters, washed with milk, and fitly set; his cheeks are as a bed of spices, as sweet flowers; his lips like Lillies, dropping sweet smelling myrrh; his hands are as gold rings, set with Beryle; his belly is as bright Ivory, overlaid with Saphyres; his legs are as pillars of marble, set upon sockets of fine gold; his countenance is as* Lebanon, *excellent as the Cedars; his mouth is sweet, yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem.* Thus, as Christ concealed not the parts of the Church, so the Church concealed not the parts, the power, and comely proportion of Christ. And did we more consider who Christ is, and what he is, both in himself, and unto us, we should be more, both in admiring within our selves, and in reporting to others, his parts, his power, and comely proportion.

Secondly, If God hath not concealed the knowledge of his creatures from us, if he hath not concealed the parts, &c. of Leviathan from us, *Then certainly he will not conceal the knowledge of himself, and of his Son, from us.* We may get to heaven, or be saved, though we know not the creatures thus distinctly; but without the knowledge of God in Christ, we know no salvation (*Acts* 4. 12.) If therefore the Lord hath acquainted us thus particularly

cularly with the knowledge of the creatures, which is an inferior and not so necessary a knowledge, doubtless he hath acquainted us with the knowledge of himself, which is altogether necessary. *This is life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent* (*John* 17. 3.) It is an useful knowledge to know the creature, to know the Leviathan; but it is of absolute necessity to know God the Father, Son and Spirit. God hath not concealed himself from us, nor his will from us, neither what he would have us do and believe, nor what he will do for us. The Apostle *Paul* could say to the Church at *Ephesus*, *I have not shunned to declare to you the whole counsel of God* (*Acts* 20. 27.) The Lord hath not shunned to declare his counsel for our direction, for our instruction, for our caution, and for our consolation; he will not conceal the knowledge of himself from us, in what is needful for us to know unto salvation.

Deus non deficit in necessariis.

The Lord having thus prefaced his purpose to declare the parts, &c. of Leviathan, comes in the next words to declare his parts.

Vers. 13. *Who can discover* (or *uncover*, as some) *the face of his garment.*

That is, his garment. The word rendred *face* is redundant. As to flie from the face of a man, is to flie from a man; and to flie from the face of the sword, is no more than to flie from the sword. The face of any thing strictly taken, is the superficies of a thing, or that which is uppermost. The face of the earth is the upper part of the earth, not the whole earth. But here the face of Leviathans garment, is his whole garment.

But then the question is, what is this garment? I may give you a fourfold answer.

Quis potest illam è mari in siccum adducere, & nudam sistere coram hominibus? Jun. Pisc.

First, Some learned Interpreters are of opinion, that the Sea it self is here intended by this garment, because the Whale doth, as it were, wrap himself in the waters, as we do in a garment. The Sea is his garment, saith Mr. *Broughton*; who can take that from him, and bring him to Land?

Indumentum ceti vocat cutem, qua tanquam indumento tegitur. q.d. quis detraxit ei cutem? quis exoriri vit eum? Drus. Merc.

Secondly, Others conceive, that by this garment, we are to understand, the skin of the Leviathan. The natural garment of every creature is his skin. At first mans, not only natural, but only garment, was his skin, and afterward his artificial garment was made of skins. *Who can discover the skin of the Leviathan?* that is, who can flay off his skin, and so strip him of his garment?

Third-

De balena scribitur quod oculi ejus gravi supercilio rum pondere operiuntur & prominentia illa quasi vestiuntur; nemo; audat corium illud, quod faciei indumenti appellatur attollere, confestim à bellua vorandus. Paraph. *Parœmialis locutio esse videtur, q. d. quis audet vel cuticulæ ejus particulam detrahere: ut de homine superbo & iracundo dicimus; ne pilum quidem barbæ audes ei extrahere.* Bold.

Thirdly, Others who interpret this garment, *the skin*, yet conceive it spoken, not of the skin of his whole body, but the skin about his face, and which hangeth over his eyes, which no man is so hardy (unless he be sooi-hardy) as to open and take away.

Fourthly, Some take these words as a proverbial speech, who can take away a piece of his skin, or touch his skin? As we commonly say of a proud and wrathful man, who dares touch him, or pull off so much as a single hair from his beard?

I shall pitch upon the second interpretation, that by the garment of Leviathan is meant his skin, which is his natural garment. There are many remarkable things spoken afterwards in this Chapter, about the skin of Leviathan; Here 'tis called his garment.

Whence note;

God hath given every creature some kind of garment or covering.

The Whale hath his garment; he could not abide the water without it. All trees and plants have a garment, the rind or bark; they could not abide the air without it. Every beast and bird hath a garment; they could not abide either heat or cold without it. 'Tis said of man in the state of innocency, that he was naked (*Gen.* 2. 18.) *And the man and the woman were both naked, and were not ashamed*: yet they were not quite naked, they had a natural garment, though not an artificial one, their skin; yea, they had a better natural garment than their skin, their innocency, and that was the reason, *why they were not ashamed*. Since the Fall, mans natural garment is not enough to keep him from either cold or shame, he must have an artificial garment over that; nor is any artificial garment, how thick, or rich, or costly, or fashionable soever, enough to keep him from shame, he must have a spiritual one; he must (as the Apostle exhorts, *Rom.* 13. 14.) *Put on the Lord Jesus Christ*; he must *put on the new man, which after God is created in righteousness and true holiness* (*Eph.* 4. 24.) else he hath reason to be ashamed. All are naked, till they put on this garment, Christ and his Graces. And they that have put on this garment, shall be cloathed with the garment of joy and glory. Being cloathed thus, we shall not be found naked, as the Apostles word is (2 *Cor.* 5. 3.) The Lord hath bestowed a garment upon every

every creature, and upon man, garments of beauty and glory. *Who can discover the face of his garment?*

Or who can come to him with his double bridle?

There is much contending about the meaning of these words, or what is meant by this double bridle; but I shall not make any stay about it.

The text may be read thus: *Who can come within his double bridle.* The *Geneva* translation is near ours; *Who can come to him with a double bridle?* But what is this double bridle?

Intelligit os aut labia, quæ diductis frænt duplicati speciem habent. Drus.

First, Some understand this *double bridle* as a part of Leviathan. *Who can come to his double bridle?* or into the doubling of his bridle? As the verdure or greenness of grass is put for green grass, so (say some) the duplicature or doubling of his bridle, is nothing else but his double bridle, that is, his jaws or mouth, which have some resemblance to a bridle when they are opened, or at their end. Now according to this reading, the meaning is, who dares come within his lips or jaws, which look like a double bridle? Surely no man dares make such an adventure, seeing his jaws are so vast, or wide, and terrible, that it may even strike a man of courage with terror, or into a fit of trembling to look into them.

Secondly, Others (because the jaws are spoken of afterwards) understand this double bridle, of any thing which man may attempt to put into his jaws to subdue him with; as if it had been said, who can coerce or bridle him, though he have never so strong a bridle, though he have a *double bridle*? The word rendred *bridle*, properly signifies the *reine of a bridle*. There are two words by which a bridle is expressed, the one signifying *the bit*, which is put into the mouth of a horse, the other the *nead-stall* and *reins*, which a horseman holdeth in his hands. Here we may take it for the whole bridle, and that the strongest bridle, as we render, *a double bridle*: As if it had been said, who dares come neer Leviathan, as we commonly do to a horse, to put a bridle into his mouth? who will undertake to halter or bridle him, with all his skill and strength? Thus the Relative *His* doth not respect Leviathan, but the man who comes to bridle him: And this is most probable, because, if by the double bridle we understand the jaws of Leviathan, this would be the same with what is spoken plainly in the next words.

Fræna nominantur eæ partes quæ utrinq; ad maxillas desinunt. Quis cum fræno duplicato audeat accedere ad eum, ut ejus ritui inserat, sicut fit equo. Sed malo parabolicè intelligere pro labiis. Merc.

Vers.

Verſ. 14. *Who can open the doors of his face?*

The Lord compareth the gaping jaws of Leviathan to doors, to which alſo the lips are compared in Scripture (*Pſal.* 141. 3.) *Keep the door of my lips.* As by a Metaphor our lips are called doors, ſo Leviathans jaws bear the ſimilitude of a two-leav'd door; which, *who can open?* This ſeems to carry on the alluſion to a horſe, whoſe mouth muſt be opened before he can be bridled. Who can force Leviathan to gape, that he may put a bridle into his mouth? That which is ſaid of him in the latter part of the verſe, may make any one afraid to do ſo, for

His teeth are terrible round about, or *terrour is round about his teeth.*

His teeth are not to be meddled with, they are ſo terrible. As the holy Prophet ſaid to *Paſhur*, that falſe Propher, *Thy name ſhall be called* Magor Miſſabib, *terrour round about* (*Jer.* 20. 2.) So the teeth of the Leviathan are terrour round about. If any one come near him, he will ſee reaſon enough to be afraid. *His teeth are terrible.* Dread dwells round about his teeth; and why ſo? why are his teeth ſo terrible? Surely, becauſe they are ſo hurtful, he being able to tear any man to pieces with, or to break a mans bones with his teeth.

Per gyrum dentium ejus formido. Hieron.

Hence note;

That is terrible to us, which we perceive hurtful to us.

The teeth of Leviathan are terrible round about, becauſe he can ſoon cruſh thoſe that come near him with his teeth. Now, if that be terrible, which we ſee can hurt us? let us remember how terrible the unſeen God is! His teeth (as I may ſay) are terrible round about. The Apoſtle tells us ſo, while he ſaith (2 *Cor.* 5. 11.) *Knowing the terrour of the Lord* (that is, knowing how terrible the Lord is) *we perſwade men.* God loves to ſave, but he can deſtroy us, ſooner than Leviathan can cruſh us, were we between his teeth. The conſideration of the terribleneſs that is in any creature, ſhould lead us to conſider how terrible the Lord is to thoſe who provoke him. Are the teeth of a Leviathan, or the teeth and paws of a Lion terrible? is the ſting of a Serpent, or the poiſon of Aſpes terrible? how terrible then is the wrath of God! As what is ſweet, and comfortable to us in the creature, ſhould lead us to conſider how ſurpaſſing ſweet and comfortable God is; ſo that which is dreadful, and terrible in the creature, ſhould lead us to conſider how dreadful and terrible God is. And as it is good for us, often to ſay unto our ſelves, O how good is God! ſo to ſay, O how terrible is God! Yea, *David* would have us ſay ſo unto God (*Pſal.* 66. 3.) *Say unto God* (that is, acknowledge with admiration) *how terrible art thou in thy works!* And (*ver.* 5.) *Come and ſee the works of God; he is terrible in his doings toward the children of men.* Yea, God is terrible to his own people (*Pſal.* 68. 35.) *O God! thou art terrible out of thy holy places*, that is, out of the Church and Church aſſemblies: the Lord many times declares himſelf very terribly in thoſe ſacred aſſemblies. How terrible was God in his Church, when he devoured *Nadab* and *Abihu* with fire, for offering ſtrange fire before him, which he commanded not! (*Levit.* 10. 1, 2.) How terrible was the Lord out of his Church, when he ſtruck *Ananias* and *Saphira* dead! (*Acts* 5. 5, 10.) how terrible was the Lord out of his holy place, the Church, to the *Corinthians!* concerning whom the Apoſtle ſaith (1 *Cor.* 11. 30.) *For this cauſe* (that is, their unworthy partaking of the Lords Supper) *many are weak and ſickly among you, and many ſleep.* God deals terribly with thoſe who are not regardful of him, who prepare not themſelves with due and reverential reſpect to his holineſs, for holy duties. *He is a jealous God, and he will not hold them guiltleſs* (that is, he will hold them very guilty, or deal with them as with guilty perſons) *who take his Name in vain* (Exod. 20. 7.) When the Law was given, *ſo terrible was the ſight*, that *Moſes* ſaid, *I exceedingly fear and quake* (Heb. 12. 21.) The Lord appeared thus terrible at the giving of the Law, to ſhew how terrible he will be to ſinners, who tranſgreſs the Law, and repent not of, nor turn from their ſins and tranſgreſſions; yea, the Lord (for their trial) ſhews himſelf very terrible to good men, to broken-hearted and repenting ſinners. *Heman* had long and ſad experience of this (*Pſal.* 88. 15.) *I am afflicted, and ready to dye from my youth up: while I ſuffer thy terrours, I am diſtracted.* And for this *Job* made that grievous complaint (*Chap.* 6. 4.) *The arrows of the Almighty are within me, the poiſon whereof drinketh up my ſpirit, the terrours of God do ſet themſelves in array*

againſt

againſt me. Now if the Lord make ſuch a terrible war upon Saints, if he terrifie them, even till he hath diſtracted them; how will he draw up his terrours as an army, or his army of terrours, in battle array againſt the wicked and ungodly! How often doth the Lord expreſs himſelf by terrible things againſt ſuch? As he ſometimes deſtroyeth ſinners ſecretly, or without any appearance of terrour (*Hoſea* 5. 12.) *I will be unto* Ephraim *as a moth.* So often openly, he comes upon them as a Lion, or as a Bear, (*Lament.* 3. 10.) *He was unto me as a Bear lying in wait, and as a Lion in ſecret places.* The Lion and Bear often lye cloſe, and in ſecret places, to wait for their prey; but they no ſooner get them within their reach or danger, but they riſe up and devour them openly.

Again, if we are afraid to meddle with terrible things? how ſhould we fear to meddle with ſin! Sin hath terrible teeth, it will bite like a Serpent (*Prov.* 23. 32.) and tear like a Lion. 'Tis ſin that maketh all things terrible to us. God himſelf is not terrible, but as we are ſinners: ſin hath made all things terrible, and troubleſome to us that are ſo. The teeth of Leviathan had not been terrible to man, if man had not ſinned againſt God. *His teeth are terrible round about.*

Beza ſeems to object from this part of the deſcription of Leviathan, that the Whale cannot be meant by Leviathan, becauſe the Whale hath no teeth.

I anſwer, Firſt, Though Whales, catcht by our Sea-men, have no teeth properly taken, yet they have ſomewhat which is Analogical to teeth, they have that in their mouths, which is as terrible as teeth.

Phyſeterem & Orcam præcipuè dentatos dicunt.

And ſecondly, Naturaliſts tell us, and *Beza* himſelf confeſſeth, that there are many fiſhes of the Whaley kind, which have very terrible teeth. And though *Bochartus* inſiſteth much upon the teeth of the Crocodile, which for number are threeſcore, and for their nature terrible enough; yet he doth not at all improve this part of Leviathans deſcription againſt the Whale, which, I ſuppoſe, he would have done, had he found it unapplicable to the Whale.

Now as Leviathan is armed with teeth, as offenſive weapons, to hurt others, and to be a terrour to them, ſo with defenſive armes to ſecure himſelf from hurt, as it followeth,

Verſ.

Verſ. 15, 16, 17. *His ſcales are his pride, ſhut up together as with a cloſe ſeal. One is ſo near to another, that no air can come between them. They are joyned one to another, they ſtick together, that they cannot be ſundred.*

In theſe three verſes Leviathan is deſcribed. Firſt, By the confidence which he hath in his ſcales; they are *his pride*, being like bucklers of braſs. Secondly, By the natural cloſeneſs of his ſcales; ſo cloſe they are, as if ſealed, *that no air can come between them.* Thirdly, By the indiſſolubleneſs of his ſcales; they are joyned ſo *faſt* one to another, *that they cannot be ſundred.*

His ſcales are his pride.

The ſtrong ſheilds have pride, ſaith Maſter *Broughton*; that is, his ſcales, which are as ſo many ſheilds for his defence, are his pride. The word is not elſewhere rendred *ſcales*, but *ſtrong pieces* (Chap. 40. 18.) and here it may be rendred, *ſtrong pieces of ſheilds*, ſcales reſembling ſhields, both in their faſhion and uſe.

His ſcales are his pride, that is, he is proud of his ſcales. Whatſoever any man is proud of, may be called his pride. If a man be proud of his riches, then his riches are his pride; if of his parts, then his parts are his pride; if of his ſtrength and beauty, then ſtrength and beauty are his pride. Leviathan's ſcales are his pride, that is, he is proud of *his ſcales.*

Here again it is objected, as before about teeth, The Whale hath no ſcales, therefore Leviathan cannot be the Whale. The learned *Bochartus* inſiſts much upon this argument againſt the Whale, proving alſo by many authorities (which is clear to ſight in thoſe carkaſſes of Crocodiles which are among us) that the Crocodile hath great and ſtrong ſcales, and thoſe very cloſely laid, or joyned together. The objection hath much weight in it, yet theſe two anſwers are given to it.

Balenarum, & Elephantorum cutes ſumme duræ ſunt, & præpomodum inſenſibiles. Galenus *l.* 3. *de uſu partium.*

Firſt, Though Whales taken in theſe parts of the world have no ſcales, properly ſo called, yet they have a very thick and hard skin, reſembling ſcales. The skin of the Elephant, and of the Whale, is extream hard, and almoſt inſenſible, ſaid the Oracle among Phyſicians.

Quot ei squamæ tot clypei quibus adversus omnem vim tegitur. Arianus memorat ex Nearcho visum cetum in littus ejectum cubitorum quinquaginta corio squamoso tam crasso, ut cubitum æquaret.

Secondly, It is reported, that some Whales, or Whales in some parts of the world, have huge scales. *There was seen cast up upon the sea-shore* (saith one) *a monstrous fish, of fifty cubits long, which had scales all over of a cubit thick.* These were strong scales indeed: and though we have not known or heard of any such in these parts of the world, yet who can say knowingly there are none such in any part of the world, as literally answer the description of Leviathans scales. I grant, that the three exceptions, which *Bochartus* takes against the testimony of *Nearchus* are very considerable. First, That he stands alone, and is but a single witness. Secondly, That he doth not say he saw such a whale, but only heard it of certain Mariners, who said they saw such a one; which sort of men are not always to be credited. And he adds, Thirdly, That though *Nearchus* should have said, that himself had seen such a Whale, yet little credit were to be given him, he being an Author of no good credit. These considerations, I confess, may somewhat weaken the testimony of *Nearchus*; yet I see no reason, why they should utterly infringe and disable it. For, first, one man may speak truth in it self, as well as two or three, though the testimony of one be not so authentick to others, as the testimony of two or three. Secondly, though some Mariners over-reach in their reports, yet it doth not follow that they did so from whom that report came. And, Thirdly, Though *Nearchus* be justly charged with failing, and falseness in some things, yet none can say, his whole book is nothing else but a bundle of lies. And if there be any truths in his writings, as, I suppose, no man will deny, but there are many; then why this report of a Whale, or mighty fish, of that kind, with great scales, may not be reckoned among the truths contained in his writings, rather than among the lies, let the Reader judge.

Now though it be questioned, what animal this Leviathan is? yet 'tis out of question, that he hath scales upon him, or that which amounts to scales; For (saith the Lord) *His scales are his pride.*

Geneva Translation. גאוה *superbia, magnificentia, verbum medium.*

Some render the words thus; *The majesty of his scales is like strong shields.* He is like a Curassier or an Horse-man, armed Cap-a-Pe, or all over. But I shall abide in our own reading, *His scales are his pride*, or *his hight*; his spirit is heightned by them.

Hence

Hence note, First;

There is a kind of pride in brutes and irrational creatures.

Pride strictly taken, is proper to man; yet there is more than a shadow of pride in brutes. Even as a man is proud of fine new cloaths, so is a horse of his trappings; or as a man is proud of a strong glistering shield, so is Leviathan of his scales. And I may safely say, that as some beasts are *proudish*, so all proud men, so far as they are proud, are *brutish*. It is not for want of grace only, but for want of a due exercise of reason, that any man is proud.

Secondly, Note;

Extraordinary attainments or injoyments, are occasions of pride.

Why are Leviathans scales his pride? 'Tis because they are so strong and close, that he thinks himself safe from all injuries under their shelter. The word properly signifyeth a buckler of molten brass. They who are armed with such a defensive weapon, fear neither sword nor spear. Any great injoyments or attainments, are occasions of pride. The Peacock is proud of his feathers, and the horse of his strength; and men are proud of their riches and worldly abundance (1 *Tim.* 6. 17.) *Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches.* Some good men, no sooner get a few golden scales, or their scales a little gilded, but they begin to be proud; therefore the Apostle gave *Timothy* that charge, to warn such rich men as professed the true faith of the Gospel, to take heed of high-mindedness. And as men are apt to be proud of their riches, so are women of their beauty, and the learned of their knowledge, and the wise of their understanding, and great men of their power, and godly men (if they have but gifts beyond their brethren) are apt to be proud of them: And as some are proud of the gifts given them by God, so many are proud of the gifts given by them to men, I mean, of their good deeds or works of charity. *Salvation* (saith the Apostle, *Ephes.* 2. 9.) *is not of works, least any man should boast.* If salvation were by working (either by works of grace, or gracious works, towards God, or works of charity towards men) men would be boasting, which is properly the work of pride. Again, men are very,

apt

apt to be proud of their priviledges. The Nation of the Jews, how proud were they of that priviledge, that they were *Abrahams* children, that they had the Law and Temple: Whence the Apoſtle left that ſerious admonition to the Gentiles (*Rom.* 11. 20.) *Becauſe of unbelief they were broken off, and thou ſtandeſt by faith; be not high minded, but fear.* Do not pride your ſelves in your priviledges as they did, leſt you alſo be broken off as they are. Laſtly, ſome have been proud, even of their graces; that of the Apoſtle argueth it (1 *Cor.* 4. 6, 7.) *Who hath made thee to differ?* (thou haſt grace, and another hath none; who hath made this difference between thee and him? hath not God?) *what haſt thou, that thou haſt not received? why then doſt thou boaſt as if thou hadſt not received it?* Even they that have received grace, are in danger of boaſting, as if they had not received it. I may ſay, as of all proud men, ſo of all men, who are but toucht with pride, as here it is ſaid of Leviathan, *Their ſcales* (ſome attainments or other) *are their pride.* And hence we may infer, *If great attainments are an occaſion of pride*; then

Let us pray for an humble heart in high injoyments and attainments. If you have ſtrong ſcales, much ſtrength about you, or in you, beg hard for humility; be not like Leviathan, let not your ſcales be your pride. *His ſcales are his pride,*

Shut up together as with a cloſe or ſtrait ſeal.

Things ſtraitly ſealed up, can hardly be parted. How cloſe the ſcales of Leviathan are, is further ſhewed,

Nec ſpiraculum quidem incedit per eas. Hieron.

Verſ. 16. *One is ſo near to another, that no air can come between.*

The Lord doth not ſay, you cannot put a ſtraw, or a hair between, but *no air can come between.* The air is the moſt ſubtile thing in nature; the air paſſeth through not only little cranies, but imperceptible pores; yet the juncture of Leviathans ſcales is ſo cloſe, that the ſubtile air cannot paſs between. The next verſe is only an hightning of the ſame thing.

Verſ. 17. *They are joyned one to another, they ſtick together that they cannot be ſundred.*

Scales are lap't one over another, like the tiles of an houſe, they ſtick like boards glued. The Hebrew is, *they are joyned a man to*

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Vir fratri adhærit.

Hence note;

Unity is a great means to keep any ſtrong and ſafe.

How cometh Leviathan to be ſo ſafe? his ſcales are cloſe together. If he had never ſo ſtrong ſcales, were they not joyned together, they could be no ſafety to him; union makes every thing ſtronger and ſafer. A company of arrows, bound up together, how ſtrong are they? by which *Sylurus* invited his Sons to unity. *Ahab*, no doubt, had very ſtrong armour, *armour of proof*, but it had joynts in it (1 *Kings* 22. 34.) And ſo, *A certain man drew a bow at a venture, and ſmote the King of* Iſrael *between the joynts of his harneſs.* Death, the deadly arrow, made its entrance at the joynts of his Armour. Weak things cloſely joyned together become ſtrong, and ſtrong things wanting union prove weak. Satan is the ſtrong man Armed, and the Scriptures of truth tell us, that Satans kingdom is not devided, there is no caſting out devils by *Beelzebub.* Satan and his agents ſtick together, as the ſcales of Leviathan, in oppoſing the kingdom of Jeſus Chriſt (*Pſal.* 83. 5, 6, 7.) *They have conſulted together with one conſent, they are confederate againſt thee.* Gebal, *and* Ammon, *and* Amaleck, *the* Philiſtines, *with the Inhabitants of* Tyre, Aſſur *alſo is joyned with*

apt to be proud of their priviledges. The Nation of the Jews, how proud were they of that priviledge, that they were *Abrahams* children, that they had the Law and Temple: Whence the Apoſtle left that ſerious admonition to the Gentiles (*Rom.* 11. 20.) *Becauſe of unbelief they were broken off, and thou ſtandeſt by faith; be not high minded, but fear.* Do not pride your ſelves in your priviledges as they did, leſt you alſo be broken off as they are. Laſtly, ſome have been proud, even of their graces; that of the Apoſtle argueth it (1 *Cor.* 4. 6, 7.) *Who hath made thee to differ?* (thou haſt grace, and another hath none; who hath made this difference between thee and him? hath not God?) *what haſt thou, that thou haſt not received? why then doſt thou boaſt as if thou hadſt not received it?* Even they that have received grace, are in danger of boaſting, as if they had not received it. I may ſay, as of all proud men, ſo of all men, who are but toucht with pride, as here it is ſaid of Leviathan, *Their ſcales* (ſome attainments or other) *are their pride.* And hence we may infer, *If great attainments are an occaſion of pride*; then

Let us pray for an humble heart in high injoyments and attainments. If you have ſtrong ſcales, much ſtrength about you, or in you, beg hard for humility; be not like Leviathan, let not your ſcales be your pride. *His ſcales are his pride,*

Shut up together as with a cloſe or ſtrait ſeal.

Things ſtraitly ſealed up, can hardly be parted. How cloſe the ſcales of Leviathan are, is further ſhewed,

Ne ſpiraculum quidem incedit per eas. Hieron.

Verſ. 16. *One is ſo near to another, that no air can come between.*

The Lord doth not ſay, you cannot put a ſtraw, or a hair between, but *no air can come between.* The air is the moſt ſubtile thing in nature; the air paſſeth through not only little cranies, but imperceptible pores; yet the juncture of Leviathans ſcales is ſo cloſe, that the ſubtile air cannot paſs between. The next verſe is only an hightning of the ſame thing.

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with them. These were all cleaving together, as close as the scales of Leviathan, in opposition to *Israel*. *Herod* and *Pilate*, once no good friends, laid down all their animosities, and cleaved close together, like the scales of Leviathan, to crucifie Christ; and so have evil men, in all ages, to hinder the progress of his kingdome. It is said (*Revel.* 17. 12, 13.) of the *ten horns* (which are there expounded to be ten Kings) *these have one mind.* They who seldome agree in their own affairs, agree all in assisting the beast, as 'tis there said, *These have one mind, and shall give their power and strength unto the beast.* The Scripture takes notice of this their union, not as a good thing, but as a strange thing; that ten Kings, of different nations, of different interests and dispositions, should agree in giving their power and strength, that is, their civil power, the power of their kingdoms to the beast; that is, to uphold his kingdom, which is, doubtless, the kingdom of Antichrist. How may this shame those, who profess a love to, and themselves subjects of the kingdom of Christ, for their divisions! Godly men should cleave together, as the scales of the Leviathan which cannot be sundred, in that which is good. And are not their differences and divisions, their distances and breaches to be lamented? which are so very great and wide, that not only the thin circumambient air, but gross circumventing bodies, may come between them. So far are they oftentimes from cleaving together, in duty to God and man, like the scales of Leviathan, that they hang together (as we say) like ropes of sand. The Evangelist *Luke* speaks of a time (*Acts* 4. 32.) When all believers were like the scales of Leviathan, *Then the multitude of them that believed* (that is, all they that believed) *were of one heart, and of one soul.* Here they were not only joyned, like the scales of the Leviathan, but they were joyned, as if they were all but one scale. Godly men should carry it towards one another, as members of the same body, and acted by the same spirit. They who have relation to those *seven ones* mentioned (*Ephes.* 4. 4, 5, 9.) should labour to be one, should be found endeavouring (as 'tis there said, *ver.* 3.) *To keep the unity of the spirit, in the bond of peace.*

Further, by way of allusion. The lusts of carnal men in general, are like the scales of Leviathan, sticking so close to them, and one to another, that the Spirit of God, in the Ministery of his

his word finds no passage between, till he makes one; yea, hardness of heart, obstinacy and impenitency are expressed by this word (*Lam.* 3. 65.) *Give them, O Lord* (saith he) *hardness of heart, thy curse unto them. Give them sorrow of heart*; so our translation renders it. The *Hebrew* is, *Give them a shield upon their heart.* The word is the very same, which is here translated *scales*, the scales of Leviathan being as so many shields, so strong and thick, that nothing can enter. It is sad, when we have scales on our eyes. It was said of *Saul*, when in that vision he was stricken blind, that before he received his sight, scales fell from his eyes. *Ananias* being sent to him, said (*Acts* 9. 17.) *Brother* Saul, *the Lord* (*even Jesus that appeared unto thee in the way as thou camest*) *hath sent me, that thou mightest receive thy sight, and be filled with the holy Ghost; and immediately there fell from his eyes, as it had been scales*, &c. All men naturally have scales on their eyes. It is sad to have a scale on the eye, any thing that doth hinder the sight of spiritual things; but how sad is it to have scales on the heart also! To all impenitent persons, their lusts are as so many scales and shields upon their hearts; and they have so many scales upon their hearts, and those such hard ones, that nothing but an Almighty power can make entrance or impression. None are in so much danger, as they that are fenced and armed with these scales. It is best for man to open a naked breast, to receive every stroke which the sword of the Spirit, the Word of God, makes upon him.

JOB, Chap. 41. Vers. 18, 19, 20, 21, 22, 23, 24, 25.

18. *By his neesings a light doth shine, and his eyes are like the eye-lids of the morning.*
19. *Out of his mouth go burning lamps, and sparks of fire leap out.*
20. *Out of his nostrils goeth smoak, as out of a seething pot, or caldron.*
21. *His breath kindleth coals, and a flame goeth out of his mouth.*
22. *In his neck remaineth strength, and sorrow is turned into joy before him.*
23. *The flakes of his flesh are joyned together, they are firm in themselves, they cannot be moved.*
24. *His heart is as firm as a stone, yea as hard as a piece of the nether mill-stone.*
25. *When he raiseth up himself, the mighty are afraid; by reason of breakings they purifie themselves.*

IN the former context, the Lord spake of the covering or skin, of the jaws and teeth, of the face and scales of this Leviathan. In this he proceeds yet further, to draw out the description of this vast creature.

First, By his strong neesings, *vers.* 18.

Secondly, By his shining eyes, in the latter part of that 18th verse.

Thirdly, By his flaming mouth *(vers. 19.)*

Fourthly, By his smoaking nostrils (*vers.* 20.)

Fifthly, By his fiery breath (*vers.* 21.)

Sixthly, By his stiff neck *(vers.* 22.)

Seventhly, By the firmness of his flesh (*vers.* 23.)

Eighthly, By the firmness and hardness of his heart (*vers.* 24.)

Ninthly, By a twofold effect of all these, even upon the mightiest of the sons of men, when he appears to them, or when they behold him in his motions.

First, He *makes them afraid* (vers. 25.)

Secondly, He causeth them *to purifie themselves*, in the close of that verse. In these particulars we have a prospect of the whole context. I shall but lightly touch at the most of them, and a little insist upon the last, which we shall find most useful for instruction and admonition.

The four first verses hold out, upon the matter, the same thing, namely, the fierce and furious spirit of Leviathan, discovered in his neesings, eyes, mouth, nostrils, breath, all which are expressed by elegant metaphors, alluding to, or by comparisons made with light and fire, with lamps and sparks, with smoak and flame.

Est frementis irascentisq; accidentio. Bold.

Vers. 18. *By his neesings a light doth shine.*

The first thing described in the former context, was Leviathans terrible head; the first in this, is the power of his brain. Naturalists teach us, that neesing is caused by the thin and subtile vapours included in the ventricles of the brain, which nature striving to expel and put forth, causeth that which we call *neesing*; So then, *neesing is an effect of the expulsive faculty in the brain.* The *Jewish* Rabbins have two observations about neesing.

Sternutatio efficitur ex subtili vapore inclusa in ventriculis cerebri, cum ex natura vehementius expelere & expurgare. Galen. *l.* 2. *de symp. caussis, c.* 2, 3.

First, They say, neesing is a good sign in prayer; and the reason of it, as I conceive, is this, because it shews there is warmth and heat in the brain, and some fervency of spirit in the duty. That's the reason (I suppose) why they say neesing is a good sign in prayer.

Inter orandum bonum est signum sternutare.

Secondly, Both they and others say, *Neesing is a good sign in a sick man.* We say commonly, *Neesing is a sign of health*, it shews a vigour and quickness in the natural spirits, residing *in the brain.*

Sternutamentum bonum est signum ægroto. Dicta Rabbinorum. Merc.

His neesings.

But what are these neesings of Leviathan? They who hold Leviathan to be the Crocodile, say, when he is sunning himself, or lyeth open with his face to the Sun, this causeth him to neese or sneese, and then his breath breaking out forcibly at his nostrils, is like a shining light. 'Tis said also, that the Whale

Si ranchos edit sternutanti similis, emicat flamma. Bez.

neesing, spouts out water, at those pipes or holes which he hath placed or made naturally upon his head or forehead (he hath a mouth (as it were) on the top of his head, not to eat with, but to spout out water with) as when a man neeseth, there comes out a vapour at his nostrils; so the Whale is supposed to neese, when he blows out showers of water through those pipes, up into the Air. The word by which the Whale is expressed in Latine, signifies this action, or, his spouting out water; and by these spoutings or neesings, we may say (as it followeth in the Text)

Balæna ex Græco ab emittendo & fundendo aquas. Isid.

Ora Balenæ habent in frontibus, ideoq; summa aqua natantes in sublime nimbos efflant. Plin. *Natur. Hist. l. 9. c. 6.*

A light doth shine.

Because the water which he spouts up into the Air, with a great and vehement force, meeting, and as it were, mingling with the light there, looks like light, and hath a great brightness in it; so that this action of Leviathan, and the effect or concomitant of it, is as applicable to the Whale as to the Crocodile.

Sternutationes ejus faciunt splendorem, dum aqua albescens in aere dispergitur. Pisc.

And his eyes are like the eye-lids of the morning, or, *like the dawning of the day.*

So we translate these words (*Job* 3.9.) *Let it not* (that is, let not the night in which I was conceived) *see the dawning of the day*, or (as the Margin hath it) *the eye-lids of the morning*. Leviathans eyes are said to be like the *eye-lids of the morning*, because of the lightsomeness of them. Christ saith (*Mat.* 6. 22.) *The light of the body is the eye.* We may call it so in a double respect. First, because the eye is the most lightsom part of the body, or hath most light in it. Secondly, because the eye gives or lets in light to the whole body. They that want eyes, or their eye-sight, dwell in darkness. The eyes of Leviathan are not only light in themselves, but *are like the eye-lids* (that is, eyes) *of the morning*. But wherein doth this likeness consist? I answer, in two things.

Aquæ quæ per duas fistulas quam longissimè sursum ejaculatur, Balenæ, splendores dicuntur, quia lucent & candidant. Sanct.

Palpebræ pro oculis, metonymicè sumuntur.

First, His eyes are very great, in proportion to his head and body.

Secondly, His eyes are very clear. And so Leviathans eyes may be said to be like the eye-lids of the morning; First, in their greatness; Secondly, in their brightness or clearness. It is usual in Scripture to mention the morning light, when it would express the clearest light. The Prophet (*Isa.* 58.8.) assuring the *Jews* of the greatest outward prosperity, in case they kept a true Fast, saith, *Then shall thy light break forth as the morning.* And when the Prophet *Amos* describes God, *making the morning darkness* (Chap. 4. 13.) As also, *turning the shadow of death into the morning* (Chap. 5.8.) his meaning is, that the Lord can easily, and at pleasure, change a state of greatest prosperity, into adversity; and a state of deepest adversity, into clearest or highest prosperity.

But some may say, if the Lord intended to set forth the exceeding clearness of Leviathans eyes, it might seem more proper to have compared them to the light at noon-day, than to the morning light.

I answer, Though the light at noon-day is clearer than that in the morning, considered in it self; yet considering the morning light, with respect to its neerness or neighbourhood to the foregoing darkness, so we are more sensible of that than of the light at noon-day. Contraries placed neer together, illustrate each other. For, as soon as the morning appears, light conveys it self all over the Hemisphear, and makes a wonderful change in the Air. The morning light coming suddenly, and immediately after dismal darkness, affects us more than the light at noon-day, though greater and clearer. Leviathans eyes shine bright, even like the eye-lids or eyes, that is, the light of the morning. The Ancients give report, that Dragons and Serpents have flaming eyes.

Ardentes oculi suffectos sanguine & igne. Virg. *l. 2. Æniad.*

Exilit in siccum flammanta lumina torquet. Virg. *l. 3. Georg.*

This (saith *Bochartus*) is very true of the Crocodile, whose eyes are so bright, that the *Egyptians* used to paint a Crocodiles eye, when they would signifie the *morning light*; whereas great Authors write, that the eyes of the Whale are even covered with the weight of their eye-brows, or with fat, and are little bigger than the eyes of some sort of bullocks; whence it comes to pass, that the Whale losing his guide, dasheth against rocks and Sea-shallows. Thus he. To which I shall only oppose the testimony of no inconsiderable Writer, who affirms of the Whales in the Seas of *Norway*, that their eyes in the night-time shine like a huge flame, so that the fisher-men, who are abroad at Sea, judge them to be great fires. And to what *Bochartus* saith of the Whale, that he is so dim-sighted when deep in the Sea, that he cannot find his way without a guide, I may

Oculi noctu coruscant, ingentium flammarum modo; Proculentim visi à piscatoribus, ignes esse grandes putantur. Olaus *lib. 21. c. 5.*

may reply from his own shewing out of several Authors, that the Crocodile is no better at seeing when much under water, they teaching, that the Crocodiles eyes are dull while in the water, but out of the water very quick or sharp-sighted, as if then at last he recovered his eye-sight; and if so, he hath no advantage of the Whale in that particular.

Vers. 19. *Out of his mouth go burning lamps, and sparks of fire leap out.*

That is, somewhat goes out of his mouth like burning lamps and sparks of fire. This is a demonstration of the extream natural heat of Leviathan: There's a continual fire in his mouth; then what is in the kitchin of his stomack, for the digestion and concoction of his meat? If sparks of fire leap out of his mouth, as out of the mouth of a furnace, then we may conclude, there's a great fire kept within.

Vers. 20. *Out of his nostrils goeth smoak.*

We had fire before, and now comes smoak. We usually say, *Where there's smoak there is some fire*; and surely where there is so great a heat, there must be or hath been some smoak; *Out of his nostrils goeth a smoak.* What is smoak? 'Tis *air adust* (say Physosophers) Much heat draws out the airy part of the fewel, and turns it into smoak. Leviathan having such a fire in his bowels, needs must smoak go out of his nostrils, which are as a double chimney to vent it; or to keep the metaphor in the Text, *Smoak goeth out of his nostrils*

Fumus est aer adustus ex multitudine caloris. Aquin.

As out of a seething pot or caldron.

The Hebrew is, a *blown pot*, because blowing makes a pot seeth quickly and fiercely. A *Caldron* is a great vessel, wherein much may be sodden or boyled at once, and boyling sends out a great fume or smoak. The Hebrew word rendred *Caldron*, properly signifies a copper or brazen Kettle, in which dying stuff is boyled for the colouring of cloth. It signifies also a pond, and so a great vessel like a pond; as that in the Temple was called a *Sea*, for its greatness.

Vers.

Vers. 21. *His breath kindleth coals, and a flame goeth out of his mouth.*

This verse, with the former three, tend all to one purpose. Leviathans heat is so vehement, that *his breath kindleth coals*. The Hebrew is, *His soul or life kindleth coals*. The soul and life of irrational creatures is the same, and both are but breath, *His breath kindleth coals*; that is, his breath is so hot, that it will even kindle dead or unkindled coals. Mr. *Broughton* renders, *His breath would set coals on fire*. The breath of the Whale is not only compared to a great wind, issuing out of a pair of bellows, which soon kindleth a spark into a great fire, but is it self here compared to a fire by a strong Hyperbole, like that which concludes this matter.

אנמון *Abenum reddidimus ex conjectura, proprie abenum magnum instar stagni, quod* אגם *dicitur.* Drus.

And a flame goeth out of his mouth.

That is, a heat as from a flame, or such a heat as a flame giveth.

These four verses may be improved for our use, in two things.

First, to inform us how terrible some creatures are. There is nothing which is not terrible in this; *His mouth sends out a burning lamp, and sparks of fire; smoak goeth out of his nostrils, coals are kindled by his breath, and a flame goeth out of his mouth.* What's the meaning and import of all this? not that Leviathan hath these, or doth these things indeed; but in his wrath (for this is the description of an enraged Leviathan) he appears as if he were nothing but heat, and would set the very element of water on fire, and turn the very billows of the Sea into burning flames.

Secondly, *If the Lord hath put such a fierceness into this creature when he is angry, what is there in the Lord himself when he is angry!* The Lord in his anger, is described like this Leviathan (*Psal.* 18. 7, 8.) *Then the earth shook and trembled, the foundation also of the hills moved, and were shaken, because he was wroth* (what follows?) *There went up a smoak out of his nostrils, and fire out of his mouth devoured; coals were kindled by it.* The words are almost word for word, the same with those in the Text. The Lord is set forth, as ushered by fire (*Psal.* 50. 2, 3.) *Out of Zion,*

Zion, *the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence, a fire shall devour before him, and it shall be very tempestuous round about him.* Again (*Psal.* 97. 2.) *Clouds and darkness are round about him* (vers. 3.) *A fire goeth before him, and burneth up his enemies round about*; that is, he destroyeth his enemies in his anger, as if he consumed them by fire. Once more (*Isa.* 33. 14.) *The sinners in* Zion *are afraid, fearfulness hath surprized the hypocrites; who among us shall dwell in the devouring fire? who amongst us shall dwell with everlasting burnings?* Thus the Scripture speaks of the Lord in his wrath. And doubtless the flaming anger of Leviathan, when provoked, is but like a warm Sun-shine, compared with the provoked anger, and hot displeasure of God against presumptuous sinners. Who is able to abide his wrath? who (in sin) *can dwell with those everlasting burnings? who* (unpardoned) *can stand before the devouring fire, and flames of the Lords displeasure?* Thus we have the discovery of Leviathans furious heat; he is all in a flame.

Now the Lord having shewed what work Leviathan makes with his mouth and nostrils, which belong to his head, he comes next to his neck.

Vers. 22. *In his neck remaineth strength, and sorrow is turned into joy before him.*

Leviathans head is strongly joyned to the rest of his body, by his strong neck; yet some question whether the Whale hath any neck or no, because no distinction (which in other creatures is visible) appears between his head and his body. The learned *Bochartus* makes this another argument against the Whale, and a little reflects upon *Diodate*, who joyning fully with him in opinion, that Leviathan is the Crocodile, yet lets go this hold, yielding that the Crocodile hath no more neck than the Whale, as the neck is taken strictly for that discernable distance between head and shoulders; and though he himself grants that several other Authors, by him alleadged, say the Crocodile hath no neck, yet he answers, 'tis safer to credit *Aristotle*, who saith the Crocodile hath a neck, and gives this reason for it, because those animals which have no neck at all, cannot move their heads, whereas the Crocodile (by the testimony of *Pliny* and others) can turn his head upwards, or hold it up backwards to bite his prey.

To

To this some answer, and I conceive their answer may satisfie in this Point, That how little, or how undiscernable soever the space is between the head and the body of any animal, the very joyning or coupling of them together, may be called his neck; and in that sense the Whale hath a neck as well as the Crocodile. To this I may add, that the shorter the neck of any animal is, the stronger it is; and that complies fully with what is here said of the neck of Leviathan,

In his neck remaineth strength.

The Hebrew is, *Lodgeth*. And so Mr. *Broughton* renders, *In his neck alwayes lodgeth strength*; that is, he is alwayes strong, very strong neckt; his neck is so stiff and strong, that strength it self may seem to have taken up its residence there: That's the elegancy of the Hebrew. So then, these words shew the great strength of Leviathan. A stiff or thick neck, signifies both strength of body, and stoutness of spirit. Naturalists say, those creatures are very strong, that are thick neckt, as Bulls, *&c.* and they are weak that have thin slender necks. The Scripture intimates the stiffness and unyieldingness of mans will to the commands of God, by the stiffness of his neck (*Psalm.* 75. 5.) *Lift not up your horn on high, speak not with a stiff neck*; that is, with a neck that will not bow to the Lords yoak, nor obey his commands. Humble ones bow their heads to worship God, and yield their necks to his will. For though to *bow down the head like a bull rush for a day*, be not the Fast which God hath chosen (*Isa.* 58. 5.) for that is but an out-side repentance, and they who do so, may still remain stiff-spirited and pertinacious in their sins; yet the bowing of the head hath in it the appearance of a bowed or humbled heart, and a stiff neck is the badge of a proud impenitent one. To speak with a stiff neck, is to speak arrogantly. *Hannah* in her Song (1 *Sam.* 2. 3.) useth this language to the stiff ones of the world, *Talk no more so exceeding proudly; let not arrogancy come out of your mouth*: we put in the margin, *let not hardness come out of your mouth*; that is, let it not appear at your mouths, that your hearts are hard, that your spirits are high and stiff; speak no more as if you were Leviathans, as if you could not bow your necks. 'Tis good to have a neck strong to bear, but there is nothing worse than a strong neck that will not bow; yet the strength of Leviathans neck

Qui collum habent grossum fortes sunt, imbecilles autem qui illud habent gracile. Aristot. *in Physiognomicis.*

seems rather to imply his courage than his pertinacy, as it followeth, *In his neck remaineth strength,*

And sorrow is turned into joy before him.

There are three other readings of these words, which I shall name, and come to our own,

Ante eum exilit mæror. Jun. i. e. *mærore afficit omnes obvios; ac si de illis triumphans exultaret mæror effusus ab ea humanitus dictum.* Jun.

First, Some thus, *In his neck remaineth strength, and before him danceth fear.* Several of the learned insist much upon this translation, and their meaning is this; all that come near Leviathan, or within sight of him, are afraid; all the fish in the sea, and all the mariners upon the sea that see him, dance or hast away for fear, as if fear caused by him, triumphing over them, danced before them. He makes such a combustion by stirring the waters, and rolling in them, that he frights every living thing he meets with, none dare stand him.

Secondly, Master *Broughton* renders it thus, *Before him danceth carefulness*, that is, (as himself glosseth) *he takes or hath no care, meeting with any fish to feed upon, that his taking thought is a gladness.* He is so strong, that he knows he can master all the fish that comes near him, and can have prey enough for the taking, to satisfie his vast stomack, and fill his belly; therefore he takes no care for to morrow, *before him danceth carefulness.* Christ saith to his disciples, *take no thought for the morrow:* It were well if such carefulness danced before us, as Leviathans cares dance before him. We say of some men, *they sing care away*; and all carking, heart-cutting, and dividing cares, should even dance away before all men. The Apostles counsel is (1 *Cor.* 7. 32.) *I would have you without carefulness*, as much as to say, let carefulness dance before you, or put it from you; use the means, and be not solicitous about successes or issues. The more we live by faith, the less we live in care, or the more our cares dye; and they whose hearts are full of faith, cannot but have their heads emptied of cares. Some say, we have a great family, many bellies to fill, and backs to cloth, how can we be without carefulness? Consider one Leviathan needs more food than many families, yet he takes no care; God provides for him though he know it not, and will he not provide for those that know him? therefore let carefulness dance before you; That's a good reading for our use and comfort.

Thirdly,

Thirdly, Others translate thus, *before him passeth pennury.* The meaning of that reading is; whersoever Leviathan comes, he leaves nothing but pennury behind him, he devours all before him, and all little enough, scarce enough for him; all the fish he meets with all in the sea, he eats them up: the sea hardly affords enough to fill his huge belly, & satisfie his hungry appetite. As 'tis said of Behemoth, he thinks he can draw up *Jordan*, that is, all the waters of *Jordan*; so Leviathan thinks he can draw up the sea, that is, all the fish in the sea; so that, how much soever he meets with, he looks upon it as pennury, at most, as but enough for him. So that this translation, *Before him passeth pennury*, may have or bear these two interpretations: Either, First, That he makes all pennury where he comes; as its said of the Turkish wars, *where the Grand Signiors horse treads, the grass will not grow*, he treads down and spoils all; Or, as 'tis said in Scripture of those enemies, *The land was before them like the garden of* Eden, *and behind them as a desolate wilderness.* Or, Secondly, That he thinks all to be but pennury and scarcity (how plentiful soever it is) that is before him. That which may suffice many, is scarce a morsel, or a mouthful for him; as if all the fish in the sea could not serve him for a break-fast. As 'tis said of *Alexander the Great*, when he had conquered the known world, he was as hungry and sharp-set as ever, he looked upon all as pennury, and wished there were another world for him to conquer. Thus plenty is pennury to Leviathan, he is an unsatiable gulf: that's a third reading; our own saith,

Facient ejus præcedit ego-stus. Vulg.

Sorrow is turned into joy before him. The meaning, I conceive, is this, Leviathan is so strong and powerful, such strength remaineth in his neck, that nothing can daunt him, or bring down his spirit, nothing can trouble him, much less terrifie him, he fears nothing, he fears none; and if any object of sorrow present it self to him, 'tis presently *his joy.* That which hath greatest matter of sorrow in it, is to him matter of sport, or he makes a sport of it, he even rejoyceth in the midst of those things that makes others sad; he either makes nothing of them, or no such thing of them as they appear to others: *Sorrow is turned into joy before him.* It is said of that Land-leviathan *Alexander the Great* before mentioned, that he even leaped for joy, when he was engaged in great dangers and hazardous attempts; then he would say exultingly,

רנן *exultavit.* Mont. *vertetur in lætitiam.* Pagn. *Quicquid solicitudinem alii parit excitat, & exhilerat ipsius animum.* Bez.

Jam video animo meo par periculum.

Now I ſee danger ſuitable to the greatneſs of my ſpirit. In ſuch a ſenſe it may be ſaid here of Leviathan, *ſorrow is turned into joy before him.* But whence was this? ſurely from his ſtrength, and the confidence he had in it.

Hence note;

They who have great ſtrength, think themſelves above ſorrow and danger.

Leviathan is ſo ſtrong that ſorrow is turned into joy before him; how full of joy, or how joyful then is he! as Chriſt ſaith (*Mat.* 6 23.) *If the light that is in thee be darkneſs, how great is that darkneſs?* ſo if our ſorrow be turned into joy to us, how great is our joy? Some good men have found it ſo according to their faith, and moſt ſtrong men hope it ſhall be ſo to them, according to their preſumption. A ſtrong man rejoyceth to run a race, whereas a weak man is afraid of it; going is grievous to him, much more running. Whatſoever we have ſtrength to do, if we have hearts alſo to do it, we rejoyce to do it; yea, we are ſo apt to rejoyce in our carnal ſtrength of any kind, that the Lord by his Prophet (*Jer.* 9. 23.) forbids it in every kind of ſtrength, in ſtrength of underſtanding, *Let not the wiſe man glory in his wiſdom*; he forbids it alſo in ſtrength of eſtate, *Let not the rich man glory in his riches*; and laſtly, he forbids it in this particular ſtrength of body, *Let not the mighty man glory in his might.* And there is great reaſon we ſhould take heed of being found Leviathans in this, ſeing none have been more oppreſſed and weakned with ſorrow than they, who upon confidence in ſelf-ſtrength have thought themſelves above it, or that it ſhould certainly be turned into joy before them.

Further, It will not be unuſeful to conſider, That, as here it is ſaid, *Leviathans ſorrow is turned into joy before him*, ſo it is promiſed to, and the priviledge of, all true believers, to have their ſorrows, or that their ſorrows ſhall be turned into joy before them (*John* 16. 20.) *Verily, I ſay unto you* (ſaid Chriſt himſelf) *that ye ſhall weep, and lament, and the world ſhall rejoyce* (here's the caſe of Chriſts Diſciples in this world, *they ſhall weep and lament*, that is, they ſhall have cauſe to weep, and many times ſhall actually weep and lament) *but your ſorrow ſhall be turned into joy.* As ye ſhall rejoyce in ſpirit under thoſe diſpenſations which have

have the greateſt occaſion and matter of ſorrow in them, or as *Eliphaz* ſaid (*Job* 5. 22.) *At deſtruction and famine ye ſhall laugh*, ye ſhall laugh at deſtruction it ſelf; ſo at laſt all the very matter of your ſorrow ſhall be turned into joy. The moſt ſorrowful things ſhall not now be able to ſwallow you up with ſorrow, and at laſt you ſhall not know by any then preſent experience any ſorrowful thing. All your tears ſhall be, not only wiped off from, but out of your eyes; Chriſt will then renew that miracle, in a metaphorical ſenſe, which he once wrought in a natural, of which we read (*John* 2.) *he will turn water into wine*; the waters of ſorrow and tribulation, into the wine of joy and conſolation. Which bleſſed priviledge is alſo clearly propheſied (*Iſa.* 65. 13, 14.)

Laſtly, If by reaſon of Leviathans ſtrength, his ſorrow is turned into joy, ſurely the faithful, who have the Lord for their ſtrength, may turn their ſorrow into joy, into ſuch joys, as none ſhall take from them, or turn back, or again into ſorrows.

Thus far concerning the ſtrength of Leviathans neck, and the effect of it, his joyful or merry life. The next words ſhew him ſtrong all over, or in all the parts of his body.

Verſ. 23. *The flakes of his fleſh are joyned together, they are firm in themſelves, they cannot be moved.*

This compactneſs of Leviathans fleſh argues an univerſal ſtrength. His fleſh is ſo compact, as if it were *a molten thing*, or (as the word rendred *firm* in the latter part of the verſe ſignifies) like braſs, or bell-mettal moulton in a furnace, and caſt into a body. Such is the force of the Hebrew.

The flakes of his fleſh are joyned.

Though Leviathan be a fiſh, an inhabitant of the waters, yet the Scripture calls the bulk of his body *fleſh*. So (*Levit.* 11. 10, 11.) *All that have not fins, nor ſcales in the ſeas, and in the rivers, of all that move in the waters, they ſhall be even an abomination unto you, ye ſhall not eat of their fleſh.* In Scripture ſence fiſh is fleſh, the Apoſtle uſeth the ſame language (1 *Cor.* 15. 39.) *All fleſh is not the ſame fleſh* (that is, it is not of the ſame kind) *but there is one kind of fleſh of men, and another fleſh of beaſts, another of fiſhes.* The fiſh of the ſea have fleſh, as well as the beaſts of the earth: And that which *Job* denied of his fleſh

fleſh (*Chap.* 6. 12.) we may affirm of Leviathans fleſh, *His ſtrength is as the ſtrength of ſtones, and his fleſh as of braſs.* As the ſcales of Leviathan without, ſo now his whole fleſh within, is ſpoken of, as if it were made of ſolid braſs. The very refuge, the vileſt parts of his fleſh (as the word which we tranſlate *flakes* is rendred *Amos* 8. 6.) are firm and ſtrong, being joyned or glued faſt together, as the *Septuagint* expreſs the ſignificancy of the word, by us rendred *joyned*. And as it followeth,

They are firm in themſelves, they cannot be moved.

That is, one part of his fleſh cannot be taken from the other, or he cannot be moved; that is, Leviathan is ſo ſtrong, that nothing can ſtir him, or cauſe him to give ground, unleſs himſelf pleaſeth. And as his fleſh covering his bones is thus firm, ſo is his heart, covered and defended by both.

Verſ. 24. *His heart is as firm as a ſtone, yea, as hard as a piece of the nether mill-ſtone.*

Cor in omnibus animantibus ſpiſſum, nervoſum, & bene compactum eſt. Ariſt. *l.* 3. *de part. c.* 4. *Superior mola* רכב *dicebatur ab inequitando.*

The heart is the principal internal part of any creature; and the fleſh of the heart in every creature, is harder than the fleſh of any other part of his body; the heart is a very compact and hard piece of fleſh. And the Lord would have us know, that the heart of Leviathan is ſo hard, that the heart of any other creature, in compariſon of his, may be called ſoft and tender. *His heart*

Is as firm as a ſtone.

That is, 'tis extraordinary hard; which is further intended by the laſt words of this verſe,

Yea, as hard as a piece of the nether mill-ſtone.

Mills have two ſtones, an upper (which in Hebrew is expreſſed by a word, which ſignifies *to ride*, becauſe it ſeems to ride (moving or turning round) upon the nether ſtone, which, becauſe it bears the weight of the work in grinding, is the harder of the two, though both are very hard; as if it had been ſaid, if any ſtone be harder than another, that's moſt like the heart of Leviathan.

Now

Now though this may have reſpect to the litteral or proper hardneſs of the fleſh of Leviathans heart, yet we are not to ſtay in that ſenſe; for there is a moral or metaphorical hardneſs, as well as a natural or proper hardneſs. The heart of one man is ſaid to be hard, and the heart of another ſoft and tender, not becauſe the natural fleſh of one mans heart is hard, and anothers ſoft, but becauſe of a moral hardneſs or tenderneſs in the heart of the one or other. There is no difference between them, in the body of a good and bad man, as to tenderneſs and hardneſs; but the ſoul-heart (if I may ſo ſpeak) of the one, and of the other, differ exceedingly as to hardneſs and tenderneſs. The heart of every good man (as to the ſpiritual conſtitution of it) is ſoft and tender; but the heart of every evil man is hard and ſtony. Again, a fearful man is ſaid to have a ſoft heart, every little danger pierceth it, or makes an impreſſion upon it; but a man of courage and boldneſs is ſaid to have a hard heart, or a heart of braſs, nothing can daunt him: In this ſenſe Leviathan hath a hard or firm heart, a heart of braſs. The hardneſs of Leviathans heart, notes his courage, boldneſs, and ſtoutneſs; he is not timerous, like many other creatures; his heart is as uncapable of fear as a ſtone, and as impenetrable by any paſſion, as the nether mill-ſtone. So that, to ſay his heart is as hard as a ſtone, is all one as to ſay, *He is fearleſs*, or *he is couragious*. So then,

Fortis & intrepida eſt. Jun. *Eſt forti & infracto corde, ſeu animo nihil timet.* Merc.

There is a threefold moral hardneſs of heart ſpoken of in Scripture.

First, Impenitency for ſin, is often called hardneſs of heart. They who go on knowingly to ſin againſt God, are bold daring men, they have hard hearts indeed: Such hearts have all men by nature, and therefore God makes that promiſe to ſinners, *I will take away the heart of ſtone, and give a heart of fleſh* (*Ezek.* 36. 26.)

Secondly, Unmercifulneſs or cruelty towards men, is called hardneſs of heart. We commonly ſay of ſuch a man, he is a hard-hearted man; that is, he is a cruel and unmerciful man.

Crudeles & inclementes aut è ſaxo geniti, aut cor habere ſaxeum dicuntur.

Thirdly, Couragiouſneſs and ſtoutneſs in appearance of danger, may be called hardneſs of heart. A man of great courage, hath a heart hardned againſt all fears and dangers.

Leviathan hath a *hard heart*, in theſe two latter ſenſes; he is cruel and unmerciful, he ſpares none, he ſwallows down all without diſtinction, a *Jonah* and all, if he meet with him. The Whale hath

hath no mercy, and therefore may be ſaid to have a hard heart.

Cor durum ſignum audaciæ & fortitudinis. Plin. l. 11. c. 37.

Again, Leviathan is full of courage, he fears no colours (as we ſay) therefore he may well be ſaid to have a hard heart. And thoſe creatures which have the hardeſt hearts in a phyſical ſenſe, are obſerved by Naturaliſts to be moſt daring and couragious.

Now, as Leviathan is thus fearleſs at the appearance of the greateſt dangers, ſo when he appears, all are filled with fear. As he is altogether dreadleſs, according to the interpretation given of this verſe, ſo he is altogether dreadful, according to the expreſs tenour of the next.

Verſ. 25. *When he raiſeth up himſelf, the mighty are afraid; by reaſon of breakings they puriſie themſelves.*

We have had in the ſeven verſes laſt opened, the deſcription of Leviathan in many things, which cannot but render him an object of fear and terror; ſurely then, when he ſhews himſelf, all will be in a fright, even *the mighty*, who ſeem beſt fenced againſt fear, as the Text ſpeaks, *When he raiſeth up himſelf, the mighty are afraid.*

When he raiſeth up himſelf.

Whither? not out of the water, but in the water, or to the ſurface of the water; ſometimes the Whale ſwims upon the top of the water. Now, *when he raiſeth up himſelf*, or (as Mr. *Broughton* tranſlates) *at his ſtateline ſs*, or (as another) both putting the word into a Noune, which we put into a Verb, *At his excellency*

The mighty are afraid; by reaſon of breakings they puriſie themſelves.

In theſe words (as was ſhewed before) we have a double effect of Leviathans raiſing himſelf, in ſight, or to the view of others.

The firſt effect is, *The mighty are afraid.*

The ſecond is this, *By reaſon of breakings they puriſie themſelves.*

The

The mighty are afraid.

The Lord doth not ſay, *When he raiſeth up himſelf, the weak, and* (as we ſay) *hen-hearted cowards, but the mighty are afraid*, the mighty of all ſorts; not only mighty fiſhes, but mighty men: the ſtouteſt Sea-men and Mariners, yea, Captains and Warriers at Sea, are afraid; and not only are they afraid *when he raiſeth up himſelf* (like a moving mountain) but amazed with fear, and even ſtruck dead with aſtoniſhment. The Hebrew word rendred *mighty*, may be carried beyond *mighty men*, even to Angels; and ſo the vulgar Latine reads it, *When he lifts up himſelf, the Angels will be afraid.* The word is applyed to the Angels all the Scripture over; it properly ſignifies *ſtrong* or mighty ones. Angels are ſtrong and mighty, they excel all other creatures in ſtrength (*Pſal.* 103. 20.) If we take that tranſlation, *The Angels will be afraid*, it is only to ſhew, that Leviathan is ſo terrible, that not only the fiſh in the Sea, and men on earth, but (if ſuch a thing could be) the Angels of Heaven would be afraid of him. As Chriſt when he would ſet forth the efficacy of ſeduction, which ſhall be in the latter dayes, ſaith, *Falſe Prophets ſhall come, and deceive, if it were poſſible, the very elect* (*Mat.* 24. 24.) So this Leviathan would make the Angels afraid, if it were poſſible. As Ships in a ſtorm at Sea, are ſaid to *mount up to the Heavens* (*Pſal.* 107. 26.) though they alwayes keep upon the billows of the water; ſo by a like hyperbole, we may ſay, when Leviathan raiſeth up himſelf, the Angels of heaven are afraid. But as the word often ſignifies an Angel, ſo it is commonly applied to men of might, ſtrength, and courage. We tranſlate indefinitely, *the mighty*, without determining it upon one or other ſort of mighty ones; and ſo we may underſtand it of any among the viſible creatures that are *mighty*. *When he raiſeth up himſelf, the mighty are afraid.*

אלים *Fortes, proprie pii, i. e. Angeli hoc nomine dicti quod robore polleant maxime præ ceteris creaturis; hoc nomen etiam ad homines transfertur, robore & potentia valentes. Timeburn Angeli.* Vulg.

Hence Note, Firſt;

Great dangers may put the ſtouteſt into a fear.

Natural fear is a paſſion or perturbation of the mind, raiſed by the appearance, or our apprehenſion of ſome eminent or imminent evil, ready to take hold of us, or fall upon us. And as ſome are of ſo fearful a nature, or are made ſo fearful by a ſecret judgement of God upon them, that they are afraid *where no fear is* (*Pſal.* 53. 5.) and

(being purſued with their own guilt) *flee when no man purſueth* (*Prov.* 28. 1.) or (as another Scripture ſpeaks) *At the ſound of a ſhaken leaf*; ſo it is natural to all men to fear, in caſe of real and apparent danger, eſpecially if the danger be like a Leviathan, *very great*, or if a Leviathan raiſe himſelf againſt them: And therefore Jeſus Chriſt himſelf, being in our nature, and cloathed with fleſh, though ſinleſs fleſh, began not only to be afraid, but *amazed* (*Mark* 14. 33.) a little before his paſſion, when he ſaw that greateſt Leviathan, the Devil, together with many great Leviathans, raiſing themſelves to ſwallow him up.

And, if when a Leviathan raiſeth up himſelf, the mighty are afraid, how ſhall the mighty be afraid, when God raiſeth up himſelf! that's the deſign of God in this paſſage. The holy Prophet gave this caution to all men (*Zach.* 2. 13.) *Be ſilent, O all fleſh, before the Lord*; *for he is raiſed up out of his holy habitation.* As if it had been ſaid; the Lord now ſhews himſelf: he was before as one aſleep, or laid down upon his bed, but now the Lord is raiſed up. What then? *Be ſilent, O all fleſh.* The mightieſt have reaſon then to be ſilent: How ſilent? There's a twofold ſilence; Firſt, from ſpeaking; Secondly, from boaſting. That charge in the Prophet is not to be underſtood of a ſilence from ſpeaking, but from boaſting; as if it had been ſaid, Be in fear and reverence, for the Lord is raiſed up out of his holy habitation. Another Prophet tells us, that at the Lords appearances the mighty ſhall tremble and be afraid (*Iſa.* 2. 19.) having ſaid a little before, *The loftineſs of man ſhall be bowed down, and the haughtineſs of man ſhall be made low*, He adds, *They ſhall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his Majeſty, when he ariſeth to ſhake terribly the earth.* When the Lord ariſeth to ſhake this world by his judgements, he will make the mighty tremble, and run into the holes of the rocks, to hide themſelves from his dreadful preſence. If a creature, a Leviathan, cauſeth the mighty to fear when he ariſeth, how much more may the mightieſt of the world fear, when God ariſeth! and therefore that prayer of *David* (*Pſal.* 68. 1.) *Let God ariſe, let his enemies be ſcattered; let them that hate him, flee before him*, may well be reſolved into this conditional propoſition; *If God ariſeth, his enemies ſhall be ſcattered, and all that hate him ſhall flee before him.*

This

This may teach the mean and poor of the earth to fear him, who can make the mightieſt afraid. When God is angry, the mighty cannot, then much leſs can mean underlings ſtand before him. When Leviathan *raiſeth himſelf, the mighty are afraid,*

And by reaſon of breakings they purifie themſelves.

Mr. *Broughton* ſaith, by reaſon of *ſhiverings*. But what are theſe *ſhiverings* or *breakings*? Leviathan breaks the waves and waters. The waves of the Sea, are expreſſed in the Hebrew tongue by a word which ſignifieth *breakings*, becauſe they break themſelves one againſt another; as alſo, poſſibly, becauſe Ships are broken by the waves. And when 'tis here ſaid, *By reaſon of breakings they purifie themſelves*, the meaning may be this; by reaſon of the waves and troubled waters, which Leviathan makes when he beſtirs or raiſeth up himſelf, they purifie themſelves. Nor doth Leviathan break the waves and waters only, but whatever comes neer him he breaks and ſhivers to pieces; if a Ship be in his way, he breaks it, as ſome have been taught, to their coſt, by ſad experience. *By reaſon of breakings*

Confratliones vocat, quando Leviathan elevando ſe fluctus excitat, qui propterea משברים *appellantur, quod ſe invicem frangant.*

They purifie themſelves.

The mighty are afraid when he raiſeth himſelf up; and ſeeing him make ſuch work, *they purifie themſelves*. What's that? There are various underſtandings and expoſitions of this clauſe.

Firſt, The word rendred to *purifie*, properly ſignifies to *erre*, or to *wander out of the way*; and it notes, as outward erring or wandring, that of the body, when we know not whither to go, ſo inward wandring, that of the mind, when we know not what to do. The mind or underſtanding wanders often, and roves up and down, we know not whither. In this ſenſe, ſeveral underſtand the words; *By reaſon of breakings they wander*, they are ſtruck with ſuch a fear and amazement, that they run about like men diſtracted, and out of their wits; or, they (ſuppoſe it of Mariners) know not how to guide the Ship, nor how to handle their ſails and tacklings. Some chiefly inſiſt upon this interpretation, *By reaſon of breakings they wander*, or know not what to do next to help or ſave themſelves from periſhing. A man in ſtreights, uſually ſaith, *I know not what to do.* They who are in much fear of ſuffering in any kind, ſeldom know what to do in any way, for

Aliqui verbum (purgant) *exponunt, aberrant; i. e. ita percelluntur metu ut animis toti cancidunt, nec ſciunt quid agant.* Merl. Peccant, *i. e. errore ſe obſtringunt, ut neſciant, quid faciant. Nam* חטא *ut, Græcè* Ἁμαρτάνειν *dicitur, qui aberrat à ſcopo.* Druſ.

their own safety, and often take the unsafest way, running themselves further into danger, while they endeavour to escape it. This is a proper and profitable exposition; and we may note this from it.

Great fears causeth great distractions.

Every worldly fear hath somewhat of distraction in it; and in proportion to the fear, is the distraction: therefore great fear must needs cause great distraction. *When men in a storm mount up to heaven, and go down again to the depths*, 'tis said (*Psal.* 107. 26, 27.) *their soul is melted because of trouble, they reel to and fro, and stagger like a drunken man, and are at their wits end*; their wit cannot go a step further with them, nor their reason conduct them any longer. We say in the margin, *All their wisdom is swallowed up*. He that fears Leviathan will swallow him up, may soon find his wisdom swallowed up. Wise and mighty men may be mightily puzled in great dangers, and utterly disabled to make use, either of their wisdom or of their might. Good *Jehoshaphat* (2 *Chron.* 20. 12.) when a great enemy was invading him, cryed out, *O our God, wilt thou not judge them? for we have no might against them, neither do we know what to do*; we are bereft of counsel. Great dangers even unhinge our reason, and put it out of place. The Disciples of Christ in a storm (*Mat.* 8. 25.) were not only like men at their wits end, but almost at their faiths end too, crying our, *Lord save us, we perish*; if thou help us not, we are all undone: *And he said, why are ye fearful? O ye of little faith.* There is nothing but faith can keep down the prevailings of fear, in great or prevailing dangers & breakings; and when once we are at our faiths end in a time of extremity, we shall soon be at our wits end also, yea, even quite out of our wits. A faithless man, is no match for little fears; & he that hath but a little faith, or is a man of little faith, may soon be over-matcht with great ones. As perfect love, either the actings of our perfect love to God, or the evidence and apprehensions of the perfect love of God to us, *casteth out fear* (1 *Joh.* 4. 18.) that is, all that fear which hath torment in it; so also doth perfect faith in God, that is, a strong, a well-foundation'd, and a well and high-built faith. 'Tis either for want of faith, or for some want in faith, that mighty men by reason of breakings, are not only afraid, but *wander*, as uncertain of their way. That's the first reading. Second-

Secondly, We say, *They purifie themselves*: What's that? there are two interpretations of this translation.

First, Some interpret it of a bodily distemper, coming upon the mighty by reason of their fear. In storms at sea passengers purge their stomacks, usually by vomiting, and sometimes by stool. Thus (I say) some expound this Text, that through extreamity of fear, they are surprised with a suddein loosness. The Prophet speaking of a dreadful day, saith (*Ezek.* 7. 17.) *All knees shall be feeble*, we put in the Margin, *All knees shall go into the water*; the meaning is (as all interpreters give it) they shall not be able to hold there water. And as some, upon a suddain assault of fear, cannot hold their water, so, neither can others their ordure. The reason of it is plain in nature, fear making a great dissipation of spirits, weakens the retentive faculty. Some look upon this, as a sense too low and mean for the intendment of this place, though in it self a truth. And therefore, 'tis enough to mention it; nor ought it to be left unmentioned, seeing it may humble us to consider unto what pitiful exigents mighty ones may be brought, when surprised with dangers. But;

Quando mare fluctibus intumescit, nausea oboritur, & qui sunt in navi sero vomunt, stomachum purgantes. Drus. Alvum solvit. Bez. Rab. Levi.

Secondly, I conceive (and upon that I shall insist): these words, *They purifie themselves*, are rather to be taken morally; that is, mighty men, when they see themselves in such danger, mighty Leviathan raising himself, breaking all before him, what do they? *they purifie themselves*, that is, they betake themselves to prayer and repentance; and then they will *purifie themselves* in all hast, by confessing and vowing to put away their sins; then they will (in all hast) make their peace with God, this is a good interpretation. And the word which we translate here to *purifie*, is applied to this spiritual purifying, by confessing of sin, and turning to God, and promises of amendment (*Psalm.* 51. 7.) *Purge* (or *purifie*) *me with hyssop, and I shall be clean*; only there 'tis Gods act, here mans. But as God doth purge us by pardon, so we may be said, to purge our selves by repentance, and earnest suing to God for pardon. And how usual is it, even with bad men, when they are in great danger, when they see nothing but death before them, then to fall a praying and repenting, then to confess their sins, and promise amendment, or to become new men. Thus *by reason of breakings*, when all is ready to be broken, lost, and spoiled, *they purifie themselves*.

Vox יתחשאו *in Piel & Hiphtael expiationem à peccato importat. unde vertitur expiabunt se, seu pœnitentiam agent, & remissionem à Deo petent, præsenti mortis discrimine teriti. Scult.*

Hence

Hence, Obſerve;

In great dangers; which threaten preſent death, or undoing at leaſt, even common men will confeſs their ſins, and make great ſhews or ſemblances of repentance.

When the mighty are afraid, when they are in trouble and miſery, then they cry to God for mercy, and cry out upon their ſins, as the procuring cauſe of their miſeries and troubles. How good, how godly will they be for a fit (and it may work further) in a day of evil! It is ſaid of the Marriners in a ſtorm (*Pſal.* 107. 28.) *Then they cry unto the Lord in their diſtreſſes.* Even ſuch Marriners, as ſeldom think of God, nor pray to him in a calm, being in a ſtorm, fall a praying, *they purifie themſelves*: Now they are for repentance, now they will caſt their ſins over-board, ſeing themſelves almoſt ſwallowed up by the raging ſea. Thus (*Jon.* 1. 4, 5.) *When the Lord ſent out a great wind into the ſea, and there was a mighty tempeſt in the ſea, ſo that the ſhip was like to be broken: Then the Marriners were afraid*; that was the firſt effect which the tempeſt wrought in them: and what was the next? that was a fit of devotion; *They cryed every man to his God*: Now they purified themſelves by repentance and prayer. *Were not theſe Marriners grown very good, when beſet with evil?* Thus many pray, repent, make lamentations over their ſins, take up reſolutions againſt their ſins in a ſtorm; then, or thus, even carnal, ignorant, common men will purifie themſelves in times of great danger. We ſay well, *true repentances is never too late, but late repentance is ſeldome true.* We may ſay alſo, *Repentance in a ſtorm is good, but repentance in a ſtorm is not always good; real dangers may produce but falſe, feniged, and forced repentance.* And they who repent only when they are in, or becauſe they are in a ſtorm, were never good as yet, nor will they continue in that goodneſs, which then they make ſhew of. As a godly man purifies himſelf when he ſees a ſtorm, ſo he purifies himſelf in a calm too, or when he is in greateſt ſafety. And if we do not purifie our ſelves in a calm, as well as in a ſtorm, our repentance is but the repentance of Heathen Marriners. Be in a calm, what you are in a ſtorm; be when you ſee Lambs, what you were when you ſee or ſaw Leviathans.

Secondly,

Secondly, Obſerve;

It is a duty to repent when we ſee great dangers, or (as the Text ſpeaks) *great breakings.*

To be ſure, we ought to repent in a time of trouble: We are to repent at all times, but then moſt: Be careful you leave not that work undone at any time, but do it very carefully at ſuch a time. It is ſaid of thoſe that *were ſcorched with great heat* (Revel. 16. 9.) *they blaſphemed the Name of God, which hath power over thoſe plagues, and they repented not to give him glory.* And of othe s under the fifth vial (ver. 11.) *They blaſphemed the God of heaven, becauſe of their plagues, and of their ſores, and repented not of their deeds.* It was the character of that bad King *Ahaz*, that *in the time of his diſtreſs he ſinned yet more.* What! ſin in a ſtorm! ſin when God is ſcorching, plaguing, and diſtreſſing us! This is not only greateſt impenitency, but higheſt impudency, or moſt ſenſeleſs ſtupidity. Such are like him, of whom *Solomon* ſpeaks (*Prov.* 23. 33, 34.) They are *as he that lieth down in the midſt of the ſea, or as he that lieth* (ſleeping 'tis meant) *upon the top of a maſt*; where, by any ſtrong blaſt of wind, or great ſway and yawing of the ſhip, he may be tumbled into the deep.

There are two things we ſhould do, when we ſee breakings or great dangers, ready to break us.

Firſt, We ſhould hold faſt all the good we have, if we have any. When we are like to loſe all outward good things, and that which is better than any or all of them, our lives, we have reaſon to hold faſt all our ſpiritual and inward good things, the truths of God, our faith in God, our love to God, and all his ways.

Secondly, If as yet we have not really taken hold of God, and good things, 'tis high time for us do it, when we can no longer hold, but muſt let go all our loved good things of this life, and even our beloved life.

Thirdly, We ſhould in a day of evil, *Let go all that is evil*, that is, purifie our ſelves, our conſciences, our lives, our hearts, our hands, from all our ſins, from all that is ſinful; then, if ever, let us be found in the practice of that Apoſtical counſel (*Jam.* 4. 8.) *Cleanſe your hands ye ſinners, and purifie your hearts ye*

double

double minded. They ſurely are minded, or reſolved to be filthy ſtill, and never to purifie either heart or hand, who do not ſet their minds to purifie themſelves from evil, in an evil day. When the Lord breaks us by any judgment or viſitation, then 'tis high time for us to *break off our ſins by righteouſneſs*, as *Daniel* adviſed *Nebuchadnezzar* (chap. 4. 27.)

JOB, Chap. 41. Verſ. 26, 27, 28, 29, 30, 31, 32, 33, 34.

26. *The ſword of him that layeth at him cannot hold: the ſpear, the dart, nor the harbergeon.*
27. *He eſteemeth iron as ſtraw, and braſs as rotten wood.*
28. *The arrow cannot make him flee: ſling-ſtones are turned with him into ſtubble.*
29. *Darts are counted as ſtubble: he laugheth at the ſhaking of a ſpear.*
30. *Sharp ſtones are under him: he ſpreadeth ſharp-pointed things upon the mire.*
31. *He make the deep to boil like a pot: he maketh the ſea like a pot of ointment.*
32. *He maketh a path to ſhine after him; one would think the deep to be hoary.*
33. *Upon the earth there is not his like: who is made without fear.*
34. *He beholdeth all high things: he is a king over all the children of pride.*

IN the former context, we have had an accurate delineation of the ſeveral parts of this mighty creature Leviathan, together with their wonderful operations and effects, even to the terrifying of mighty men, and the putting them upon ſpeedy preparations for death, at his appearance.

In this the Lord gives proof.

First,

First, Of the impenitrableneſs, or impregnableneſs of the ſcales, skin, and fleſh of this Leviathan.

Secondly, Of the greatneſs of his courage, ſtomack, and ſpirit, in the midſt of greateſt dangers and oppoſitions; both which are ſhewed in the 26, 27, 28, and 29. verſes of this context; which are all of a ſence, and therefore I ſhall very briefly paſs through them.

Verſ. 26. *The ſword of him that layeth at him cannot hold.*

We have in the compaſs of theſe four verſes, as it were a whole magazine of armes, of war-like inſtruments and engines. Armes are of two ſorts.

First, Offenſive.

Secondly, Defenſive.

Offenſive armes are likewiſe of two ſorts.

First, Such as we ſtrike with, or make uſe of at hand; of which ſort we reckon the ſword and the ſpear.

Secondly, Such as are uſed at a diſtance; of which ſort are arrows, and darts, and ſling-ſtones: All theſe offenſive weapons are here expreſly mentioned. And likewiſe we have here defenſive armes, with which we cover and ſhelter the body, in a time of battle or danger, from taking hurt; of which ſort the helmet is a piece of armour for the head, and the habergeon or breaſt-plate, for the fore-part of the body. So that here (I ſay) we have all ſorts of armes. And as we have all ſorts of armes brought together, ſo we have the unprofitableneſs or unſerviceableneſs of them all, or their utter inſufficiency to hurt Leviathan, or to ſave any man harmleſs, or from being hurt by him, as will appear, while I run over and touch upon theſe words.

The ſword of him that layeth at him cannot hold.

The ſword is an offenſive weapon, with which we aſſault our adverſary at hand. Now though a man doth lay at Leviathan with a ſword, that is, uſeth his utmoſt skill and ſtrength to make the ſword enter, yet it *cannot hold*, or, as the Hebrew is, *will not ſtand or abide*; It will either be broken or dulled, and the edge of it turned and abated, or it will rebound without leaving any impreſſion. Maſter *Broughton* renders, *The ſword of him that layeth at him will not faſten.* As if God had ſaid; if any be ſo

Reſilit duritiè tergoris repulſus gladius. Bez.

bold as to come near, with a sword in his hand, to strike Leviathan, it is to no purpose, for such is the strength of his natural armour, such the hardness of his scales and skin, he is so protected, fenced, and fortified with these, that the sword can do him no more hurt than a thrust or stroke with a bull-rush. *The sword cannot enter.*

No, nor the spear.

That's another offensive hand-weapon, which we use at hand.

No, nor the dart.

That's another offensive weapon, which we use at a distance. Some put these two, the spear and the dart, into one, conceiving that by these two, we are to understand not a spear and a dart distinctly, but *a darting-spear*, or *the spear that goeth forth*: For there are two sorts of spears. There are some spears which are held fast in the hand of him that assaults. There are another sort of spears, called Javelins, which are cast out of the hand. Thus some (I say) conceive that we are to put these two words into one; *Nor can the darting spear*, or Javelin (which is cast out of a mans hand against an enemy with greatest force) enter to wound him.

חנית מסע *lance profectionis, i. e. quam homo proficiscens facit de manu sua. Jaculum à jaciendo.* Bold. *Hastati spargunt hastas, sit ferreus imber.* Ennius.

Nor the habergeon.

As if he had said; not only cannot these offensive weapons, spear, and dart, or the darting-spear, hurt Leviathan; but those armes which a man puts on to save himself from hurt, cannot protect him: Leviathan will be too hard for him; though he weareth a Coat of Male, an habergeon, though he be clothed all over with iron, back and breast, *Cap-a-Pe*, yet Leviathan can easily crush him, he can rend his corslet, as if it were but a rotten-ragg, and tear it off as easily as a wisp of straw; for, as it followeth,

Verse. 27. *He esteemeth iron as straw, and brass as rotten-wood.*

That is, he makes no more of iron and brass, than we do of a straw, or of a piece of rotten-wood, which crumbles between our fingers, and is broken with the least strain. You may as soon wound him with a straw, as with a sword, and pierce his Buckler-

Buckler-scales, by throwing a rotten stick at him, as well as by casting a dart or javelin at him; he slights all your artillery, as if he had reason to do it, and fully understood that his skin and scales were an *armour of proof* against all assaults.

Verse. 28. *The arrow cannot make him flee.*

Arrows are notable weapons used at a distance, which being shot from a strong bow, and drawn home by a strong arm, wound deeply and deadly; yet Leviathan regards not whole showers of arrows poured upon him. The Hebrew elegancy gives it thus, *The sons of the bow cannot make him flee.* Master *Broughtons* translation holds the metaphor untranslated, *The bows child drives him not away.* Arrows are sometimes called *the sons of the bow*, and sometimes they are called the *sons of the quiver* (Lament. 3. 13.) because arrows are first taken out of a quiver, where they are kept, and so are, as it were, *children of the quiver*; and then arrows are put upon the string of the bow, and being shot out of it, may be called also *sons of the bow.* Arrows come out of the quiver and the bow, as children from parents. And as in this Scripture, arrows are called children, so in another, children are compared to arrows (*Psal.* 127. 4.) *As arrows are in the hand of a mighty man, so are children of the youth; happy is the man that hath his quiver full of them*, that is, who hath many children. Here (by the way) give me leave to mind the Reader, that 'tis usual in Scripture to call any thing that comes out of, or proceeds from another, its son or child. Thus corn is called *the son of the floore* (Isa. 21. 10.) *O my threshing, and the corn of my floor*; the Hebrew is, *O my threshing, and the son of my floor.* Corn is called the son of the floor, because it comes from the floor, where it is threshed and delivered by the force of the flail, out of the husk or chaff in which it was bred, and lay as a child in his mothers womb. Thus also sparks which come from the coal, are called *sons of the coal* (Job 5. 7.) According to this frequent Hebraisme, arrows are here called the *sons of the bow.* *The arrow cannot make him flee.* Though arrows fly at Leviathan, he scorns to flee from arrows, he will stir no more when you shoot a feathered arrow at him, than if you shot only a feather at him. And as he contemns arrows, so

Sling-stones are turned with him into stubble.

Bows and slings were of great use in war, before the invention of guns. Those *Benjamites* were famous, who, as the holy History reports them, could *sling stones at a hairs breadth, and not miss* (Judg. 20. 16.) *David* went out against *Goliah* the Giant, weaponed only with a sling, and five stones. Slings are no contemptible weapons, seing with a sling-stone *David* overthrew *Goliah* the *Philistine*, who made the whole host of *Israel* tremble. Yet sling-stones, with this *Sea-goliah*, Leviathan, are turned into *stubble*, that is, he even blows them away like stubble, nor cares he at all for their blows. When the *Psalmist* would shew how easily the Lord could subdue the enemies of *Israel*, he prayeth against them in this manner (*Psal.* 83. 13.) *Make them, O my God, as a wheel, and as the stubble before the wind*, that is, render them weak, and altogether unable to do mischief. The Prophet describes the easie overthrow of the wicked enemy, by this metaphor (*Isa.* 40. 24.) *The whirl-wind shall take them away as stubble.* And when the Prophet would shew how mighty the Lord assisted *Abraham* against his enemies, he saith (*Isa.* 42. 2.) *He gave them as the dust to his sword, and as driven stubble to his bow.* Now as in all these Scriptures it appears from this similitude, how unable the strongest are to stand before the Lord, so, when the Lord would shew how impregnable this Leviathan is, he saith, *Sling-stones are no more to him than stubble*; yea, and he doubles it,

Vers. 29. *Darts are counted as stubble.*

We had darts in the 26th verse, yet the original words differ; and 'tis very probable, that as the words differ, so the weapons, intended by them, differed also, though now unknown to us, and so we want names for them, or know not how to name them with a difference. Some interpret the word in distinction from the former, not for darts cast out of a mans hand, but for stones darted out of engines. The Ancients used engines, which cast ponderous stones, with mighty violence against walls and towers, to batter them down, as we do now with ordnance or great guns. Some have queried, whether great guns were not used in that time The word may bear it: But plainly it may signifie an engine out of which stones were slung. These Leviathan counts as stubble, yea,

Tanquam stipula habentur ab ipso machinæ bellicæ. Bez.

He

He laugheth at the shaking of the spear.

Cetus non timet comminationem. Aquin.

To shake a spear, is as it were, to threaten one with a spear; and so to brandish a sword against an enemy, is to defie him, or to bid him do his worst, or it tells him that you will do your best to overcome and conquer him. Leviathan scorns when any threaten him with their weapons in hand. If you shake your spear at him, he *laughs at it*; that is, he slights it, he regards it not. 'Tis the same word which is used (*Job* 39. 22.) concerning the horse, *at fear he mocketh or laugheth*; that is, he laughs at those things which give occasion, yea, just cause of fear, and are indeed such as most are afraid of. So doth Leviathan, *He laughs at the shaking of the spear. Eliphaz* saith of a godly man (*Job* 5. 22.) *at destruction and famine he shall laugh.* The godly man is so fortified with a promise and assurance of protection and provision by God, that neither sword nor famine can daunt his spirit, yea, he, as it were, laughs at them, as Leviathan at the shaking of a spear.

Thus I have passed, or posted rather, through these four verses, the general sense of them all being the same, and that to shew that Leviathan is so armed by nature, that no artificial arms can hurt him.

This part also of Leviathans description, is taken by *Bochartus* as a further proof, that the Leviathan here spoken of, is the Crocodile, whose scales are not penetrable by the force of any weapon; whereas (saith he) the skin of the Whale gives passage to the forcible stroke or thrust of any sharp-edged, or sharp-pointed instrument.

For answer to this, I have no more to say than what hath been said, at the 15th, 16th and 17th verses of this Chapter, concerning the scales of Leviathan, to which I refer the Reader; and shall pass on, when I have given three or four hints, by way of improvement from the whole.

First, *If the Lord hath made a creature that no weapon can hurt, then surely the Lord himself is exalted above all hurt from the creature*; as it is said in another place of this Book (*Chap.* 35. 6.) *If thou sinnest, what dost thou against him? or if thy transgressions be multiplyed, what dost thou unto him?* that is, thou canst not hurt God with thy sin. Though men by sin lay at him, as with sword and spear, though they throw their sling-stones of blasphe-

my

my at him, they cannot hurt him. *Gamaliel* (*Acts* 5. 39.) gives warning againſt this; take heed what ye do, *refrain from theſe men, leſt haply ye be found, even to fight againſt God.* They fight againſt God, who ſet themſelves to do miſchief; but what miſchief ſoever they do to men, or among men, they can do none to God, their weapons reach him not. As *Solomon* tells us (*Prov.* 21.30.) *There is no wiſdom nor counſel againſt the Lord*; ſo there is no weapon againſt the Lord: *Sword, and ſpear, and dart*, whether material or metaphorical, *are but ſtubble before him.* And as the Lord himſelf is beyond the reach of weapons, and the rage of man, ſo are they who are under the Lords protection; therefore it is ſaid of the Church (*Iſa.* 54. 17.) *No weapon formed againſt thee ſhall proſper*; that is, it ſhall not have the intended effect of the Smith that made it (as that Scripture ſpeaks) nor of the hand that weilds it. *The ſword of him that layeth at the Church of God, ſhall not hold; the ſpear, the dart, nor the habergeon.* As none are ſo much aſſaulted as the Church, ſo none are ſo well armed and defended.

Secondly, As no offenſive weapon can hurt the Lord, ſo no defenſive weapon can ſhelter us from hurt, if under the wrath of the Lord. Though we have got an *Habergeon*, though we have ſcales or bucklers like Leviathan, yet the Lord hath a ſword, a ſpear, a dart, that can ſtrike through them, that is, through all the defences of the moſt hardned ſinners in the world. There is no ſhelter to be found, nor defence to be made againſt the weapons of divine wrath, but only in and by Jeſus Chriſt. God is a ſhield and Buckler, a Helmet and an Habergeon for believers, againſt all offenſive weapons of men or devils; but where ſhall unbelievers find a ſhield or a buckler to ſecure themſelves againſt the offenſive weapons of God!

Again, ſome in allegorizing this Scripture, ſay, that Leviathan is an emblem of the Devil. Now, though it be a truth, that no outward weapon, no ſword nor dart can terrifie or hurt the Devil, yet the Lord hath furniſhed us with weapons that can pierce the Devil, that Leviathan, and defend us from his power (*Eph.* 6. 14, 15, 16.) The ſword of the Spirit, the Word of God, will wound that old Leviathan; the Breaſt-plate of Righteouſneſs, the Helmet of Salvation, the Shield of Faith, will preſerve us from woundings, in the midſt of all his fiery darts. How ſoon

ſoon would the Devil, that cunning, and curſed, and cruel Darter and Archer, wound our ſouls to death, with his fiery darts and poyſonous arrows, if the Lord had not given us a ſhield, a breaſt-plate, and an helmet, more impenetrable than the ſcales of Leviathan!

Laſtly, This deſcription of Leviathan, carrieth in it a fit reſemblance of a hardned ſinner, of a ſinner reſolved upon his evil wayes. Some ſinners come at laſt to ſuch a hardneſs, that they are like Leviathan, nothing will pierce them; the ſword of the Spirit doth not enter them. Though you lay at them with all your might in the Miniſtry of the Word, though you caſt darts, and ſhoot arrows of terrible threatnings againſt them, they eſteem them but ſtraw and ſtubble; ſin hath ſo hardned them, that they (as we may expreſs it) are *Sermon-proof, threatning-proof*, yea, *judgement-proof too*, as to amendment by them, though they are broken and periſh under them. Let God ſay what he will in his Word, or do what he will in his works, they regard it not; they laugh at the ſhaking of theſe ſpears. As a man that hath armour of proof, cares not for ſword or ſpears, fears not an arrow nor a bullet; ſo 'tis in a ſpiritual ſenſe with reſolved ſinners: God having as a juſt judgement for former ſins, given them a ſhield upon their hearts (as the word ſignifieth, *Lam* 3. 65.) which we render *ſorrow of heart*, and put in the margin *obſtinacy*, that is, hardneſs of heart, they then account reproofs, threats, admonitions, the moſt terrible words in all the armoury of God, no more than a ſtraw or rotten wood. Woe to theſe Leviathans, to thoſe who harden their hearts againſt the Word of God. *Who hath hardned himſelf againſt the Word of the Lord, and proſpered?* And let all ſuch know, that (as the Apoſtle ſpeaks, 2 *Cor.* 10. 4.) *The weapons of our warfare are not carnal* (that is, weak, dull, edgeleſs, pointleſs tools) *but mighty through God*, &c. And that, though now they prevail not to converſion, yet they will prevail to condemnation; and that while they go on to ſin, they are but going (as *Solomon* ſpeaks of the young wanton, *Prov.* 7. 22.) *As an Ox goeth to the ſlaughter, or as a fool to the correction of the ſtocks, till a dart ſtrike through his liver.* God will have a dart at laſt, which ſhall enter, a dart which thoſe Leviathans ſhall not count ſtubble, nor find to be ſo.

The Lord proceeds to deſcribe Leviathan, and, as we may conceive,

ceive, to give a further demonstration of the hardness of his scales and skin.

Vers. 30. *Sharp stones are under him, he spreadeth sharpe pointed things upon the mire.*

Mr. *Broughton* reads it, *His underneath-places be as sharp-sheards.* The word rendred *Sharp stones*, properly signifies the sharp pieces of a pot-sheard; that is, stones or other hard things, as sharp and pricking as the pieces of a broken pot-sheard. We may expound this verse two wayes.

First, As being a proof of the hardness and firmness of Leviathans skin and flesh; so hard they are, that he can lye down and rest himself upon hard and sharp stones, even upon the sharp tops of rocks in the Sea, as we lye down upon our beds. *Sharp stones are under him*, but he feels them not; which may be the meaning also of the next words.

He spreadeth sharp pointed things upon the mire.

That is, Leviathan like some hardy man, or *iron-sides*, scorns to lye soft on the ouze or mire, but laying, as it were, sharp stones upon it, shews what he can endure without hurt. And so I conceive these words, *He spreadeth sharp-pointed things upon the mire*, may be thus understood and read, *He spreadeth himself upon sharp-pointed things, as if it were upon the mire.*

Secondly, We may expound this verse as to the falling off of darts cast, and stones slung at him, or as to the breaking of swords and spears upon his scales, when assaulted with them. As if it had been said, If you cast darts, or sling stones at him, they do not enter, but drop down under him; or, if you assail him with sword and spear, the sword breaks, the spears point is snapt off, and falls under his body. Thus he spreadeth sharp pointed things upon the mire, or spreadeth the mire all over with sharp pointed things. As after a well-fought battel at Land, we may see the field spread over with pieces of swords and spears, and other broken weapons; so is the bottom of the Sea (could you see to the bottom of it) after a skirmish, or day of battel with Leviathan. This is a probable sense, but I rather take the former, as shewing the hardness of his skin and scales, by his insensibleness of any sharp or hard thing that he rests himself upon.

All

All that I shall add is this: It were well for us, if in this case we could be like Leviathan, if we could harden our selves, or inure our selves to hardships, to lye with sharp stones under us. Surely our flesh is much too tender and soft, and our skin too delicate for the endurance of a lodging upon hard stones, and sharp pointed things. The Apostle gives a suitable word of advice to *Timothy* (2 *Tim.* 2. 6.) *Do thou endure hardship, as a good souldier of Jesus Christ.* We should labour to endure hardship, and to fare hard, and to lye hard. *Edmond*, a *Saxon* King in this Land, was called *Iron-sides*. I fear there are few *Iron-sides* among us, such I mean, as are fit and ready to endure hardship, to suffer hard things at Christs call, and for his Name sake: We should be content, as the Church once was (*Psal.* 68. 30.) to *lye among the pots*, yea, as Leviathan, *upon the pot-sheards*, in that behalf. The old Martyrs were patient, while they lodged in a coal-house, and russeled among the straw. Though the Lord doth not exercise with such hardships, yet 'tis the duty of every Christian to get his heart into readiness and willingness to endure them. Though all the followers of Christ are not honoured with sufferings for him; yet they who have not, at least who pray not that they may have, a spirit of suffering, are not worthy to follow him, nor to be called his Disciples, (*Mat.* 10. 38. *Mat.* 16. 24. *Luke* 14. 26.)

Vers. 31. *He maketh the deep to boyl like a pot, he maketh the Sea like a pot of ointment.*

As Leviathan troubles Sea-men, so he troubles the Sea; he macerates and vexeth the waters, he disturbs *the whole Ocean where he is, or wheresoever he comes.* This is illustrated by a double similitude; First, of a boyling pot, *He maketh the deep like a boyling pot.* Secondly, *He maketh the Sea like a pot of ointment*: Or, as Mr. *Broughton* renders it, *He sets the Sea as a spicers Kettle*; that is, all in a fume and foam. Spices mingled in a kettle to make ointment, boyl vehemently upon the fire; any liquor boyling is moved, and the more it boyles, the more it moves. Thus Leviathan blustring in the deep, causeth it to look like a boyling pot, or like a pot of ointment. This shews the force of Leviathan; he makes such a bussel, that he, as it were, raiseth a

Totum oceanum turbat. Jun.

storm in the Sea: a fiercely boyling pot over the fire, much resembles the Sea when the waves foam, and the waters are enraged by the winds. The mighty power of God is set forth in Scripture, calming the Sea when 'tis stormy, and raising storms when it is calm, as might be shewed in many Scriptures. Leviathan can trouble the Sea, when God hath made it quiet; but he cannot quiet nor calm it, when God hath made it stormy. Leviathan is of a turbulent nature, and he deals only in storms; his restless spirit will not let the Sea rest, he makes *it boyl like a pot*, &c.

That which is said of Leviathan in his turmoiling the Sea, may well represent the spirit of wicked men, who in this are like Leviathan; they (as the Prophet speaks (*Isa.* 57. 20.) *are like the troubled Sea, when it cannot rest*; and as themselves are like the troubled Sea, having continual tumultuations in their own breasts, so they often make others like a troubled Sea.

I shall not here omit what the learned *Bochartus* takes notice of in this verse, both for and against his Assertion, That Leviathan is the Crocodile.

First, Though it cannot be denied, that the Whale makes a greater stir in the Sea, and troubles the waters more than the Crocodile (the Whale being much the greater of the two) yet he conceives the latter part of the verse (where 'tis said, *He makes the Sea like a pot of ointment*) very peculiar to the Crocodile. For (saith he) many Writers commend the fragrancy or sweet smell which the Crocodile sends forth, much like that of musk, or the *Arabian* spices, insomuch that some think *Amber-greese* is taken from that Animal. And hence he concludes, it may well be said, that he (where he comes) makes the Sea like a pot of ointment, which gives a fragrant smell, then especially when stirred, as Leviathan is here said to stir. This is indeed a rare observation, and such as *Bochartus* might well say, he could not enough admire, that the Ancients should give no hint at all of; his testimonies for it, being from Authors of somewhat a late date, which the Reader may peruse for his fuller observation, if he please. I would not raise any suspition about the truth of the thing, which *Bochartus* saith cannot but be true, it being asserted by the unanimous vote of people of all Nations, *Indians*, *Arabians*, *Egyptians*, *Assyrians and Americans*.

All that I shall say to it, is only this, That the Text in *Job* having this scope to describe the turbulency of Leviathan in the Sea, seems not to respect the savour or smell of the pot of ointment, but only the troubled motion or ebullition of it, when 'tis boyling over the fire: And in that respect, the Whale maketh the Sea like a pot of boyling ointment, as much as, yea, more than the Crocodile.

The second thing which *Bochartus* takes notice of in this verse, is an objection which may be raised from it, against his opinion. The Lord speaks of Leviathan, as being in the Sea, and (which is a word of the same significancy) in the deep. Now, the Crocodile is not a Sea-animal, but a River-animal, therefore Leviathan is not a Crocodile. To this he answers,

First, That the River *Nilus* is called the *Egyptian Sea* (*Isa.* 11. 15.) and quotes a *Jewish* Doctor, who expounds it so. To this I may reply, That other learned men (and among them the late Annotators upon our *English Bible*) deny that exposition, and are very confident, that by the *Egyptian Sea*, is meant (not *Nilus*, but) the *Red Sea*, which out of the main Ocean shoots into the Land, in form and fashion of a tongue.

Secondly, He answers, that not only the River *Nilus*, and the Lakes adjoyning to it, which abound with Crocodiles, but several other great Lakes, both in holy Writ, and by many Writers, are called Seas; and therefore he concludes, the argument will not hold, that by the name *Leviathan* the Crocodile cannot be signified, because the Sea is here assigned as the seat or habitation of Leviathan.

I grant this is is not a concluding argument against the Crocodile, yet from these words we may gather a probable argument for the Whale; for as the word *Sea* is taken sometimes in a large sense, for great Rivers and Lakes where Crocodiles are, so in strict and proper sense, it alwayes signifies the Ocean, where Crocodiles are not. And the Scripture tells us, that the proper place appointed by God for the most proper Leviathans seat, is not the Sea, in a large and improper sense, but in that which is most strict and proper, even that which is called *the great and wide Sea* (*Psal.* 104. 24, 25.) as was shewed before. And that we have reason to believe, that God spake to *Job* of and about the most proper and eminent of all those animals, which by Scripture allowance may be called Leviathan, was there also shewed. And if so, then we

must necessarily understand the great and wide Sea, by that *Deep* in the Text, which Leviathan *maketh to boyl like a pot*, and by that *Sea* also, which *he* (by his boysterous motion) *makes like a pot of ointment*.

Thus the Lord in this verse, hath told us what work Leviathan makes when he is below in the deep, and raising himself towards the surface of the Sea; in the next he tells us, what he doth when he swims aloft.

Vers. 32. *He maketh a path to shine after him*, &c.

That is, he swims with such force and violence neer the surface of the water, that you may see a plain path behind him; he makes a great foam or froth upon the waters, which shines like a beaten way.

'Tis good in one sense, to make a path shine after us; that is, by the holiness and righteousness of our lives. The path of the righteous shines as the *morning light* (*Prov.* 4. 18.) A righteous man walketh not in dark, black, defiled, filthy pathes; his are paths of light, and such as lead to that blessed inheritance among the Saints in light. But the path of an unrighteous man, shines only like Leviathans path, with an ugly foam or froth, or at best, 'tis but like the shining of a pinching frost, or of an aged head, which is not whiteness, but hoariness, and so 'tis still like Leviathans path; as it followeth in the latter part of the verse.

Æstimabit abyssum quasi senescentem. Vulg. *Usitatum est ut canum & incanescere mare dicatur. Hæc inter tumidi late maris ibat imago. Aurea, sed fluctu spumabant cærula cano.* Virg. l. 8 *Æniad. describens navale bellum* Augusti atq; Antonii. *Totaq; remigio sumis incanuit unda.* Catullus

One would think the deep to be hoary.

The word signifies the *hoariness* of the head of an old man. When we grow old, our hair changeth colour, and the head is hoary. Leviathan makes such a foamy path, that one would think the Sea gray-headed, or that a hoary frost covered the Sea. That metaphor was often used by the old Poets.

All I shall say from this verse, is, to take notice of the good providence of God, that this hurtful and dangerous creature *Leviathan* gives such warning where he is. While he lies below in the Sea he can do no hurt; and as often as he raiseth himself up, he makes a path to shine, he makes the Sea hoary, by which we may the more easily discover and avoid him; whereas otherwise, he might do mischief unawares, or easily surprize the unwary passenger. 'Tis mercy, when they who, like Leviathan, are able to do

do much hurt, make such a path shine after them, as gives any an opportunity to escape them, and keep out of danger. Thus we have as it were, the picture of Leviathan, drawn by the hand of God himself: And from all, it appears that he is a very *None-such*, or that his fellow is not to be found, he hath no equal in the visible world, such another is no where to be had.

Thus the Lord concludes.

Vers. 33, 34. *Upon the earth is not his like, who is made without fear; he beholdeth all high things: he is a King over all the children of pride.*

These two verses contain the close of all; they are, as it were, the *Epilogue*, the *Epiphonema*, or closing words, with which the Lord shuts up his whole discourse about this creature. As if he had said, *Why should I wade further in a description of him by particulars? I will say all, I will wind up all in a word; he is such a one, as in the earth there is not his like.* Or, as if the Lord had said to *Job*, *I told thee before of Behemoth, that he is the chief of my ways; yet he comes far short of Leviathan, for upon earth there is not his like.* Leviathan is not only the chief in his own dominion, among the fishes of the sea, but also among the beasts of the earth, the strongest and stoutest of which are not to be compared with him.

Before I proceed with the opening of these two verses, according to our translation, which generally holds out Leviathan to be the Whale; and before I touch some other translations, which bear the same interpretation, I shall propose the translation and interpretation given by the learned *Bochartus*, which accommodates these two concluding verses fully to the Crocodile. His translation runs thus, and so doth his interpretation, as followeth,

There is not his like upon the dust, so made, that he should not be bruised (or *broken*) He translates the Hebrew (על עפר) not as we, *upon the earth*, but, *upon the dust*, thereby implying that *a creeping thing* is here intended by Leviathan: For (saith he) the feet of the Crocodile are so short, that he rather creepeth than goeth; and therefore he may well be reckoned among creeping things: And hence Serpents (being creeping things) are called *Serpents of the dust* (Deut. 32. 24.) Now though the Crocodile

Non est ei simile super pulverem, ita factum, ut non atteratur.

codile be a creeping thing, yet he differs from ordinary creeping things and Serpents; for they may easily be trodden upon and bruised, as the Lord said to *Adam* concerning the Serpent (the Devil) *it* (that is, Christ the seed of the woman) *shall bruise thy head* (Gen. 3. 15.) But the Crocodile *is made that he should not be bruised*, that is, he is so made, by reason of his implanted strength, and the hardness of his scales, that he cannot be bruised nor crushed. Others (saith he) render the latter part of the verse, *Made that he should not fear, or to be without fear.* But I had rather keep the primary and proper signification of the word or verb (חתת) because it is not altogether true of the Crocodile, that he is without fear; some Authours writing of him, that he flies from those that assault him boldly, and is very bold upon those that are afraid of him, and fly from him. But even the same thing (saith he) may be said of Whales, who ('tis known) hasten away upon the hearing of any noise, or crashing sound. Thus upon the 24th verse.

לב לתי חת
ut non timeret, velut effert sine timore.

Etiam quicquid altum est despicit: Rex est supra omnes filios elationum.

His translation of the 25th is near ours in the words of it, *Moreover he despiseth whatsoever is high, he is a King above all the sons of elation or hight.* Besides (saith he) that the Crocodile hath many things, upon the account of which he is to be preferred before other creeping creatures; he also despiseth whatsoever is high, even the sons of highness, that is, those animals who have higher, or taller bodies, and longer legs than he, by the help of which they are raised up on high, even over these he kings it, being confident he hath greater strength than they: For how high soever they lift up themselves, yet he can easily bring down the greatest of them flat to the ground, with one stroak of his tail, and then kill them, and tear them to pieces. And that the Crocodile doth thus conquer, and king it over, the stoutest and proudest beasts, the learned Authour gives many proofs, from the authority both of ancient and late Writers. So then (as he concludes) those animals which are higher and taller in stature than the Crocodile, are those sons of *elation* or pride (as *Job* 28. 8.) and so stand opposed to reptiles or animals creeping on the dust, spoken of in the former verse. Thus far the learned *Bochartus* gives us his translation and understanding of these two verses, compleating the description of Leviathan.

בני שחת
filii elationum.

I shall now consider our own translation.

Upon

Upon the earth is not his like.

But in what is it, that Leviathan exceeds all creatures on earth? so that *he hath not his like*, or *there is no comparison to him*, as some render the words.

I answer, In these two things, both which appear by what hath been said before, and one of them is expresst in that which follows.

First, There is none like him for greatness.

Secondly, There is none like him for his fearlessness or stoutness, and therefore it is said, *he is made without fear:* As if the Lord had said, *There is no creature upon earth so stout, but may be made afraid, the very Lion may be skared.* Naturalists speak of some ways, whereby the Lion is made afraid, but nothing can make Leviathan afraid, he is made (as one translation hath it) *That he should fear nothing*, or no man, neither one nor other. And as he feareth none, so all are or have reason to fear him; but when the most dreadful things appear, there is not the least appearance of dread in him. Is not Leviathan full of courage, seing he is altogether fearless? Where there is no fear there is nothing but courage, or courage at the height. It hath been noted in history, concerning several great men of the world, that notwithstanding all their greatness, they have been very full of fear, they especially, who have been either unrighteous or cruel in the exercise of their power: But Leviathan, though he be great, and cruel too, yet he hath no fear. Fear (as was said before) is that trouble of mind, which seizeth upon us at the apprehension of some impending, or near-hand danger. Leviathan is, not said to be without fear, as they who are not apprehensive of danger, but as they, who though they see and apprehend great danger neat them, yet fear it not. *Upon the earth is not his like, who is made without fear.* From the former part the verse,

Melius suprema inter animantia vim ac fortitudo describi non potuit, quam tot aliis prius dictis, addendo impavidum cor. Bold. *Qui factus est, ut nullum timeret.* Hierom.

Observe, First;

It is of God that the creatures are disposed into several ranks and degrees, that one exceeds and excells another.

In some things there is a likeness among all creatures, and there may be something wherein one exceeds them all, and hath none like him; that it is so, is of God. Some men are so bad, that they

they have not their like; it was ſaid of *Ahab*, *there was none like him*. There are alſo men ſo good, that there are none like them, as the Lord ſaid to Satan of *Job* (Chap. 1. 8.) *Haſt thou not conſidered my ſervant* Job, *that there is none like him in the earth*. There God ſpake of *Job* with reſpect to his holineſs and righteouſneſs, as here of Leviathan, with reſpect to his greatneſs and fearleſsneſs; *Upon the earth there is not his like*. Now as it is of the Devil, that any are beyond all others in wickedneſs; ſo it is of the Lord, that any exceed others in goodneſs, in holineſs, in patience, in righteouſneſs, in faith, in faithfulneſs, in fruitfulneſs; this is by ſpecial diſpenſation from the Lord. It is alſo of the Lord, that any among the irrational creatures exceed their fellows, as was further ſhewed concerning Behemoth, from thoſe words in the fortieth Chapter, *He is the chief of the ways of God*; and as here it is ſaid of Leviathan, *There is none like him, who is made without fear*.

Hence note, Secondly;

It is of God that one creature is leſs fearful than another.

As the outward compoſure of the creature is of God, ſo alſo is the inward diſpoſition. Some creatures are (as I may ſay) nothing but fear; ſuch is the Hare; whence we ſpeak proverbially, *as fearful as a Hare*. The Hart is a goodly creature, yet a little dog will make a hundred of them run. But there are other creatures, that may be ſaid to have no fear at all; *Solomon* gives that character of a Lion (*Prov.* 30. 30.) *There are three things which go well, yea four, that are comely in going, a Lion which is ſtrongeſt among beaſts, and turneth not away from any*, that is, fears not any. And as among irrational creatures, one is more fearleſs than another, ſo it is among men; one is of a fearful ſpirit, and another of a couragious ſpirit. This alſo is of God, yet there are ſpecial and particular reaſons, why ſome men are fuller of fear than others.

Again, when the Lord would expreſs the perfection of this creature, he ſaith, *He is made without fear*.

Hence

Hence note, Thirdly;

The leſs fear, the more perfection, unleſs it be of that fear which is our perfection, the fear of God: then indeed the more fear the more perfection.

We may diſtinguiſh of fear: There is godly fear, and natural fear. The leſs natural fear, the more perfection; but the more godly fear: The more perfection; the more we fear God, the more perfect we are; but the leſs of natural fear, or fear of the creature we have, the more perfect we are. The perfection of the godly is often expreſt by being above, or by being delivered from fear (*Pſal.* 91. 5.) *Thou ſhalt not be afraid for the terrour by night, nor for the arrow that flyeth by day*. The Lord ſaith to many, fear; but there are but few of whom he ſaith, and for whom he undertakes, that they ſhall not fear; eſpecially, in a time of ſuch great fear, as is ſpoken of in that 91ſt *Pſalm*, a time of Plague, and that in the heat, when the ſlain of the Lord are many, and men fall by thouſands on the one hand, and on the other. Truſt in God is the ſpecial qualification of the perſon, who ſtands under the protection of that promiſe in the *Pſalm* laſt mentioned. And the ſame promiſe is made to a man fearing God (*Pſal.* 112. 7.) *No evil tidings ſhall make him afraid*. *David* profeſſed this gracious fearleſsneſs (*Pſal.* 46. 2.) *Although the earth be removed, and the hills be carried into the midſt of the ſea, yet will not I fear*. And again (*Pſal.* 23. 4.) *Though I walk through the valley of the ſhadow of death, I will fear no evil*. 'Tis the perfection of a man not to fear outward dangers; therefore Chriſt rebuked his Diſciples (*Mat.* 8. 28.) *Wherefore did ye fear, O ye, of little faith?* Their faith was very little, elſe their fear would not have been ſo great. Now as it is thus in man; the leſs of natural fear, the greater is his perfection: ſo alſo among other creatures, it is a note of their perfection, to be made without fear; for it ſhews the greatneſs of their courage, as alſo of their ſtrength. And, this is abſolutely the perfection of God, whoſe infinite inſuperable power and ſtrength, is anſwered with a moſt conſtant ſerenity and immutability of mind, who as he wants nothing, ſo he fears nothing. Thus our tranſlation carrieth the verſe: I ſhall touch upon a ſecond, before I part with it.

His dominion is not over the dust: he is made without fear. The reason of this variety of translation is, because the word which we render [*like*] signifies *power* or *dominion*; and the reason why the same word signifies to have power, as also *to compare* or *be like*, is, because those things which are great above others, use to be the matter of comparison: And hence it is, that, as we, and others, render, *upon earth none is like him, or to be compared to him*; so others, taking the word strictly and properly, say, *his dominion or magistracy is not upon the earth.*

The text thus read, shews the Lords great goodness to men upon the earth; that having made such a huge, vast, dreadful creature, he hath not given him any power or dominion upon the land, but by his providence hath shut him up in the sea, where he can do less hurt: for if Leviathan, or a creature of his bigness and power, should live upon the land, there were no living by him, either for man or beast. As it is an argument of Gods care of, and benignity to mankind, that those land creatures, Lions, Tygers, *&c.* which destroy and prey upon others, are so ordered, that in the day time, they retire to their dens (*Psal.* 104. 22.) and when night comes, then they go abroad: God shuts them up in the day time, when they might do most hurt, or hinder man from doing good, that is, the duties of his calling abroad in the open fields. (*ver.* 23.) 'Tis also a great part of the wisdom and good providence of God, to shut up the Leviathan within the bounds of the sea; his power, his dominion *is not over the dust, or upon the land.* The Author of this translation glosseth it thus: *How small a matter were it*, saith he, *to say, that Leviathan hath not his like upon earth*; far another thing is here intended or handled. Here Divine providence is hinted to us, which gives laws and limits to earth and sea, and to all things contained in them: He hath not formed, nor fitted the body of Leviathan with members of use upon the earth; therefore the sea is his dominion, not the land. This is a truth, and a useful consideration.

Yet, I conceive, the Lord doth here rather highten the power of Leviathan, by saying, He hath not his like on earth. For it being taken for granted that he hath not his like in the sea, nothing could be said more to set forth his greatness than this, that he hath not his like at land. And some of the Hebrew Doctors say, the

Non est in pulvere potestas ejus. &c. Verbum משל *significat dominatum & potestatem, & quia quæ dominatum habent super reliqua solent esse materia comparationum & similitudinem, ideo significat comparare, vel assimilare.*

the Lord spake thus, because beasts on the land are stronger than fish in the sea; and they give a reason for it, upon a Philosophical ground, because much moisture weakens. Therefore the wonderful, even, preternatural strength of Leviathan appears in this; that he being a water animal, should yet be both bigger and stronger than any best of the earth. *Upon the earth there is not his like, who is made without fear.* Which, as it is here asserted, so it is demonstrated in the following words.

Vers. 34. *He beholdeth all high things: he is King over all the children of pride.*

There is a three-fold interpretation of those words, in the former part of this verse, *He beholdeth all high things*: Understanding by the Relative [*He*] *Leviathan* (for there is another reading which I shall touch in the close.)

First, These words may be expounded, as an argument of the mighty courage of Leviathan. *He* (as it was said before) *is made without fear*, for *he beholdeth all high things*; that is, let things or persons be never so high, never so great, never so formidable, he beholdeth them boldly; he doth not *wink and look*, but with open face beholds the most high and terrible things, for (as it is said before) *he is made without fear.*

Omne sublime videt; est velut declaratio præcedentium. Satus est ut nullum timeret. Bold.

Secondly, *He beholdeth all high things*, that is, he beholdeth them with disdain, as if this were a signification of the matchless pride of Leviathan: He looks upon high things, how high soever they are, as his underlings, or as if they were not good enough for him, to bestow a look, or a cast of his eye upon. He is (as one gives his character) pride throughout, or nothing else but a piece of pride, extreamly proud. Thus to behold is to contemn, and in that sence we find it used in many Scriptures; so some expound that (*Cant.* 1. 6.) *Look not upon me, because I am black, because the sun hath looked upon me*, that is, do not contemn me (saith the Church) because of my blackness by persecution. So (*Job* 37. 24.) *He* (that is, God) *respecteth not any that are wise of heart*: The Lord looks upon the wisest men of the world, as unworthy of a look; he looks upon them as infinitely below him; and if any are proud of their wisdom, he looks upon them with disdain, he beholds them, and despiseth them and their wisdom. It is said of *Goliah* (1 *Sam.* 18. 42.)

Videre pro contemnere. Totus superbiæ est. Nicetas.

when *David* came to him, *he beheld him and disdained him*, that is, he beheld him with disdain: When the Giant looked about, and saw *David* a youth, he disdained him as no match for him. Leviathan is such a *Goliah*, *He beholdeth all high things*, be they never so high, with a kind of disdain.

Hence, Note;

They who are great in any kind, are very apt to despise others, or to look upon them with disdain, as if they were nothing to them.

Looks of disdain, despising looks, are very common in the world. With what a disdainful eye did the *Pharisee* behold the *Publican* (*Luke* 18. 9, 11.) *I am not as other men are, Extortioners, Unjust, Adulterers, or even as this Publican*, this pittiful fellow. Pride in self, is always accompanied with contempt of others, and causeth it. The Title of that Parable in the 16th of *Luke* is, *He spake this Parable, to certain that trusted in themselves, that they were righteous, and despised others.* 'Tis the spirit of a Leviathan, he beholds all high things, how much more low things with disdain. Yet,

Nihil meditatur, non magnum est peririphrasis animi res magnas consectantis, sc. respicere ad id quod sublime est, et nunquam in re humili sensum, aut intentionem desigere. Sanct. *Non vacat exiguis rebus adesse Jovi.*

Thirdly, Some expound these words as an argument, not of the pride, but greatness and nobleness of Leviathans spirit, who as he is the highest of elementary animals, so he beholds all high things, he will not meddle with inferiour matters, they are below him. Great men are for great matters. The Heathens said of their *Jupiter*, *He had no leisure to attend upon, or have to do with small affairs.* Small matters will not go down with Leviathan, he is alwayes looking at great. Such is the spirit of worldly men; they like Leviathan, behold all high things; not the high things of Heaven, but the high things of earth; they are not heavenly-minded, but high-minded. A godly man is heavenly-minded, a carnal man is high-minded. *David* professed (*Psal.* 131. 1.) *Lord, my heart is not haughty, nor mine eyes lofty, neither do I exercise my self in great matters, in things too high for me.* What was too high for a King? for a *David*? yet King *David* said, his heart was not haughty, nor his eyes lofty, looking at high things; he looked at those things which concerned his duty, to serve God, and *his generation, by the will of God*, or as God would have him (*Acts* 13. 36.) he was heavenly-minded, and not high-minded. *Solomon* speaks of a generation (*Prov.* 30. 13.) *O how lofty are their eyes,*

eyes, and their eye-lids are lifted up. What generation was this? It was the generation of proud, vain, men; O how lofty are their eyes! who can tell how lofty they are! no mean thing will content them. They have such a hunger after high things, that nothing low is food for them. A godly man is not satisfied with matters which are truly low and small (to him the greatest things in the world are so) yet the lower, the lesser, the least things of this world will serve his turn, as to contentation with them. *Leviathan beholdeth all high things*, and therefore as it followeth,

He is a King over all the children of pride.

That is, he is *the chief of all proud ones.*

Habet hoc magnanimus, ut mediocribus contentus, maxima negligat. Sen. *Superbus vero pusillum animum habet, ergo nunquam mediocribus contentus est, sed inhiat ad majora.*

Master *Broughton* renders it thus, *he is a King over all wild kind.* And a Modern Interpreter abroad, rendring the Hebrew word, by a Latine feminine, saith, *she is a Queen over all the wild kind*, or over all savage beasts. Thus several render it, according to the strict words of the Hebrew, *he is a King over all wild beasts.* The Septuagint translate, *he is a King over all that are in, or that inhabit the waters*; others, that move upon the earth, as the learned Reader may see in the margin. Now, because those wild ones, of one kind or another, are proud, and prouder than tame beasts; therefore we render, *He is a King over all the children of pride*: That's an Hebraisme, *children of pride*, for proud children, or for those that are exceedingly proud. They who excel in any thing are elegantly called the children of it, as if they were begotten by it, or born of it; they bear the likeness of it, as children do of a parent. Some persons (as Leviathan here) are so like pride, that they may well be called children of pride, as if pride it self had begotten them, and were their father, or the mother that brought them forth and nursed them, or brought them up.

Est; regina super omnes feras. Jun. *Ipseq; regem agit in feroces universos.* Tygur. *Inter omnia superba primas tenet & est facile princeps.* Merc. *Filius superbiæ, i.e. superbos, juxta idioma Hebræorum. Filius rei alicujus nuncupatur phrasi Hebraica, qui re aliqua insigniter excellit.*

But why is Leviathan called *a King over all the children of pride*?

I conceive the chief reason to be that which I shall give in this Observation, because

Leviathan hath more to be proud of, than the proudest of the world.

They that have most to be proud of in nature, have not so much

much to be proud of as Leviathan. What had any natural man (as to the body) to be proud of in comparison of him? is he proud of his strength? 'tis weakness to the strength of Leviathan. Is he proud of his comeliness, or the exact composure of his body? Leviathan excels him in that. In many particulars Leviathan hath that in him, which may occasion pride, or him to be proud beyond thousands. And we may conceive, that the reason why the Lord brings this in the close, is to humble *Job*, who had carried it too proudly, and stoutly towards God. And therefore *Job* was specially to beware of this, lest the Devil, who desired to tempt him, should prevail upon him, by suggesting proud and high thoughts of himself, and so make him a subject of his own kingdom; for he is that mystical Leviathan, who kings it to purpose over the children of pride. As if the Lord had said to *Job*, *Lay down all thoughts and words, which have any savour or tincture of pride. Wilt thou be proud of this, or that, or any thing? know that in his kind, I have given more to Leviathan to be proud of, than to thee: And consider under whom thou art to reckon thy self, if thou art lifted up in pride, even under Leviathan, for he is a King over all the children of pride. And though Leviathan be exceeding proud and haughty, yet I can quickly bring him down; surely, then I can bring thee down, yet more than hitherto I have done. Therefore, O* Job, *do not contend any more with me, be not unquiet under my hand, who am indeed thy King.*

In superbiæ narrationem terminat, ut ostenderet hoc præcipuè Job fuisse timendum, ne Diabolus qui eum expetierat adtentandum præcipuè eum ad superbium inducere conaretur. Aquin.

This leads me to another reading of the verse, which makes the antecedent to *he*, not Leviathan, not the Devil, but *God himself.*

He that beholdeth all high things, is a King over all the children of pride; That is, God, who beholdeth all high things, and is *higher than the highest* (*Eccles.* 5. 8.) he is above the proudest men. So then these words, *he beholdeth all high things*, having the Relative *That* supplyed, are a circumlocution of God. God indeed beholds all high things, and high persons: Let men be never so high God beholds them. And as he beholdeth all things, so he is higher than the highest things, *he is a King over all the children of pride*, who are the highest among men, or high above all men in their own conceit. The Lord, as a King, can rule and over-rule the proud, he can bring down their high looks; the Lord said to *Job* (which may give some light to this interpretation) when he would stir

Lapsi videntur qui hoc de Leviathan, vel etiam de Satana interpretati sunt. Coc. *Tenebras offudit interpretibus, omissio relativi, &c.* Coc.

stir him up, to consider himself what he was able to do, and to do his best (*chap.* 40. 12.) *Look on every one that is proud, and bring him low.* Canst thou do it? canst thou look on every one that is proud, and bring him low? Thou canst not, but I can. God beholdeth all high things, he hath them all before him, and is a King over them; he can make the proudest, and stoutest, and greatest that are in the world stoop to him. That Great Monarch *Nebuchadnezzar*, who lorded it over the greatest of the world in his days, was at last brought to confess, that the Lord was a King over all the children of pride (*Dan.* 4. 37.) *Now I* Nebuchadnezzar *praise, and extol, and honour the King of heaven, all whose works are truth, and his ways are judgment, and those that walk in pride he is able to abase.* In this sence God is a King over all the children of pride.

Now though the words, according to the sense given of this last reading, may safely be applied to God; yet as most among late Interpreters understand them literally of Leviathan, so many of the antients, who have written upon this Book, turn this whole description of Leviathan into an Allegory of the Devil (as was toucht before) and to make it out they have run into many needless speculations. But I conceive, though it be true, that many things spoken of Leviathan are applicable to the Devil, as also to Tyrants, to Antichrist, and all wicked men; and some, who are very sparing in urging the Allegory, yet grant we may, when we read what is said of Leviathan, reflect upon the Devil, and consider what a mighty power he hath to do mischief, if the goodness and power of God did not restrain him: Yet 'tis safest to keep to the plain sense, and not to busie our selves much in transforming the holy Scriptures into Allegories, in which some have been over-bold; nor should any venture to draw Allegories, but out of a natural meaning, as the Apostle *Paul* did in the 4th Chapter of his Epistle to the *Galathians.*

I shall only adde, that as from the nature of this Leviathan (supposed to be the Whale) we may receive many instructions; so the Lord doth sometimes Preach or Prophesie to whole Nations by him, that is, he gives warning by him to Nations, of some great things which shall come to pass among them. 'Tis the observation of an Interpreter upon this place. *God* (saith he) *prophesies*

Deus cetos quasi pœnitentiæ præcones facit, dum insolitis locis appa-rentes bella, & alias clades nunciant ut homines pœnitentiam agant. Scult.

phesies to people and nations by the Whale or Leviathan. And as other places (he was a *Germane*) so we, have had warnings by him; *for* (saith he) *in the year* 1620. *there was a Whale cast upon the shore of a great river far within the land, twenty and five ells long and a half, immediately before the great wars, changes, and troubles which befel* Germany. Hence he infers, when these mighty fishes come into places which are out of their way and road, or when God casts them upon unwonted shores, it foreshews some unwonted thing, or that God will bring guests among them, that they never thought of.

Thus I have done with this long and large description, which the Lord makes of Leviathan. There remains only one chapter more, which gives us the full effect and issue of all the dealings of God with *Job*, and of his speakings to *Job*, about Behemoth and Leviathan: All was to humble him; and we shall see him deeply humbled, and eminently restored, in the next chapter.

JOB

JOB, Chap. 42. Vers. 1, 2, 3, 4, 5, 6.

1. *Then* Job *answered the Lord and said,*
2. *I know that thou canst do every thing, and that no thought can be with-holden from thee.*
3. *Who is he that hideth counsel without knowledg? therefore have I uttered that I understood not, things too wonderful for me, which I knew not.*
4. *Hear I beseech thee, and I will speak; I will demand of thee, and declare thou unto me.*
5. *I have heard of thee, by the hearing of the ear; but now mine eye seeth thee:*
6. *Wherefore I abhor my self, and repent in dust and ashes.*

THis Chapter is the conclusion of the whole History and Book of *Job*; it consisteth of three general parts.

First, Of *Jobs* deep and sincere humiliation before the Lord, in these six verses.

Secondly, Of the reconciliation of *Jobs* three friends to the Lord, or of their attonement and peace made with the Lord (*vers.* 7, 8, 9.)

Thirdly, Of *Jobs* restitution, by the wonderful goodness, and powerful hand of the Lord, to as good, yea, to a better estate than he had before; from the tenth verse, inclusively, to the end of the Chapter.

The words under hand, contain the first part of the Chapter, and I call them *Jobs* humiliation before the Lord; and in that we may consider these two general parts.

First, *Jobs* Testimony concerning God.

Secondly, His Charge brought against himself.

His Testimony concerning God we have in the second verse, & that is twofold, or he commends and exalts God in two of his most glorious attributes.

First, About his Omnipotency, *That thou canst do every thing.*

Secondly, About his Omniscience (as most expound the words) *And that no thought can be with-holden from thee.*

Jobs Charge or Accusation which he brought against himself, hath these four things in it,

First, The Confession of his own ignorance and rashness in the third verse, *Who is he that hideth counsel without knowledge? I have spoken* (saith he) *things which I understood not, things too wonderful for me, which I knew not:* Thus he chargeth himself with rashness and ignorance.

Secondly, The Submission of himself to the better instruction and teaching of God, or to what God should be pleased yet further to reveal unto him at the 4th verse, *Hear, I beseech thee, and I will speak, I will demand of thee, and declare thou unto me.* He begs yet a word more with God, and he begs a word more from God, or that God would speak a word more to him.

Thirdly, A Thankful Acknowledgment, that he had already received much more light from God, than formerly he had attained to, at the 5th verse, *I have heard of thee, by the hearing of the ear* (I had a knowledg of thee, O God, before) *but now* (saith he) *mine eye seeth thee,* now I have more knowledg, and clearer light concerning thee than ever I had before.

Fourthly, The Issue or Effect of all this, and that is his repentance, *Wherefore I abhor my self, and repent in dust and ashes.* Thus we have both the general parts of the whole Chapter, and the more particular resolution of this first part, which I call *Jobs* humiliation. And in this manner he humbled himself before the Lord (as followeth.

Vers. 1. *Then* Job *answered the Lord, and said.*

These are the words of the Divine Historian, connecting this Chapter with the former. And all that I shall say upon this first verse,

first verse, shall be but to Answer this Question.

How came it to pass, that Job *answered the Lord again, seing he had professed before* (chap. 40. 5.) *that he would answer no more? Once have I spoken, but I will not answer; yea, twice, but I will proceed no further.* There *Job* seemed to take up a resolution to answer no more; how is it then, that here this Chapter beginneth with, *Then* Job *answered the Lord and said?*

I shall give a three-fold answer to this doubt.

First, Thus; we may conceive, *Job,* in the former promise, that he would answer no more, meant it of such a kind of answer as he had given the Lord, and his friends before; he would answer no more in that way, or after that sort; and so it was not an absolute resolve not to answer, but not to answer as he had done: As if he had said, I will answer no more, justifying my self, no, nor so much as excusing my self, or taking off the weight of any charge the Lord hath brought against me: There being such a change in his answer, he may very well be said to answer no more; for he answered no more, as once he did. The best and safest way of justifying and excusing our selves, is to lay our selves at the foot of God: A confession of, or a charging our selves with our sins is the best way of acquitting our selves before God from our sins; I mean, 'tis the best that we can do to justifie or acquit our selves.

Secondly, we may answer thus. 'Tis true, *Job* said he would answer no more, but it is as true that the Lord commanded him to answer again (*chap.* 40. 1.) For when *Job* had said there at the fifth verse, *Once have I spoken, but I will not answer, yea, twice, but I will proceed no further:* The Lord saith at the (7th verse) *Gird up thy loyns like a man: I will demand of thee, and declare thou unto me.* God called him forth, and bad him speak, I have somewhat to say to thee, and do thou answer me; so that the Lord took off *Job,* or released him from that bond, that he had put upon himself: Thou hast said, thou wilt answer no more, but I will have thee answer yet more. Now though we take up a resolve to do, or not to do such a thing, yet a word from God must over-rule us. As a word from God must over-rule us, not to do what we have resolved to do; so a word from God must over-rule us, to do that which we have resolved not to do.

Thirdly, The Lord had not only given *Job* a command to anſwer, but inclined, and moved his heart to anſwer. The reaſon why *Job* reſolved not to anſwer, was the lowneſs of his own ſpirit, and the terror of the Lord that was upon him. The majeſty and dread of the Lord put him upon a reſolve for ſilence; but now ſome favour appearing, and the Lord giving him hopes of a gracious acceptance, he was encouraged to ſpeak, and had a freedom of ſpeech reſtored to him, and accordingly he *anſwered the Lord*. Thus we may ſalve *Jobs* credit from lightneſs, much more from a lie; though after he had ſaid, he would anſwer no more, we find him anſwering again, *Then* Job *anſwered the Lord and ſaid*.

The Lord having ſet forth his own infinite power and wiſdom, in that long and accurate ſpeech, which he made out of the whirlwind, concerning his works of creation and providence; eſpecially, by his diſcourſe about that *unparallel'd pair, Behemoth and Leviathan*, the greateſt of living creatures upon the land, and in the ſea: I ſay, the Lord having by this diſcourſe humbled *Job*, he ſaw, and was convinced there was no diſputing with God, nor enquiring into, much leſs complaining of, or murmuring at his ſecret counſels and judgments; he now ſaw, it was not for him to call God to an account about any of his dealings and proceedings, as ſometimes he had done, but rather to adore them: and therefore he ſubmits, and anſwers only with exalting God, and abaſing himſelf. He begins with the exaltation of God, *Then* Job *anſwered the Lord and ſaid*.

Verſ. 2. *I know that thou canſt do every thing.*

That's his firſt word; and it teacheth us, That, *when we begin to have high and great thoughts of God, we cannot but have low and mean thoughts of our ſelves*. Our own humiliation begins at the exaltation of God; and our ſelf-emptineſs and weakneſs, at the ſight of his fulneſs and Almightineſs. Thus *Job* began his humiliation, *I know that thou canſt do every thing*.

This verſe exalts God both in his *omnipotency*, and in his *omniſciency*. 'Tis a ſhort, yet a full confeſſion of his faith in this matter; and though it were ſhort, yet it pleaſed God much and fully, becauſe *Job* uttered it in much faith. *A few words pleaſe God, where he ſeeth much faith.*

Non exigit à nobis Deus multa verba, ſed multam fidem.

First,

First, He confeſſeth Gods *Omnipotency*, *I know that thou canſt do every thing*.

I know.

The word notes a certain knowledge, ſuch a knowledge as leaveth no place for doubting, nor for an uncertain opinionating. *I know*, is as much as, *I am aſſured*: As *Jacob* ſaid to *Joſeph*, when he told him *Manaſſeh* was his firſt born (*Gen.* 48. 19.) *I know it, my ſon, I know it*, &c. As if he had ſaid, I do not lay my right hand upon the younger by miſtake, but choice; I know very well which is the firſt-born, and I know what I do, in laying my right hand upon the younger. Thus ſaith *Job* here, *I know that thou canſt do every thing*. This great truth is fixed and fully ſettled upon my heart; and I urge my ſelf with all my might now, to give thee the glory of it, though ſometimes under my grievous pains and undue paſſions, I have obſcured it, and ſpoken as if I doubted, or were not well aſſured of it. *I know,*

That thou canſt do every thing.

The word rendred *canſt do* notes two things; Firſt, Might; Secondly, Right, to do all things. For indeed, we can do no more than we have a right to do.

יכל *potuit, poteſtatem habuit potentior fuit ſuperavit, prævaluit. Id tantum poſſumus, quod jure poſſumus.*

Again, It ſignifies not only a power of doing, but a prevailing power of doing, or a conquering power, a power that overcomes all difficulties, and removes all obſtacles or obſtructions; ſuch a power is intended in this word. We have it in a proper name (*Prov.* 30. 1.) *The words of* Agur, *the ſon of* Jakeh, *even the propheſie. The man ſpake unto* Ithiel, *even unto* Ithiel *and* Ucal: Under both theſe names, *Ithiel* and *Ucal*, ſome conceive Chriſt is to be underſtood: he is *Ithiel*, which ſignifies (as *Emanuel*) *God with us*; and he is *Ucal*, that is, powerful and almighty. When the Prophet *Jeremiah* would ſhew how ſtrongly that people were bent to ſin, he ſpeaks to them all as one man (*Jer.* 3. 5.) *Behold, thou haſt ſpoken, and done evil, as thou couldſt*; that is, thou haſt put forth thy *utmoſt Can*, thou haſt done as much evil as thou canſt. As here, *Job* ſaith of the Lord, *Thou canſt do all things*. So ſaid the Prophet of the people, *Thou haſt ſpoken, and done evil, as thou couldſt*. A godly man ſins, but he doth not ſin as he can, he doth not lay his utmoſt ſtrength, nor

nor ſet his ſhoulders to it; but an evil man doth evil as he can, he ſerves his luſt as he ſhould ſerve God, with all his might. I urge that place only to note the force of the word, *I know that thou canſt do*

Every thing.

That is, every thing which is fit for, and becoming thy Majeſty to do, every thing which is good, every thing which is juſt, every thing which doth not reflect dishonour upon thy name, every thing that is not a contradiction to thy ſelf. Thus, take things of what kind you will, God can do them; and take things in what degree you will, God can do them: he can do, not only little things, but great things, yea, the greateſt things. Great and little make no matter of difference with God. As if *Job* had ſaid, *O Lord, I know and acknowledge there is nothing too hard for thee, yea, nothing is hard to thee; and that as thy counſels and decrees are altogether wiſe and juſt, ſo thou haſt power enough to execute and bring them about. Thou canſt do*

Every thing.

There is no bound to the power of God, except his own will. God will not do every thing that he can, but he can do every thing that he willeth: nothing can ſtop the power of God in doing, where his will is to do. *Thou canſt do every thing.*

Or we may take it thus, *God can do every thing*; that is, every thing that he hath ſaid he will do, every thing that he hath engaged himſelf to do by promiſe, or by propheſie; he hath power to do what he hath ſaid or fore-ſhewed ſhall be done. Thus *Job* gives glory to God, and begins as *David* (*Pſal.* 59. 16, 17.) *to ſing of the power of the Lord, as well as of his mercy. I will ſing of thy power; unto thee, O my ſtrength, will I ſing.* Here *Job* ſings of the power of God, *I know that thou canſt do every thing.* The words have no difficulty in them; only when *Job* ſaith here, *I know that thou canſt do every thing*, it may be queſtioned,

Did not Job *know this before?* yea, *had not* Job *ſaid as much as this before?* that God could do every thing. In ſeveral paſſages of the ninth and twelfth Chapters, he ſaid as much as this, and more cannot be ſaid of God. We have ſaid every thing of God, when once we have ſaid, he can do every thing. There *Job* cryes up

up the power of God, together with his wiſdom (*verſ.* 4. &c.) *He is wiſe in heart, and mighty in ſtrength; who hath hardned himſelf againſt him and proſpered?* If any ask, what can God do? *Job* anſwers, *He can remove the mountains, and overturn them in his anger, he ſhaketh the earth out of its place, he commandeth the Sun, and it riſeth not, and ſealeth up the Stars, he alone ſpreadeth out the heavens, and treadeth upon the waves of the Sea.* All theſe are ſpeakings forth of the Almightineſs of God; and he that can do theſe things, ſurely can do all things. Now ſeeing *Job* was there ſo much upon this point before, how is it that here he ſaith, *I know that thou canſt do every thing?* as if this were ſome new matter which he was not acquainted with before, or had never uttered.

I anſwer, it is true, *Job* knew this before, but he did not know it before as he knew it now: Though he knew the Lords power before, and ſpake of it, yet the trouble of his ſpirit, and the anguiſh of his ſoul under his ſufferings, did very much darken him as to this knowledge; and therefore when *Job* ſaith, *I know that thou canſt do every thing*, this knowing is not to be underſtood as oppoſed to ignorance only, as if *Job* knew this now, and did not know it at all before; but knowing here is oppoſed to a leſſer degree of knowledge, or knowing here imports a higher and greater degree of knowledge than ever he had before concerning the power of God. *Job* ſpake ſometimes before, as if he knew little of this great truth, and he much detracted from the abſolute power of God over all creatures by his complainings, eſpecially that he and other innocent ones were afflicted; as alſo, by his earneſt deſire of knowing why he was afflicted, being innocent, thereby intimating, that he was not ſo well ſatisfied in the dealing of God with him, nor had wholly reſigned up himſelf to the ſoveraign power and will of God, to be diſpoſed of at his pleaſure; ſo that in this ſhort confeſſion *Job* ſeems to ſpeak more largely, thus; *Now at length, O Lord, I know more fully than ever, that thou haſt a moſt juſt right and power to command and diſpoſe of all things, and that thou both doſt and mayſt effect whatſoever pleaſeth thee; nor ought any to murmur at, much leſs reſiſt thy counſels or dealings, ſeeing every thing is, and cannot but be juſt and righteous which thou doſt.* We conclude then, *Job* knew this truth before, but not as he knew it now.

Hence

Hence note, First;

Knowledge is a growing thing.

And it were well if we were all found growing in knowledge. That's the Apostle *Peters* charge (2 *Epist.* 3. 18.) *Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.* He puts both together. There is a growth in knowledge as well as in grace; and in proportion to our spiritual growth in knowledge, is our growth in grace: for, though many grow much in notional and speculative knowledge, who grow little in grace; yet they cannot but grow much in grace, who grow much in spiritual and experimental knowledge. As a godly man groweth in knowledge, so in grace too. Knowledge is a growing thing. The rising and encreasing waters of the Sanctuary were a type of the encreasings of knowledge; those waters were first to the ancles, and then to the knees, and then to the loyns, and then to the neck. And as knowledge increaseth, with respect to the several times and states of the Church (for so that place (*Ezek.* 47. 3, 4, 5.) is to be be understood) so it is a truth, that there is an increase of knowledge, with respect to the state of every particular believer; his knowledge is first to the ancles, and then to the knees, and then to the loyns, and then to the neck. As some points to be known are so easie or shallow, that (according to that clear and common similitude) a Lamb may wade through them; others so difficult and deep, that an Elephant may swim in them: so the degree of knowledge in the same person, which at one time was very small and shallow, at another time may be swelled into a great deep, and he called a man of deep knowledge. We have a general promise of such an increase (*Isa.* 11. 9.) *The earth shall be full of the knowledge of the Lord, as the waters cover the Sea*; that is, there shall be a wonderful increase of knowledge. That's also the import of *Daniels* Prophesie (Chap. 12. 4) *Many shall run to and fro, and knowledge shall be increased.* Particular persons shall improve in knowledge, and so shall the whole Church. So then, this increase of knowledge is of two sorts; First, it is a knowledge of more things; and, Secondly, of every thing more.

We should labour to know more truths; we must thus add to our knowledge. For, though it be true, that every believer hath received the anointing, whereby he knoweth all things that are of absolute necessity (1 *John* 2. 20.) yet he may come to the knowledge of more things which are exceeding useful and helpful to him.

Secondly, We should labour to know every thing more, as in the Text. *Job* knew before that God was omnipotent, and could do all things; but now he knew it more, and so much more, that the knowledge which he had before might be called ignorance, compared with the knowledge which he had now received. Then we increase our knowledge fully, when we get the knowledge of more things, and of every thing more.

Again, we should labour to increase, as in speculative, so in experimental knowledge. Speculative knowledge alone, goes no further than the notion of what we know; experimental knowledge finds and feels the power of what we know, it subjects us, or makes us subject to what we know; the motions of the Will follow the light and dictate of the Understanding. This is the best knowledge: Knowledge which is felt and acted, is better than that which is heard and declared. What the Apostle *John* said of himself, and his fellow Apostles, who were personally present with Christ while here on earth, with respect to their sensitive knowledge of him, is most true of the spiritual and experimental knowledge which believers have of Christ now in heaven, and they absent from him (1 *John* 1. 1.) *That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life, that declare we unto you*; we declare that unto you which we have seen and felt. 'Tis a blessed thing, when we can say, that the things which we declare to others, we have felt them, and even handled them our selves. Many (as our usual expression is) handle Texts, and handle truths learnedly and excellently in a discourse, who never handled, no nor so much as toucht them by any experience of their sweetness or efficacy, either in their hearts or lives.

Further, consider in what way *Job* came to this proficiency in knowledge; he had been a great while in the School of affliction, before he said, *I know*, and *I know* to purpose, *that thou canst do every thing.*

Hence note;

Afflictions and ſufferings are a ſpecial means to increaſe our knowledge, and wiſe us in the things of God.

The godly never increaſe more in knowledge, than under the Croſs, under afflictions of one kind or another. *David* ſaith (*Pſal.* 119. 71.) *It is good for me that I have been afflicted, that I might learn thy ſtatutes.* Did not *David* know the Statutes of God before? doubtleſs he did; he was all-along trained up in the ſtatutes of God; but when God took him into the School of affliction, then he learnt the Statutes of God much better. Let us conſider what profiting we find at any time under affliction, as to the knowledge of God, and of our ſelves; if we do not better our knowledge by one croſs, we may expect to meet with another, and another, till matters mend with us. *Solomon* ſaith, (*Prov.* 27. 22.) *Though thou ſhouldſt bray a fool in a morter among wheat, with a peſtle, yet will not his fooliſhneſs depart from him*; that is, an obſtinate ſinner (he is the fool there ſpoken of) though extreamly afflicted, is not bettered: but a godly man profits by his affliction, both as to the departure and riddance of his folly, as alſo to his growth in ſpiritual experimental knowledge.

Once more (which will give us a third note) *Job* was not only in affliction, but God taught him in his affliction; *Job* had not only a rod upon his back, but a tutor by his ſide. His three friends had been long with him, and ſpoken much to him, but he learnt little by them. When *Elihu* had been ſpeaking to him, he yielded ſomewhat to him, though not fully; but when once God undertook to tutor and inſtruct him, *Job* learned amain, and profited greatly in knowledge.

Hence note;

Then we profit indeed under afflictions, when God teacheth us in our afflictions.

If we have nothing but the rod, we profit not by the rod; yea, if we have nothing but the Word, we ſhall never profit by the Word. It is the Spirit given with the Word, and the Spirit given with the rod, by which we profit under both, or either. (*Pſal.* 94. 12.) *Bleſſed is the man* (ſaith *David*) *whom thou chaſteneſt, and teacheſt out of thy Law.* Chaſtning and divine teaching

ing muſt go together, elſe there will be no profiting by chaſtning. God was *Jobs* teacher as well as his chaſtner; *Job* received many leſſons from God, he taught him quite through the 38th and 39th Chapters, and he taught him quite through two Chapters more, before he ſaid, *I know that thou canſt do every thing.* Thus far of *Jobs* knowledge. Let us a little conſider the firſt object of it here expreſſed, the omnipotence of God, *I know*

That thou canſt do every thing.

Hence obſerve, First;

God is good at any work.

That is, at any work that is good; he can do every ſuch thing, nothing comes amiſs to him. Among men, one man can do this thing, and another can do that thing, and a third can do more than either; but where will you find a man that can do every thing? One man is for counſel, another for action; one man can build a houſe, and another can till the ground; ſeveral men have their ſeveral arts and myſteries, and it is well if one man can do any one thing well: But God is for all. We have a ſaying (and 'tis a great truth) *He that will be doing of every thing, is no great doer in any thing*; that is, he never excels in any. But as the Lord can do every thing, ſo he is exact and perfect in every thing that he doth. The beſt creature is only a particular good, but God is an univerſal good; there is every good in God: all the good that is ſcattered in the creature, is eminently in him. Now as God is an univerſal good, ſo he is an univerſal Agent; he is in working, as he is in Being; *He can do every thing for us*, as well as be every thing to us. We need not fear if we bring this or that thing to God, that he hath no skill in it, as it is with men; if you bring this thing to a man, he is excellent at it; but bring another thing, and he knoweth not how to turn his hand to it: but whatſoever we have to do, if it be according to the will of God, he hath power and wiſdom enough to do it. The Lord had power enough to give a being to all creatures; and hath he not power enough to do all things in and about the creature? cannot he preſerve in all dangers, and provide in all wants? cannot he furniſh with all gifts, and give ſucceſs? cannot he overthrow the high, and exalt the low? cannot he reſtrain the wrathful, and ſubdue the obſtinate?

Aliquis in omnibus, nullus in ſingulis.

cannot he weaken the strong, and strengthen the weak? cannot he make fools wise, and wise men foolish? surely he can do all these things, for he can do every thing.

Secondly, from these words take that grand assertion.

God is omnipotent, his power is infinite.

This is a principle, one of the great principles of Religion, an Article of Faith; yet I shall not enlarge upon it, having met with it in other places of this book. Only consider here, how *Job* infers this principle; he infers it from the discourse which the Lord was pleased to have with him, in the four former Chapters, wherein the Lord told him of many things that he had done; I have done this and that in the heavens above, and in the earth below, I have made *Behemoth* and *Leviathan*: God had told him of his doings; whence *Job* inferred, *I know thou canst do every thing*. He doth not make this conclusion by way of induction (there is such a way of argumentation in Logick) but by deduction. God hath done this and that, and the other, therefore he can do all things; if he can do this, what cannot he do? if he can make and subdue *Behemoth*, what cannot he do? and if he can make and master *Leviathan*, what cannot he do? Christ (*Luke* 5. 20.) argueth his omnipotency or Godhead in the same manner; for having healed a poor man, and said unto him, *Man, thy sins are forgiven thee*, the Pharisees were very much offended with that word, saying, *Who is this that speaketh blasphemy? who can forgive sins but God alone?* Christ knowing their thoughts, said, *What reason ye in your hearts? whether is it easier to say, thy sins are forgiven thee, or to say, rise up and walk?* I have healed the man; doth not that argue a divine power? why may not I then say, *Thy sins are forgiven thee*? He that can by his own might do one mighty or miraculous thing, can do all things. Such is the power of God, that, as I said before, he hath no limit to it, but his own will.

Ex mirabilibus recensitis scivit Job atq; collegit Deum omnia posse; non quasi per inductionem, sed per deductionem plurium ex uno principio. Janson.

And seeing the will of God is the limit of his power, let us take heed of desiring him who can do every thing, to do any thing for us, which is not according to his will. Let us bound our desires; let us take heed of saying, this is our desire, and God can do every thing, therefore this which we desire. Consider, is your desire according to the will of God. We cannot urge God with his Omnipotency, to do any thing that is our desire, if we are not

not first clear in it, that our desire is agreeable to his will: Unless we have a rule for our desire, or we desire by rule, we can have no well-grounded confidence, that God will do that for us, which we desire. God is almighty, not to do what we will or forge in our brain, but to do what himself willeth. Papists say, the bread is turned into the very body of Christ; but say we, we see, and feel, and tast but bread: They presently fly to this, *God is able to do all things, or he can do every thing*; this is, to abuse the Omnipotency of God: Hath the Scripture declared any such thing? yea, hath not the Scripture declared the quite contrary, that Sacraments are but signs of things, not the things themselves. *This is my body*, said Christ; but he said not, *my body is this*. Christ willed that his body should be represented by bread; he will not that bread should be changed into his body. The power of God must not be urged beyond his will. He have no revelation of the will of God, that he will transubstantiate the bread at the holy supper into the body of Christ; but he hath given it as a sacred symbole of Christs crucified and broken body, upon which we are to feed by faith.

That God can do whatsoever he willeth, hath a two-fold use.

First, Of comfort, to all true believers, who stand in the grace of the Covenant. That nothing is too hard for God, is a marvelous Consolation to us in all our hardships. When God promised *Abraham* a Son in his old age (*Gen.* 18.) what a hard task was here for God? *Sarah* could not believe it, she laughed; but what saith the Lord? *Is any thing too hard for me?* he presently urgeth his own power, where he had declared his will. Whatsoever God hath declared to be his will, either as to particular persons, or the whole Church; it matters not how hard it is, if we have but his will for it. As Christ will at last *Change our vile body, that it may be fashioned like unto his glorious body, according to the working, whereby he is able even to subdue all things unto himself* (Phil. 3. 21.) so according to that working, he is able to change and subdue all things to and according to his own will. When the *Jews* were to be carried into captivity to *Babylon*, the Lord commanded *Jeremy* to make purchase of a field in *Anathoth* (Jer. 32. 7, 8, 9.) Now *Jeremy* might object; behold, the *Chaldæans* are come to the City to take it; and shall I go and buy land? Is this a time to make purchases? is this a time

Nostræ difficultates Deo per faciles sunt.

time to buy land, when the City is ready to be taken, and the whole land like to be lost? yes, saith God, *Buy the field for money, seal the evidences, and take witnesses; for thus saith the God of Israel* (vers. 15.) *houses, and fields, and vineyards shall be possessed again in this land.* Am not I able to bring you back again? And therefore after *Jeremy* had confessed in prayer to the Lord (*vers.* 17.) *Nothing is too hard for thee* (The Hebrew is, *hidden from thee, or wonderful to thee*; because hard things are hidden from us, strange and wonderful to us. The Prophet, I say, having said this to the Lord in prayer) the Lord said to him (*vers.* 27.) *Is any thing too hard for me?* And to the same point, the Lord spake again (*Zech.* 8. 6.) *Thus saith the Lord of hosts, if it be marvellous in the eyes of the remnant of this people* (namely, that *Jerusalem* should be restored) *should it also be marvellous in mine eyes, saith the Lord of hosts*, to perform what was said (*ver.* 4.) *There shall yet old men, and old women dwell in the streets of* Jerusalem, *and every man with his staff in his hand for very age, and the streets of the City shall be full of boys and girls, playing in the streets thereof.* Who could beleive this? But it was the will of God it should be so: And therefore he said, *If it be marvellous in your eyes*, should it be so in mine eyes? You think this can never be brought about. But must it needs be marvellous in my eyes, because it is so in yours? or (as the margin hath it) must it needs be hard or difficult to me, because 'tis so to you? The same word which signifies *marvellous*, signifies *difficult*, because that which is difficult and hard we marvel at: But saith the Lord, because this thing is marvellous in your eyes, must it be so in mine, who can do every thing? And we may conceive, that when *Job* spake thus, he began to have some hope of his restauration. He had lost all, children, and health, and strength, and estate, all was gone, and he many times gave up all for gone, and spake despairingly, as to a restitution; but now God having spoken of what he had done, *Jobs* faith and hope revived in these words, *I know that thou canst do every thing*; and among other things thou canst restore all to me again, thou canst give me as much health and strength of body, as many children, as full an estate, as ever I had.

Secondly, This truth is matter of great terrour to the wicked. As God can strengthen the weak, so he can weaken the strong; and, as

as he can raise up the godly, so he can easily pull down the ungodly; as he can fill up the vallies, so he can level the mountains. Thus the Lord spake (*Ezek.* 17. 24.) *All the trees of the field shall know, that I the Lord have brought down the high tree, have exalted the low tree, have dryed up the green tree, and have made the dry tree to flourish; I the Lord have spoken, and have done it.* It must needs be terrible to the wicked, that God can do what he will, seing his will is to destroy them, except they repent and turn to him; he hath power enough to do it, and his will is to do it; what then can hinder his doing it, but their repentance for what they have done. *There are no sons of* Zerviah *too hard for him, who can do every thing.*

Again, from the second notion of these words, *Thou canst do every thing*, that is, thou hast right as well as might to do every thing.

Observe,

The Lord may do, he hath an unquestionable right to do whatsoever he is pleased to do.

God gives a law to all others for their actions, but he is the law to himself. He can do every thing of right he willeth, as well as he hath might to do what he will.

Then let none complain, that God hath done them wrong, for every thing is right which God doth. *Job* had failed in this, by speeches reflecting upon the justice of God in his dealings with him; and therefore we may conceive, that in this confession, *I know thou canst do every thing*, he chiefly aimed at this, to give God the glory of his justice: As if he had said, *Though thou, O Lord, layest thy hand heavy upon an innocent person, and strippest him of all that he hath; though thou, O Lord, makest a wicked man to flourish in this world, and fillest him with outward felicity; yet all ought to rest in thy will, for this thou canst do of right, being absolute Lord over all. I* (said *Job*) *know that thou canst do every thing.*

And that no thought can be with-holden from thee.

Master *Broughton* renders, *that no wisdom was with-holden from thee*; which he thus glosseth. Thou hast made all things in perfect wisdom, to shew thy eternal power and God-head. The same

word

בצר *brevitavit, abrupit, decerpsit, propriè uvas & fructus vindemiavit. Hinc* Bozra *metropolis Idumeæ, cum vinetis, & vini proventu fuit celebris nomen sortita est,* Isa. 63. 1.

Nihil cogitur, quod non possis si velis efficere, quid enim te prohibebit, aut impediet. Druf.

Nec avertito posse à cogitationis, sc. perficiendis Jun.

Et quòd non vindemiabitur à te cogitatio. i. e. rei cogitatæ atque propositæ effectionem. Pisc.

word signifies both *wisdom and thought*, and well it may; for unless we have wise thoughts in our selves, we can never shew wisdom, either in our words or actions towards others. There is a difference amongst Interpreters, whose thought we are here to understand, when *Job* saith, *No thought can be with-holden from thee.*

First, Many very worthy and learned men, are of opinion, that by thought, we are to understand the thought of God, Gods own thought; and so these words are but the carrying on of the same thing, or a further explication what was said before, *I know that thou canst do every thing*; that is, whatsoever is in thy thought or in thy heart to do; no power in the world can with-hold thee from doing it; *no thought*, that is, not any one of thy thoughts, *can be with-holden from thee*, that is, from thy fulfilling it, or bringing it to pass: what thou hast in thy mind, thou wilt perform with thy hand: If thou hast but a thought to do such a thing, thou canst not be hindered of thy thought, it shall be done.

The words hold out a very glorious truth concerning God, if we take *thought* in this sense; and as it is a great truth in it self, so it is a very useful one to us.

The Observation is this;

Whatsoever God hath a thought to do, he will do it, he cannot be hindered in the effect of a thought.

As none of Gods thoughts are vain, so none of them are in vain or ineffectual, they all reach their end (*Isa.* 43. 13.) *I will work, and who shall lett it?* God will work if he hath but a thought to work; and if all the Powers in the world set themselves against him, they shall not be able to disappoint any one of his thoughts (*Prov.* 19. 21.) *There are many devices in a mans heart, yet the counsel of the Lord shall stand*; that is, there are many thoughts in mans heart opposite to the counsel and thought of God. Men think this and that, they make up many things in their thoughts, yet can make nothing of them, because against the thoughts of God; for all the devices that are in mans heart, cannot hinder the effect of Gods counsel, his counsel shall stand fast and firm, without any bowing, without any bending, while their devices fall and are utterly broken. The conclusion of wise *Solomon* is (*Prov.* 21. 30.) *There is no wisdom, nor understanding, nor counsel against the Lord.* Let men take or give counsel as long as they will against the Lord, they cannot avoid the effect of his counsels. We have both these, the standing of the Lords counsel, and the overthrowing of all counsels that are against him, in that one Scripture (*Psal.* 33. 10, 11.) *The Lord bringeth the counsel of the heathen to nought, he maketh the devices of the people of none effect: The counsel of the Lord standeth for ever, the thoughts of his heart to all generations.* God never lost a thought: all come to pass. This sheweth the mighty efficacy of the counsel of God; this is more than can be said of any man or men in the world; the wisest and greatest, have had many thoughts with-holden from them. They have thought to do this and that, but could not effect it, nor bring it about (*Psal.* 146. 4.) *Their thoughts perish*; they have a great many plots in their heads, but they prove not; they often live to see their own thoughts dye. Their thoughts perish, not only when they dye, but they live to see them perish and dye. The Prophet (*Isa.* 44. 25.) sheweth how the Lord frustrates the counsels of men, and turneth them backward; he shews also, that without him they cannot go forward (*Lamen.* 3. 37.) *Who is he that saith and it cometh to pass, when the Lord commandeth it not?*

But some may object, the Lord speaketh of the builders of *Babel*, as *Job* here speaketh of him (*Gen.* 11. 6.) *Behold the people is one, and they have all one language, and this they begin to do, and now nothing will be restrained from them which they have imagined to do*; as if he had said, there will be no with-holding of them from their thoughts.

'Tis very true, amongst men there was nothing to stop them; they being all as one man, and of one mind, would have accomplished any thing that they did imagine: but though there was nothing upon earth, nothing among men, that could restrain them, yet God could do it, and he did it; he confounded their language, and one brought morter, when he should have brought brick; and another brought stones, when he should have brought timber; they thought to build a tower that should reach as high as heaven, they would be drowned no more; but they and their thoughts were soon scattered and blown away.

This point hath in it also abundance of comfort (as the former) for take thought for the thought of God, and it runs parallel with

what I spake before, of the work of God; he can do every thing, every thing that is in his thought to do; we may take fresh comfort from it. Can no thought be with-holden from God? what a comfort is this to all that he hath good thoughts of, or thoughts for good. The heart of God is full of good thoughts to his people, though he many times speaks hard words to them, and doth hard things against them, yet he hath good thoughts concerning them (*Psal.* 40. 5.) *Many, O Lord, my God, are thy wonderful works which thou hast done, and thy thoughts which thou hast to us-ward*: Thoughts to us-ward are thoughts for us, that is, thoughts of good intended us. Now hath the Lord many good thoughts for us, and none of these shall be with-holden; is not this comfort? When the Church of the Jews was in *Babilon*, the Lord dealt very hardly with them, though not so hardly as they deserved. But what were his thoughts (*Jer.* 29. 11.) *I know the thoughts that I think towards you* (you do not know the thoughts that I have towards you, but I do: what are they?) *thoughts of peace, and not of evil, to give you an expected end*, that is, the end which you expect and wait for. What a mercy is this, that no thought of God can be with-holden, whenas he hath so many thoughts of mercy and good things to his people!

Again, I might shew how dreadful this is to wicked men, for the Lord hath nothing but thoughts of revenge and evil towards them: But 'tis enough to hint it.

Before I pass from this interpretation, some may object. If all the thoughts of God shall be brought to pass, and none can withhold them, if God will do what he hath a purpose to do; then what need we trouble our selves so much in prayer? For if God hath any thoughts of good to us, it shall be done; but if not, we cannot bring it to pass by prayer: And so some urge, what need we repent and humble our selves, the thoughts of God shall be fulfilled. To this, I say, in general, take heed of such reasonings; for as they are very absurd and reasonless, so they are very dangerous, and leave us remediless. More particularly,

I answer, thus; Though God hath thoughts and purposes of good to his people, yet whatsoever good he will do for his people, he will be sought unto to do it for them; and therefore prayer, repentance, and humiliation, are needful to bring forth thoughts of good from God to us. And though not man can hinder the bringing to pass of any of his thoughts, yet we may help their birth and bringing forth. So much of the first interpretation of these words.

And that no thought can be with-holden from thee.

Secondly, no thought, that is, no thought of man can be with-holden from thee; thou knowest the thoughts of every one, what they are, of what kind they are. The Latine translation is express, *There is no thought secret to thee.*

Some read the whole verse thus. *Thou knowest that thou canst do thing every, and no thought is hidden to thee.* As if *Job* had said, *O Lord, as none know what thy power is better than thy self, or as none know like thy self what thou canst do, even that thou canst do all things, so none know better than thy self, not I my self, what my thought, or opinion, or faith rather is, concerning thy power and self-sufficiency to do all things.* Which manner of speech importeth the deep submission of himself unto God, or a kind of demission, or letting of himself down into God, while he saith nothing expresly of himself, or what his thoughts were of Gods power; but refers all to God, as knowing him and his mind fully, and subjects himself wholly to his testimony. So that he seems to call God to witness, or appeals to God as a witness of the sincerity of his heart, in the acknowledgment which he made of his All-sufficiency, as the Apostle *Peter*, of his love to Christ, when so often pressed him, even a third time, with that searching question, *Simon, son of* Jonas, *lovest thou me? Lord, thou knowest all things, thou knowest that I love thee* (John 21. 17.) *Peter* would not be confident, that he loved Christ more then those; but referred himself, in that matter, to the judgment of Christ, who knew all things, and himself, both as to the truth and degree of his affections to him perfectly. Thus said *Job*, thou knowest (and I acknowledge) that no thought can be with-holden from thee; therefore not mine.

Hence, note;

Our very thoughts are plain to God; neither is there any way of concealing our thoughts from him.

We cannot put our thoughts into a secret place where God cannot see them; we cannot with-hold them from God, as we easily may from man, if we can but hold our tongues, and not let our thoughts drop out of our mouths in words. (*Psal.* 139. 2.) The

Lord knoweth *our thoughts afar off*. He knew what thoughts there were in the hearts of the *Jews* (*Jer.* 4. 14.) *O Jerusalem, wash thine heart from wickedness, that thou maist be saved: how long shall thy vain thoughts lodge within thee!* These vain thoughts, were thoughts about their continuance in that peaceable condition, that the enemy should never come to molest them, or they should never come into the hand of the enemy; as others afterwards had vain thoughts, that they should be speedily delivered out of their hands. First, They had vain thoughts, that they should never go into captivity. And Secondly, They had as vain thoughts, that they should be presently delivered out of captivity: These are your vain thoughts, and these I know, saith God. Our thoughts are as open to God, as our works; all our thoughts, good and bad, are alike known to God: He knoweth our good thoughts, and the thoughts which we have to do good. If we have a thought of good to any man, the Lord knoweth it; and if we have a thought for evil to any man, the Lord knoweth it. The Lord knoweth not only what thoughts are evil in their own nature, but what are detrimentally evil unto others. Thus spake distressed *Jeremy*, in the person of the whole *Jewish* Church (*Lament.* 3. 60, 61, 62.) *Thou hast seen all their vengeance, and all their imaginations against me. Thou hast heard their reproach, O Lord, and all their imaginations against me, and their devices against me all the day long.* The Lord knoweth all the good thoughts that others have for us, and all the evil thoughts which they have against us: Now,

If no thought of ours can be with-holden from God, then keep guard, and watch over your thoughts; hold your thoughts in good order, for you cannot with-hold your disorderly thoughts from God; bring every thought into captivity to the obedience of Christ (2 *Cor.* 10. 5.)

Secondly, If the Lord knoweth all our thoughts? then certainly all good thoughts shall be rewarded, as well as good words, yea, even as well as good deeds. As the Lord will not lose a good thought (which was shewed in the former point) so we shall not lose a good thought; God will reward them fully, for he knoweth them fully. There was a good thought in *David's* heart, to build the Lord a temple, and the Lord said (as *Solomon* his Son reports it, 1 *Kings* 8. 18.) *Whereas it was in thy heart to build a house to my name, thou didst well that it was in thine heart*, I take it as well,

well, as if thou hadst done it. God takes notice of our thoughts. And therefore this is comfort when we can do but little, yet God knows what we would do, what work our thoughts are at; and our thoughts are our best and choicest works, they are the *first-born of the soul*. Wicked men may do works, and speak words, good for the matter, but they cannot properly think good thoughts.

Thirdly, If the Lord knoweth our thoughts, then evil thoughts shall not go unpunished. When the Lord brought the deluge upon the old world, we find him speaking thus (*Gen.* 6. 5.) *God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually*. God spake not of their works, but of the imagination of their hearts, their thoughts. The Apostle counsel'd *Simon Magus* to repent of his wickedness, and pray God, *if perhaps the thought of his heart might be forgiven him* (*Acts* 8. 22.) There lieth the danger; take heed of evil thoughts: we are in as much danger by them, as by the worst evil actions. Take heed, First, of proud thoughts; though *pride blossom not*, that is, though it appear not openly, nor hang out its flag in words and works, yet take heed of it. Secondly, take heed of wanton and adulterous thoughts, though you act not wantonly, nor commit adultery. Thirdly, take heed of covetous thoughts, though you proceed not to covetous practices. Fourthly, of envious thoughts, or of being troubled at the good of your neighbours, though you hinder not his good. Fifthly, take heed of revengeful thoughts, or of devising evil against your neighbour, though you hurt him not, nor bring evil upon him. Sixthly, take heed of hard thoughts of God, whatsoever his dealings be with you. Though you murmur not, though you speak not hard words of his dealing with you, yet if you think hardly of him, and question his justice or goodness in your hearts, he takes notice of it. Seventhly, take heed of discontentful thoughts with your own condition, though sad and bitter. This was *Jobs* sin, and it is conceived that he spake thus, as acknowledging that he lay open before God, as knowing all his thoughts of discontent. Eighthly, above all, take heed of blasphemous thoughts of God, which the devil hoped to bring *Job* too. Take heed of these and of every every evil thought, though not acted, knowing also, that every evil act hath its evil thought belonging to

Recognoscit se interius fuisse aliqua cogitatione superba pulsatum, quod Deum non latuisse cognoscit. Aquin. *Latini existimant loqui Jobum de suis tumultuantibus cogitationibus, sive superbiæ de sua sanctitate, sive iniquæ expostulationis cum divina providentia. Accusat cogitationes suas.* Philip.

to it, and that no thought can be with-holden from God.

Thus much for the first part of *Jobs* humiliation, his exalting of God in his omnipotency, and in his omniscience; he is omnipotent, he can do every thing, nor can any of his thoughts be with-holden from him, by any power of man; he is omniscient, no man can with-hold or hide his own thoughts from God.

Job having made that great acknowledgement of the power and knowledge of God, *I know thou canst do every thing, neither can any thought be with-holden from thee*, comes to the confession of his own weakness and ignorance.

Vers. 3. *Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not.*

Who is he?

That is, what manner of man is he? or what is he for a man? what a man hath he been?

That hideth counsel.

We had these words at the second verse of the 38th Chapter, where the Lord said chidingly to *Job*, *Who is this that darkneth counsel by words without knowledge?* Here *Job* saith humbly to God, *Who is this that hideth counsel?* There is some change in the words; little, if any, in the sense. There the Lord said, *Who is he that darkneth?* Here *Job* saith, *Who is he that hideth?* &c. both may be taken as intending the same thing, darkning and hiding being of a like signification, and things in the dark can no more be seen, than things hidden. Yet some *Jewish* Writers conceive, that *Job* here doth somewhat abate what the Lord spake, or did extenuate the matter, as to his own faultiness and miscarriage; As if he indeed granted, that he had hid or concealed the counsel of God, but would be excused in this, that he had darkned it. This is a nice difference, and I doubt not but the spirit of *Job* was so low and graciously humbled, that he spake with the most and highest fervency, to humble himself, when he said, *Who is he that hideth counsel?* But how had *Job* hid the counsel of God?

I answer, First; He had hid the counsel of God by not declaring it so much or so fully as he ought. *David* prophecying of Christ,

Christ, saith (*Psal.* 40. 10.) *I have not hid thy righteousness within my heart, I have declared thy faithfulness and thy salvation.* What is meant by *not hiding*, in the former part of the verse, is expressed by *declaring*, in the latter part of it; and when he saith, *I have declared*, his meaning is, I have amply and clearly made known thy faithfulness. So that, because *Job* had not so clearly as he should declared the righteousness, or the righteous counsels of God concerning him, and his dealings with him, he may be said to have hid the counsel of God. While we do not magnifie God, we lessen him; while we do not declare, to the utmost, his power, we hide it; and therefore *Job* thus chargeth himself, *Who is he that hideth?*

Or we may take it thus, more distinctly; *Job* hid the counsel of God,

First, by being so much in setting forth his own innocency. How much he insisted upon that argument, hath been shewed before from other places of this book. While we set forth our selves, we obscure God. *Job* should have been less in his own commendation, and more in the praises of God.

Secondly, *Job* may be said to have hid the counsel of God, because he was so much in amplifying and aggravating his own sufferings, not well considering the counsel of God in laying those sufferings upon him: Had he duly weighed the counsel of God in afflicting him, he would have proceeded as he began (*Chap.* 1. 21.) to bless God, both in and for his affliction.

Thirdly, He may be said to have hid the counsel of God, because he expostulated with God, as severe towards him in his afflictions; as if Gods counsel had been only to put him to pain. Such complainings of the living man, *Jeremiah* checkt, while he said of God (*Lam.* 3. 33.) *He doth not afflict willingly, nor grieve the children of men.* As it is not in the heart or counsel of God to afflict men with his heart (as the words there imports) so not to break their hearts (unless with godly sorrow for their sin) by affliction. Therefore *Job* speaking so much of Gods severity, hid the counsel of God, which was only to try his graces and his goodness, and graciously to do him good in the latter end. *Who is this that hideth counsel*

With-

Without knowledge? Or, *for want of knowledge.*

But, was *Job* an ignorant man? was he without knowledge? No, but he had not a right knowledge of the counsel of God concerning himself; which though it was some excuse to him, yet it did not altogether excuse, nor acquit him from the fault. *Who is he that hideth counsel without knowledge?* I shall not stay upon observations from this verse, because I did it at the second verse of the 38th Chapter. I shall only consider that difference among Interpreters about this word *counsel*, to whom it doth refer.

Quis est enim qui celat à te consilium? Sept.

First, some refer it to *Job*, and conceive that he chargeth himself with this error, that he had hid his own counsel from God, or that he thought his counsel was hidden from him. The Septuagint render it plainly to this sense, *Who is he that hideth counsel from thee?* No man can hide the counsels, nor the most secret intendments of his soul from God; all things, even the thoughts of the heart, are naked and manifest before his eyes, with whom we have to do. 'Tis best for us to reveal our selves to him, from whom we cannot with all our skill and cunning conceal our selves, as was further shewed from the latter interpretation of those words in the former verse, *No thought can be with-holden from thee.*

But we may fully discharge *Job* of this, for he often professed that his most secret wayes were known to God, yea, that the way of his and every mans heart, was known to God (*Chap.* 10. 19.) *If I sin, then thou markest me.* Read also *Chap.* 16. 19. *Chap.* 31. *vers.* 1. And if we look back to the 5th verse of the first Chapter, there 'tis reported of *Job*, that he offered sacrifice for his children after their feastings; for (saith he) *it may be that my sons have sinned, and cursed God in their hearts.* He knew, if it were but a sin in their hearts, God took notice of it; and therefore doubtless he had the same apprehension of his own heart-sins.

Secondly, others who take it for *Jobs own counsel*, give this sense; *Who is he that hideth counsel without knowledge?* As if he had said, *I am the man that have hid my counsel, or my own meaning, for want of due knowledge how to express it.* Many hide the truth of their own apprehensions and opinions, in the darkness or confusedness of their expressions. Some have a clear notion of things in their head, yet cannot bring it out, and so hide counsel for want of knowledge to make it known. This interpretation carrieth a fair sense for *Jobs* excuse, acquitting him of any wilful or purposed speaking amiss: he had better things in his mind than he sometimes uttered, or he wanted skill rightly to utter his own mind, and so darkned counsel without, or for want of knowledge.

But I rather adhere to those, who take counsel here, for the counsel or purpose of God in afflicting *Job* so grievously, and leaving him entangled in the bryars of those troublesom and intricate disputes with his friends, who came to comfort him.

Thus *Job* speaking in the third person, intends himself (which manner of speaking is frequent in Scripture) *Who is he?* &c. that is, *I am he that have hid counsel without knowledge.* For doubtless *Job* did well attend those words of God in the 38th Chapter (*vers.* 2.) *Who is this that darkneth counsel by words without knowlegde?* And being struck with them, confesseth here, that God had met with him in those words. And hence read these words of *Job* with an additional preface, as if they were a repetition of Gods words, *Thou hast said, who is he that hideth counsel without knowledge?* That is, thou hast said, that some body hideth counsel without knowledge, and I acknowledge 'tis I, *I am he*; and so he falls down convinced before the Lord, as *David* before *Nathan*, telling him in the name of the Lord, *Thou art the man.* I confess it, said *David*, I am the man, I have sinned; so saith *Job, I am the man, I have hid counsel by words without knowledge.*

Ego sum, qui celavi, i. e. tacui, non decantavi, non celebravi consilium tuum. Joan *Paraph.*

Some understand this his hiding, to be only his forbearing to utter and celebrate the praise of God in his counsel, or the purpose of Gods providence towards him. But I conceive the fault which he confesseth here, is not a bare reticency, or his not speaking of the counsel of God, but his not speaking rightly, or becomingly, of his counsel; which agrees fully with what followeth, where *Job* speaks in the first person, or in his own person, and takes the charge home to, and upon himself.

Qui de Deo ejusq; providentia imperite loquitur, ejus consilium abscondere dicitur absq; scientia: quippe inde gloria Dei apud homines obscuratur. Drus.

Therefore have I uttered that I understood not, &c.

Mr. *Broughton* renders, *Therefore have I talked that I have not understood.*

The Hebrew word rendred *understood*, imports a distinct knowledge of things (*Prov.* 14. 8.) *The wisdom of the prudent, is to understand his way*; that is, to know what to do, and how or in what manner to do every duty in all the changes of his life. Thus the Angel *Gabriel* was commanded concerning *Daniel* (*Dan.* 8. 16.) *Make this man to understand the vision*; that is, whom it concerns, when and in what manner it shall take effect, and be fulfilled. Such an understanding as this *Job* had not of the things which he had uttered; and therefore confesseth, *I have uttered that I understood not*, I have spoken (as we say) I knew not what; which may refer to such like passages as are in the former part of this Book (*Job* 19. 7, 8.) *Behold, I cry out of wrong, but I am not heard; I cry aloud, but there is no judgement: He hath fenced up my way, that I cannot pass, and he hath set darkness in my paths.* *Job* did not well understand himself when he spake thus; and there are several other such extravagant speeches of his, up and down this Book. And doubtless he did not barely confess that he had erred in speaking, nor did he only acknowledge that he had not used such reverence as became him, in speaking to God, but that he had spoken such things as were scandalous, and gave just matter of offence, and at which several of his friends did actually take offence. At best he might well acknowledge he had rashly *uttered things that he did not fully understand.*

Non intelligebam quæ dixi quum de tuis judiciis quererer. & te dicerem ex equo bonos & malos affligere. Merc

Thus *Job*, who thought he had spoken wisely enough, while man spake to him, and he spake to men, now hearing God speak, and he speaking to God, doth more wisely confess that himself was not wise, and that his light was but darkness concerning the works of God, much more concerning his counsel in those works. As if he had said, *I have spoken many things of God, and of his excellencies in this dispute with my friends; yet I have hidden, or not hit, but slipt that which I should have most insisted upon and studied to make manifest, even the soveraignty of God over me, and all that I am or have; as also, the counsel, aim and intention of God in laying his hand so sorely upon me: but now being better informed about the reason of Gods dealings with me, I confess I have uttered that I understood not,*

Things too wonderful for me, which I knew not.

Job was a man of great understanding; yet there were things too wonderful for him. What were they? The counsel of God, the nature of God: these are past finding out. There are wonders in God which man cannot apprehend, much less comprehend. *Job* spake of things far above his reach, even of *wonderful things*; and therefore no wonder if he spake unduly of them. *I* (saith he) *have uttered things too wonderful for me, which I knew not.* *Job* here confesseth, that he wanted knowledge; and we know (though he were a mirror of patience) that many impatient speeches passed from him. Now, here we have the root of all that impatience which this good man shewed in his afflictions; he had not a clear knowledge about the counsel or meaning of God in afflicting him.

Hence note;

Impatience flows from ignorance.

Did we understand these two things; First, our own sinfulness; Secondly, the soveraignty of God; we should never be impatient. Did we understand our own sinfulness, that we have deserved greater evils than any the Lord hath laid upon us; and did we understand the Lords soveraignty, that he may lay upon us what sufferings he pleaseth, though we had not sinned (for we are wholly his, and he may do with his own what he will) did we (I say) understand and meditate upon these two things, it would quiet our minds in the greatest storms of adversity, and be a preservative against all impatience. But if with these two, we consider a third thing; that the end which the Lord hath in bringing sufferings upon his people, is to do them good, how unreasonable a thing will impatience appear? shall we be impatient at our profit! If we are well instructed in this great truth, that *all things work together for good to them that love God, and are the called according to his purpose* (*Rom.* 8. 28.) Where is there any room for impatience, in those who are effectually called, and truly love God! *Impatience floweth from ignorance.*

Again, in that *Job* confesseth himself to be the man that hid the counsels of God, when he had only been speaking unadvisedly of them,

Note;

He that ſpeaketh improperly and unskilfully of the counſel or things of God, hideth them.

When in diſcourſes about divine truths, we do not advance the honour of God, we, as it were, caſt a vail upon it. *Not to do what we ought, is to do what we ought not; our omiſſions of good, may be cenſured as commiſſions of evil.* We ſhould diſplay and magnifie the wiſdom of God in all his dealings with us, and diſpenſations towards us, elſe we do unwiſely.

Thirdly, *Job* chargeth it upon himſelf as a fault, that he uttered what he knew not.

Hence note;

Our words and our underſtandings ſhould go both together.

Let us take heed of venting with our tongues, what we have not in ſome good degree reached with our underſtandings. The underſtanding ſhould give light to the tongue; nor need we any other light to ſpeak by, but that of the underſtanding. True light cannot ſhine out of our mouths, if there be much darkneſs in our minds. How ſhall we utter knowledge, if we have it not? (*Pſal.* 147.7.) *God is the King in all the earth: ſing ye praiſes with underſtanding.* In ſinging praiſes, as there is an exerciſe of our affections, ſo there ſhould be of our underſtanding alſo. The Apoſtle puts it twice in thoſe duties of prayer and praiſe (1 *Cor.* 14.15.) *I will pray with the Spirit, and will pray with underſtanding alſo; I will ſing with the Spirit, and I will ſing with the underſtanding alſo.* A word ſhould not go out of our mouths, but ſuch as the underſtanding dictates and directs: better not to ſpeak, than ſpeak what we know not. If we underſtand not what we ſpeak, we ſeldom edifie others, never our ſelves. As the tongues of ſome utter things above their experiences and affections, ſo do the tongues of others utter words beyond their judgements.

Fourthly, When *Job* ſpake, he thought he had ſpoken very well, yet now he is convinced of his weakneſs and miſtakes in what he ſpake.

Hence

Hence note,

Good-meaning men may ſometimes arrogate, and pretend to more knowledg, than cometh to their ſhare.

They may think they know the truth in a better manner and meaſure than indeed they do: Our opinion of our ſelves is often greater than our knowledg of other matters; and we may ſoon imagine we know that, which indeed we know not. The Apoſtle ſaith (1 *Cor.* 8. 2.) *If any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.* He that really knoweth any thing, as he ought, cannot but have thoughts that he knoweth it; but he that thinketh, that is, is much, or proudly thinking that he knoweth any thing, doth only think ſo, for he knoweth *nothing as he ought*, that is, really, groundedly, and effectually.

Fifthly, Obſerve;

God will bring his ſervants at laſt to ſee how ſhort they are of that knowledg, which they ſometimes preſume to have.

Job thought he had more knowledg than he indeed had, and God made him ſee it. 'Tis a work of great goodneſs in God, to ſhew us how defective we are both in knowledge and goodneſs. We are full of ſelf, till God convinceth us of our ſelf-emptineſs; we are full of ſelf-wiſdom, and ſelf-ſtrength, and ſelf-righteouſneſs, till the Lord convinceth us, that our wiſdom is folly, our ſtrength weakneſs, our righteouſneſs an unclean thing, and ſheweth us, yea cauſeth us to recieve and take Chriſt for our righteouſneſs, ſtrength, and wiſdom. God did not leave *Job* till he had brought him out of, and off from himſelf, as to whatſoever he had too high an opinion of, or any confidence in himſelf.

Again, *Job* was upon his humiliation before God; he had not any groſs ſin to charge himſelf with (for he ſtood ſtill upon his integrity, as he had done before; nor was *Job* miſtaken in that point, he had not lived in any groſs ſin) That which he charged himſelf with, was want of knowledg, and his error, in managing his cauſe towards God ariſing from it.

Hence

Hence note,

Sixthly, *Our ignorance and errors, are to be confeſſed and bewailed before the Lord, and we to be deeply humbled for them.*

What though we have not any open wickedneſs to charge our ſelves with? what though the world cannot charge us, nor we our ſelves, with any foul and black-ſac'd enormities; yet have we not errors, have we not ignorances, have we not weakneſſes to confeſs? *Jobs* eye had none of thoſe beams in it; but he began to ſee the moates in his eye, and repented of his ſhortneſs in knowledg, and of his raſhneſs in language. Though great ſins call loudeſt for repentance, yet the leaſt ſin, even a ſin of ignorance, calleth us to repentance alſo; and wo to thoſe who knowingly neglect, or ſtop their ears againſt that call. When *David* was only ſtagger'd at the providence of God giving proſperity to the wicked, & ſo ſpake unadviſedly with his lips (as *Job* in a parallel caſe did) *Pſal.* 73. 13, 14.) *Verily, I have cleanſed my heart in vain, and waſhed my hands in innocency: For all the day long have I been plagued and chaſtened every morning.* Yet as ſoon as he recovered out of this temptation, how deeply did he charge himſelf (*ver.* 22.) *So fooliſh was I, and ignorant; I was as a beaſt before thee.* Why did he then call himſelf a fool, a beaſt? was it for adultery and murder, which were once his ſins? no, but for ignorance and raſhneſs. *David* called himſelf a beaſt, in judging of the dealings of God by ſenſe, not for living in any beaſtly ſenſuality. Let us remember, and not lightly paſs it over, that though we have not (which rarely we have not) groſs ſins to confeſs, yet we have ignorances and errors too too many. The ſame *David* ſaid and prayed (*Pſal.* 19. 12.) *Who can underſtand his errors? cleanſe thou me from ſecret faults*, that is, from thoſe faults and errors which I do not underſtand; yea, cleanſe me from this fault, that I have not a better underſtanding. As he there prayed to be kept from the dominion (and ſo from the guilt) of preſumptuous ſins, that is, of ſins committed againſt the light of knowledg, ſo to be cleanſed from the guilt of his ſecret ſins, that is, of ſins committed without his knowledg. Thus a godly man acknowledgeth his weakneſſes, and lies low before God, in ſenſe of them, when he hath not great and groſs ſins to be humbled for. Seventhly,

Seventhly, As *Job* was now diſcovering his former ignorance; ſo, upon an increaſe of knowledge, he was growing up into a clearer light about the things of God, than he had manifeſted in his former diſcourſes.

Hence note;

It is a good degree of knowledg and underſtanding, to be convinced that we know and underſtand little.

As to be conſcious of our weakneſs, is a great part of our ſtrength; ſo, to be ſenſible of our ignorance is a good degree of knowledg. *Agur* ſaid of himſelf (*Prov.* 30. 2.) *Surely I am more brutiſh than any man, and have not the underſtanding of a man; I neither learned wiſdom, nor have the knowledg of the holy.* This good man was none of the ignorant ones, he had knowledg in a large meaſure, and was growing into a further light, while he thus bewailed his own darkneſs. *Davids* knowledg was then cleareſt, when he made that confeſſion, *So ignorant was I.*

Eighthly, When was it that *Job* ſaw he knew little? It was when God was come nearer to him, when God had been dealing with him, and ſpeaking to him.

Hence note;

No man knoweth what a nothing he is in knowledge, and grace, and goodneſs, till the Lord is pleaſed to reveal himſelf to him.

It is upon ſome eminent diſcovery of God to us, that we ſee we have little grace, righteouſneſs, or knowledg. While we compare our ſelves with our ſelves, or compare our ſelves with others below our ſelves, we have high thoughts of our ſelves; but when we compare our ſelves with God, who is infinitely above us, we are little, we are nothing, we are little or nothing in our own eyes; when God appears in his fulneſs to us, we appear empty to our ſelves.

Laſtly, From thoſe words, *Things too wonderful for me, which I knew not.* Theſe wonderful things being the dealings of God with him, according to the counſel of God concerning him,

Note,

Note,

Ninthly, *The dealings of God with men are wonderful.*

Not only the decrees of God from eternity, but the works of God in time, are full of wonder; nor can his works in time be otherwise, seeing they bear the express image, and are the issue of those eternal decrees. *Jesus Christ* is called *wonderful, counseller* (Isa. 9. 6.) and he is wonderful in his counsels: As the works of God in us, so his works towards us are called wonderful. (*Psal.* 40. 5.) *Many, O Lord, my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward.* The works of God (as of man too) are the birth of his thoughts, and the thoughts of God about the birth of man, have many wonders in them. *David* said (*Psal.* 139. 6.) *Such knowledg is too wonderful for me, it is high, I cannot attain unto it.* What knowledg was it that he could not attain unto? The context tells us, it was the knowledg of Gods knowledg, concerning the formation of his body, before he was born (*ver.* 14, 15, 16.) *I will praise thee, for I am fearfully and wonderfully made,* &c. Again, the Prophet having described the various courses and methods which God useth in humbling sinners, by afflictions and tribulations, which are shadowed under those Metaphors and Allegorical expressions of Plowing and Harrowing, and the different ways of Threshing out the Corn, by the staff, or the rod, or the wheel. The Spirit of God doth not there intend the husband-mans work alone, in which yet there is much of God, and his teachings: The Prophet (I say) having done this, concludes (*Isa.* 28. 29.) *This also cometh forth from the Lord of Hosts, who is wonderful in counsel, and excellent in working.* And as there are wonders in the works of God, which are the fulfilling of his secret and hidden counsel; so there are wonders in the Word of God, which is his revealed and open counsel (*Psal.* 119. 18.) *Open thou mine eyes, that I may behold wondrous things out of thy Law.* The Law is wonderful; but the Gospel is, as it were, a continued wonder, and we shall be for ever wondring at, and admiring the grace and goodness of God discovered, therein when we come to heaven; and now, as we see further into the mistery of Christ, we do it too (1 *Cor.* 2. 7.) *We speak the wisdom of God in a mistery, even the hidden wisdom which God ordained before the world. Eye hath not seen, nor*

nor ear heard, neither have entred into the heart of man, the things which God hath prepared for them that love him. They are wonderful things, which man, by all his natural wisdom, cannot attain unto. Philosophers, who pry into all the secrets of nature, cannot understand these supernatural secrets, how long soever they stand prying upon them: And though *Job* had been long considering of, and speaking about those things of God, which the eye often sees, and the ear heard, yea, which he himself (to his grief) had felt; yet he saw reason enough at last to say, that even those things, in the whole compass of them, exceeded his reason; *I* (said he) *have uttered that I understood not, things too wonderful for me which I knew not.*

Job having thus acknowledged his want of knowledg, and the weakness of his understanding in the misteries of providence, applieth himself to God for instruction in the next verse.

Vers. 4. *Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me.*

This is *Jobs* humble petition; and it consisteth of two parts.

First, That God would not reject, but give ear to a poor creature, burdened with the sense of his infirmities, in his addresses to him; *Hear, I beseech thee, and I will speak*, or as Mr. *Broughton* renders, *Oh, hear me, when I do speak.*

Secondly, That God would admit him under his tuition, and instruct him, while he waited for advice and counsel: *I will demand of thee, and declare thou unto me*; Lord, teach thou me. *Job* speaketh submissively as became a learner; he is not now what he was, he comes to God in another manner, than he had done before;

Hear, I beseech thee, and I will speak.

As if he had said; I have formerly desired to plead my cause with thee (*Chap.* 13. 22.) and thou hast justly checkt, and chid me for it (*Chap.* 38. 3. *Chap.* 40. 2.) as if I presumed I could teach thee; but now I see my error, I submit, and earnestly desire to be taught by thee. I have spoken heretofore otherwise than I ought, and otherwise than I purpose to speak hereafter: I spake before in a challenging strain (*Chap.* 13. 22.) *Then call thou, and I will answer: or let me speak, and answer thou me.* There *Job* seemed

to challenge God, to be either opponent or respondent, and he would argue, or dispute it out with him. But here, though his words are near the same in sound, yet his sence is far different; *Hear, I beseech thee, and I will speak:*

I will demand of thee, and declare thou unto me.

Me interrogantem doce benigne, qui me tuæ disciplinæ plane submitto. Merc.

There is a two-fold demanding; First, as a Disputant; Secondly, as a Supplicant. *Job* would now demand as a Supplicant unto God, not as a Disputant with God. We may be said to demand or enquire of God, when we consult his word, not humane reason. If an innocent person (as *Job*) be afflicted; where shall he enquire the reason of it? if he only respect his affliction, and compare that with his own innocency, he will quickly murmure at, and complain of the dealings of God with him: But if he look to the Word of God, which tells him that God is a Soveraign Lord, and that God hath promised, not only to be with his in trouble, but that their troubles shall work their comforts; he will not only be patient under, but glory in his tribulations.

שְׁאַל *interrogabo te. sc. petendo, orando, pulsando. Aquin.*

The Hebrew word which we translate, *demand*, may well be rendred *petition* or *crave*: The common sense of the word *demand* seems too high for *Jobs* spirit and condition. Master *Broughton* renders, *I will make petition unto thee*, or an humble suit unto thee; as if he had said, I will pray for, and beg this favour of thee, that thou wouldst teach and inform me better. It is not an authoritative demand, which is a kind of command, but a submissive demand; this demanding is the asking of a question, not the requiring of a right. He that asks a question, implyeth that he stands in need of information, and that he is desirous to learn; *And to put questions to a wise man is half wisdom. I will demand, or put questions unto thee:*

Qui rogat, nescit. Interrogare sapientem dimidia sapientia est. Apotheg. Arab.

Declare thou unto me.

The Hebrew is, *make me to know*, make me a knowing man. As if *Job* had said; *Lord, if thou wilt teach me, I shall soon get knowledg and understanding; and therefore I resign my self wholly to thy teachings.* The true submission of mans will to Gods will, is to hearken to the counsel or wisdom of God, and not to sit down in our own.

But

But as it was questioned at the first verse, how *Job* could answer, seeing he had said I will answer no more; so here it may be questioned, why the Lord spake no more to *Job*, seeing here he desired to receive further instruction from him?

I answer, First, *Job* made this suit to God, upon this condition, that God would please to enform him, if he saw need, or should think fit to do it. Secondly, *Job* spake this doctrinally to shew what he and others ought to desire & submit to, even the teachings of God. Thirdly, I answer, that the Lord seeing his submission, saw there was no need of speaking any further to him, but broke up the whole disputation, determining for *Job*, and giving him the day against his three friends, as will appear further in the sequel of the Chapter.

From this verse,

Observe,

First, *The sence of our wants puts us upon prayer.*

When *Job* was sensible that he wanted understanding and knowledge, he came to God for it. *Give me to understand, cause me to know.* True and fervent prayer floweth from a sence of our wants. If we see not our selves in need, why should we pray? And when really we shall have no need (as in heaven) there will be no need of prayer; all will be praise, and all shall be in everlasting praises.

Secondly, The person to whom *Job* maketh his application for teaching, being God himself,

Note;

We know nothing of God, nor of our selves aright, till God teacheth us, till he declareth and maketh it known to us.

Every good gift, and every perfect gift, is from above, and cometh down from the father of lights, &c. (*Jam.* 1. 17.) As no man can either make or redeem himself, so no man can teach or instruct himself. What we know of God, we know, from God? 'Tis in his light that we see light. The light may shine round about us, and we see it not; unless God enlighten us, as well as send us the light, we are never the better. As in conversion, the Lord first *opens the eyes, and then turns from darkness to light* (Acts 26. 18.) So under every dispensation, we are in the

dark, till God opens our eyes, and give us (by his own immediate or mediate teachings) light about it.

Thirdly, note;

If we deſire God ſhould teach us, or if we would be taught of God, we muſt ask it of him.

We find the godly often putting up this requeſt to God. *David* was much in this petition (*Pſal.* 119. 33, 34.) *Teach me, O Lord, the way of thy ſtatutes, and I ſhall keep it unto the end: Give me underſtanding, and I ſhall keep thy law.* He did not only deſire God that he would teach him, but give him a faculty, to receive his teachings (*verſ.* 35.) *Make me to go in the path of thy commandement.* See how the *Pſalmiſt* joyneth theſe petitions together. Firſt, *Teach me the way of thy ſtatutes.* Secondly, *Give me underſtanding*; as if he had ſaid, *elſe thy teachings will do no good.* Thirdly, *Make me to go in the path of thy commandement*; as if he had ſaid, though I underſtand thy ſtatutes, yet, unleſs thou help me, I ſhall not be able to walk in them, no, nor to take one right ſtep in them; therefore, *Make me to go in the path of thy commandement.* Again (*Pſal.* 143. 10.) *Teach me to do thy will, for thou art my God; thy ſpirit is good, lead me into the land of uprightneſs.* As the Lord teacheth us our way, and hath promiſed to teach us always, in all things needful for us to know and do; ſo he hath taught us by the written practiſe of many, as well as by his written precept, that we muſt pray for his teaching.

Fourthly, *Job* was humbling himſelf, and now he begs of God, that he would teach him.

Hence note;

Humble ſouls deſire and give up themſelves wholly to be taught by God.

They hang upon his mouth for inſtruction, and renounce their own wiſdom. *Eliphaz* gave *Job* that advice (*Chap.* 22. 22.) *Acquaint thy ſelf now with him, and be at peace, and good ſhall come unto thee: Receive, I pray thee, thee law from his mouth, and lay up his words in thy heart.*

Fifthly, In that *Job* prays for teaching in this form, according to the Hebrew, *make me to know,*

Obſerve,

Obſerve;

The teachings of God are effectual, they make us know.

Men may teach others knowledge, but they cannot make them know. God can make a very dullard quick of underſtanding. Men may inſtruct the underſtanding, but they cannot give underſtanding; God doth both. The teachings of God are effectual to all purpoſes. Firſt, to enlighten the ignorant. Secondly, to convince gain-ſayers. Thirdly, to convert ſinners. Fourthly, to comfort thoſe that are ſorrowful. Fifthly, to reſolve ſuch as are doubtful. Sixthly, to encourage the fearful. And, Seventhly, to raiſe up and recover thoſe that are fallen. Thus *Job* is become a petitioner to the Lord for inſtruction, having confeſſed his own ignorance and weakneſs. And that he had formerly profited under the teachings of God, and was now in a further way of profiting, is evident by that which followeth.

Verſ. 5. *I have heard of thee by the hearing of the ear, but now mine eye ſeeth thee.*

Job had no ſooner asked for teaching, but God taught him, though not formally and explicitely as he deſired, yet really and effectually, as he needed. For, this verſe ſeems to be a real anſwer to the petition he made in the former verſe; and in it *Job* aſſerts two things.

Firſt, *That he had heard of God by the hearing of the ear.*

Secondly, *That now his eye did ſee him.*

There are two opinions about the general ſenſe of this verſe, and I ſhall conclude in a third.

Firſt, Some conceive theſe diſcoveries of God to *Job*, were only, inward to his ſoul; ſo that when he ſaith, *I have heard of thee by the hearing of the ear, but now mine eye ſeeth thee*, we are not to underſtand him, as if he had had any viſible appearance of God, but that theſe words may be taken,

Firſt, as a compariſon between a ſlight hearing, when the mind is not intent upon what the ear heareth; and a ſerious hearing, which brings the mind fully into the ear. As if *Job* had formerly been a careleſs hearer, but now an attentive one; and ſo the knowledge which *Job* had of God formerly, was little compared with his preſent knowledge. He had a knowledge of God by hearing only be-

before, but his mind was not intent upon it; he heard only with the hearing of his ear, but *his eye did not ſee*; that is, he had not a clear ſight or knowledge, which is an intellectual ſight of the things which he heard. But doubtleſs, *Job* was no ſlight hearer of the word in former times; he did not hear the word in the dayes of his proſperity, as if he had only (as we ſay) given it the hearing: for, had he not ſeriouſly hearkned to the voice of God in thoſe dayes, he had never obtained ſuch a teſtimony as God gave of him, towards the end of thoſe dayes; yea, this very phraſe, *I have heard of thee, by the hearing of the ear*, implyeth ſerious and attentive hearing.

Secondly, Others who deny any viſible manifeſtation of God to *Job*, grant that the firſt part of the verſe, notes ſerious hearing and receiving of the word, the latter more; ſo that here, ſay they, is a compariſon between that leſſer light or knowledge which *Job* had of the will of God before, and that fuller light which he got upon this diſcourſe which the Lord had with him; the former being but as of a matter heard, this as of things ſeen. The Scripture ſometimes calls clear knowledge ſight: So that, look how much that which we ſee with our bodily eyes, is clearer to us than that whereof we have only heard the report; by ſo much the knowledge which *Job* had now of the things of God, eſpecially about the whole myſtery of Gods dealing with him, was clearer and fuller than what he had before, even as if he now ſaw what before he only heard. As we ſay, *One eye-witneſs, is better than ten ear-witneſſes*; ſo *one eying* of the word of God (the eye of the mind fully and diſtinctly taken in what is heard) is better than *ten earings* of it; that is, when little or nothing is taken in at the ear, but a ſound of words: For then only we may be ſaid to know divine things, by the ſeeing of the eye, when we know them not only from without by the report of others, but from experience within our ſelves. The Apoſtle ſaith of thoſe, who took joyfully the ſpoyling of their goods for the truths ſake, *They knew in themſelves, that they had in heaven a better and a more enduring ſubſtance* (*Heb.* 10. 34.) that is, they had even got a ſight of that heavenly enduring ſubſtance. Hence in Scripture, viſion is applied to ſpiritual things heard; and we are ſaid to ſee *the Word of God* (Jer. 2. 31.) *O generation, ſee ye the Word of the Lord; have I been a wilderneſs?* &c. As if the Lord had ſaid, *Ye have*

have heard it before, but now ſee it. Seeing notes the higheſt knowledge; then we ſee what we hear, when we fully underſtand what we have heard. Thus they expound this Text, who judge there was no outward viſion at all, but that *Jobs* ſeeing was only ſpiritual and intellectual.

Secondly, Others affirm, that *Job* had an outward apparition, and that the eye of his ſenſe was affected. And concerning this,

Firſt, Some are ſo much of this opinion, that they ſay Chriſt appeared in humane ſhape to *Job*, as he did to many of the holy Patriarks and Prophets of old; which apparitions are by the Ancients called *preludes to his incarnation*. And ſome *Jewiſh* Writers tell us, that *Job* upon this ſight of God, had a ſpirit of propheſie given him; but they need not inſiſt upon that, for ſeveral have had apparitions, who were no Prophets.

Secondly, others ſay, the appearance of God to *Job* was only in or by a cloud, with the whirlwind. But that he had a viſion or ſight of God one way or other, is aſſerted, as by many of the *Jewiſh* Writers, ſo by moſt of the Chriſtian Ancients.

And doubtleſs, when the Lord ſpake to him out of the whirlwind, he had a viſion, or an extraordinary manifeſtation of God, even to his eye: Not that God in himſelf can be ſeen, *No man hath ſeen God at any time* (1 *John* 4. 12.) It is reported by the *Jewiſh* Writers, that the Prophet *Iſaiah* was ſawn aſunder by his own Nation, for ſaying, that he had ſeen the Lord (*Iſa.* 6. 1.) *I ſaw the Lord ſitting upon a throne, high and lifted up.* This they counted blaſphemy, and put him to death for it, ſay ſome: yet others ſay, he was put to death for his plainneſs in reproving the Princes and people of *Iſrael*, in thoſe words (*Iſa.* 1. 10.) *Hear the word of the Lord ye Rulers of* Sodom, *give ear to the Law of our God, ye people of Gomorrah.* But of that by the way. I ſay, God in himſelf cannot be ſeen; he is ſeen only by thoſe viſible demonſtrations of his preſence, which he is pleaſed to make of himſelf, as here he ſpake to *Job* out of the whirlwind.

I conceive we may take in both; ſo that when *Job* ſpeaketh of *his hearing by the ear*, he intends that teaching which he had in former times by the Miniſtry of his Anceſtors: And that, when he ſaith, *But now mine eye ſeeth thee*, he intends that teaching which

which he had from the present appearance of God to him for his instruction and humiliation; *I have heard of thee by the hearing of the ear, but now mine eye seeth thee.* As if he had said, *Lord, heretofore I heard of thee, for I was religiously brought up; I had Parents and Ancestors, who declared to me who the Lord was; and I heard many things of thee, which took impression upon my heart heretofore: but I never had such an impression as in this tempest, I never heard God speaking thus immediately to me; nor did he ever give me any such visible demonstration of his presence, as he hath vouchsafed me at this time, speaking out of the whirlwind.* And from all we may conclude, that as *Job* had a powerful illumination of the Spirit, so an outward apparition of the Glory and Majesty of God, or of Gods glorious Majesty to convince and humble him. So that, though *Job* had a saving knowledge of God formerly, yet this discourse of God with him, and discovery of God to him, had made him a better Scholar than all his earthly teachers. *I have heard of thee by the hearing of the ear,*

But now mine eye seeth thee.

That is, now I have as clear a sight or knowledge of thy mind and will, of thy justice and goodness, of thy power and soveraignty, as if I had seen thee with mine eyes, and had seen or looked into thy heart. Or thus: Not only hast thou graciously instructed me, by speaking so much to me, but thou hast manifested thy self present with me, by an aspectable sign, *Mine eye hath seen thee*; that is, thou hast given me to see that which assures me thou art neer unto me, namely, the Cloud, out of which thou hast been pleased to speak and make known thy mind to me, who am but dust and ashes.

The Lord may be seen these four wayes;

First, In his Word. Secondly, In his works. Thirdly, In outward apparitions. Fourthly, And above all, God is seen in his Son, our Lord Jesus Christ, whom the Apostle calls (*Heb.* 1. 3.) *The brightness of his glory, and the express image of his person*; and in whose face the light of the knowledge of God shineth (*2 Cor.* 4. 6.) And hence Christ saith (*John* 14. 9.) *He that hath seen me, hath seen the father.* The invisible father is seen in his Son, who was made visible in our flesh, *John* 1. 18. Thus God may be seen. But in his nature God is altogether invisible, he

he cannot be seen. *Moses saw him that is invisible* (*Heb.* 11. 27.) that is, he saw him by an eye of faith, who is invisible to the eye of sense. *I have heard of thee by the hearing of the ear, but now mine eye seeth thee.*

Hence note, First;

It is a great mercy, and much to be acknowledged, that we have the word of God sounding in our ears.

Faith cometh by hearing (*Rom.* 10. 17.) The Prophet saith (*Isa.* 55. 3.) *Hear, and your soul shall live.* Now if faith and life come by hearing; to have the word of God sounding in our ears, must needs be a great mercy. Though to have the word only sounding in our ear, will do no man good, yet 'tis good to hear that joyful sound. Though that sad Prophesie mentioned by Christ (*Mat.* 13. 14.) be fulfilled in many, *By hearing ye shall hear, and shall not understand, and seeing ye shall see, and shall not perceive*; Yet he said to his faithful followers (*vers.* 16.) *Blessed are your eyes, for they see, and your ears, for they hear.* They receive a blessing by hearing, whose ears are blessed when they hear. O how many souls are blessing God, that ever they heard of himself and his Son, our Lord Jesus Christ, by the hearing of the ear. To have an ear to hear, is a common blessing; but to have an hearing ear, or to hear by the hearing of the ear, is a special blessing.

Observe, Secondly;

We should hear the Word very diligently.

That phrase, *I have heard of thee by the hearing of the ear* (as the Hebrew Writers note) signifieth a very attentive hearing. Every hearing is not an hearing with the ear, nor every seeing like that we intend, when a man saith, *I saw it with my eyes.* One may see and not see, hear and not hear. The Word of God is to be *heard with a hearing.* Such doublings in Scripture have a great emphasis in them. As when the Lord saith, *They are cursed with a curse*, it notes a great and a certain curse is coming; so to hear *by the hearing of the ear*, implyeth fruitful hearing, and a laying up of that in the mind which hath been heard (*Psal.* 44. 1.) *We have heard with our ears, O God, our fathers have told us, what work thou didst in their dayes, in the times of old.* They who thus hear with their ears, treasure up in their hearts, and do with their

hands what they have heard. The Lord charged *Ezekiel* (Chap. 44. 5.) *Son of man, mark well and behold with thine eyes, and hear with thine ears, all that I say unto thee*; that is, mind diligently what I shew and say unto thee. The Lord called for the exercise of both senses, in attending to what he spake to the Prophet: He did not only say, *Hear with thine ears*, but *see with thine eyes*; that is, hear as if thou didst even see that which thou hearest. For though possibly the Lord presented somewhat to the eye of the Prophet, as well as he spake to his ear, yet the former notion may well be taken in, yea, and intended in that command. Many hear as if they had no ears, and see as if they had no eyes. One of the Ancients taking notice of that, saith, Such kind of hearers are like *Malchus* in the Gospel, who had his ear cut off. From those words, *But now mine eye seeth thee*, taken distinctly,

Observe, Thirdly;

God revealeth himself more clearly and fully at one time, than at another.

Seeing is somewhat more than hearing, though it be attentive hearing. As the full and clear manifestation which we shall have of God in the next life, is expressed by seeing, and called vision; so the fullest and clearest apprehension which we have of God, and the things of God in this life, is a degree of seeing both him and them, 'tis the sight of faith, and may also be called vision. A true and strong believer tasts, and feels, and sees the truths of the Gospel which he hath heard; his faith (which is the eye of his soul) is the evidence of those things to him which are not seen, nor can be seen by an eye of sense: He by the help of the Holy Ghost looks stedfastly into heaven, and (with this eye) *seeth the glory of God, and Jesus standing at the right hand of God* (in his measure) as blessed *Stephen* did (*Acts* 7. 55.) This sight of God and spirituals, hath three things in it beyond that ordinary, though real knowledge, which comes in by the hearing of the ear. First, a surpassing clearness. Secondly, an undoubted certainty. Thirdly, a ravishing sweetness, and the overflowings of consolation.

Fourth-

Fourthly, Note;

According to the measure of Gods revealing himself to us, such is the measure of our profiting in the knowledge of God.

The word is spoken to all, in the publick Ministry of it, it is scattered upon all; but they only learn to know God & themselves truly, to whom God doth inwardly reveal it, & whose hearts he toucheth and openeth by his Spirit. *Every man* (saith Christ, *John* 6. 45.) *That hath heard & learned of the father, cometh unto me*; that is, *All that are taught of God*, believe on me. And the more any learn of the father, the more they come to, & abide the more closely with the Son. *Job* understood more of God, and the mind of God more, in all those questions he put to him, concerning the heavens, the earth, the Sea, concerning the beasts of the earth, and the fowls of the Air, concerning *Behemoth* and *Leviathan*, than ever he did before. The more immediate and extraordinary revelations of God, are alwayes accompanied with notable effects: And though few profit in knowledge, according to the measure of the mediate and ordinary Revelation, yet probably the more revelation we have of that kind, the more we profit.

Fifthly, *Job* had these great discoveries after God had kept him long in affliction.

Hence note;

God doth usually reveal himself most to his people after great sufferings.

Hence some are of opinion, that in these words *Job* pointed at his two states. First, that of his prosperity; then he heard of God only by the hearing of the ear. Secondly, Of his adversity; then his eye saw him, that is, he greatly profited in the knowledge of him. There are two things which God usually bestows upon his people in the day of, or soon after their affliction; First, more cordials and consolations: He gives *that strong drink to those that are ready to perish, that wine unto those that be of heavy hearts*, He bids them *drink and forget their poverty, and remember their misery no more*; as *Solomons* metaphors may well import (*Prov.* 31. 6, 7.) Secondly, as the Lord gives more consolation in such a day, so more illumination; the head is bettered by it as well as the heart. Many have got much inward light or

knowledge, both of God and of themselves, of their mercies and of their duties, by being, or after they have been brought into much outward darkness. *Davids* experience taught him this, else he had never said (*Psal.*119.71.) *It is good for me that I have been afflicted, that I might learn thy statutes.* He had never learned, either to know the Statutes of God better, or to keep them better by his affliction, if God had not been with him, and revealed himself further to him in the day of his affliction.

Lastly, Note;

When God manifests himself much to any man, great impressions are left upon him.

As will appear further in opening the next verse.

Vers. 6. *Wherefore I abhor my self, and repent in dust and ashes.*

This verse concludes that part of the Chapter, which I call *Jobs* humiliation. He made confession before of his own ignorance, uttering things that he understood not, things too wonderful for him, which he knew not; he confessed also the great goodness of God to him, in that he had both heard of him by the hearing of the ear, and also that his eye had seen him: from all which he inferr'd this resolve of deepest self-abasement before God.

Wherefore I abhor my self, and repent in dust and ashes.

This word (*wherefore*) is diligently to be attended, for 'tis the hinge upon which the whole matter turneth. This *wherefore*, may have a double reference.

First, To the sight which he had gained of his own folly, weakness and vileness, of which having made confession in the former words, he adds *wherefore*; that is, for as much as I am thus convinced of mine own sinfulness, *I abhor my self, and repent in dust and ashes.*

Secondly, This *wherefore*, may have reference to those higher, clearer and fuller manifestations of God to him. He had heard of God by the hearing of the ear, there was much in that; but now his eye had seen him, he had a light or a discovery of the excellency and Majesty of God, as much surpassing and exceeding what formerly he had, as eye-sight doth the hearing of the ear: *Wherefore*, the light being come thus fully in upon him, concerning the glory, soveraignty, goodness, faithfulness, and all-sufficiency of God, he cryeth out,

I abhorr my self, &c.

The Hebrew word signifieth the greatest disgust against himself, a kind of reprobating himself, or (as we speak) a turning of his stomack, at the thought and remembrance of what he had said and was. Some render, wherefore, *I reprehend or reprove my self*: but to abhor our selves is more than to reprehend or reprove our selves. Others, *I reject, I despise, I slight my self, I turn away from my self.* All these renderings shew to how little or low an account *Job* was now come in his own sight: Our reading, *I abhor*, takes in all the rest and more. The Lord useth this word negatively concerning his people (*Levit.* 26. 11.) *I will set my tabernacle amongst you, and my soul shall not abhor you*; the meaning is, my soul shall greatly delight in you: And at the 15th verse of the same chapter, affirmatively of them, *If you shall despise my statutes, or if your soul abhor my judgments, then, &c.* despising is less than abhorring. To abhor the judgments of God, is to cast them not only out of our affections, but out of our judgment too, and to judge them unworthy or unfit to be owned and obeyed. Again, at the 30th verse of same chapter, *I will destroy your high places, and cut down your images, and cast your carcasses upon the carcasses of your idols, and my soul shall abhor you*; that is, I will manifest the utmost and highest of my displeasure against you. Once more in the same chapter, *When they be in the land of their enemies, I will not cast them away, neither will I abhor them.* To abhor is to cast away, and to look upon a person or a people as *cast-aways*. Read also (*Deut.* 7. 26. *Deut.* 23. 7. *Psal.* 5. 6. *Psal.* 129. 163. *Prov.* 24 24. *Jerem.* 14. 21. *Amos* 5. 10. *chap.* 6. 8. *Zech.* 11. 8.) from all which texts we may collect the weight and great significancy of this word. To *abhor* things or persons, imports the deepest displicency or dislike towards either. *I* (saith *Job*) *abhor*

מאס *significat nauseare, vel reprobare cum fastidio, abjicere, abominare.*

My self.

The word (*my self*) is here supplyed by our translators. The Hebrew

Hebrew is only this, *wherefore I abhor*, leaving us to suppose what he did abhor: Our translators make the suppliment thus, *I abhor my self*, that is, whatsoever may be called *my self*, self-wisdom, self-righteousness, self-strength, self-ends, and I would see the end of sinful-self. Another translation saith, *I abhor those former things*, that is, whatsoever I formerly thought or spake amiss. I do not only dislike them, I do not only retract and recant them, but I abhor them. And if you would know what those former things were, which here he renounceth and abhorreth, you may take it in these seven words.

Illa priora, q.d. non tantum illa prius à me cogitata & dicta retracto, sed etiam detestor. Bez.

First, I abhor, that ever I cursed the day of my birth.

Secondly, I abhor, that I wished so often for death, that I wooed the grave, and so hastily called for my return to the dust in the day of my affliction.

Thirdly, I abhor, that ever I despaired of my restauration, or that I gave up my self as a man utterly lost for this world.

Fourthly, I abhor, that I used so many complaints of the severity of the Lords dealings with me.

Fifthly, I abhor, that I was so bold, as to desire to plead with God.

Sixthly, I abhor, that I was so much in setting out my own righteousness and innocency.

Seventhly, I abhor, that ever I spake any word, which should in the least darken or reflect upon the goodness, mercy, faithfulness, righteousness, and soveraignity of God in his dispensations towards me. These are the things which had unwarily passed him in the heat of disputation with his friends, and these he now abhorreth. Take it either way, *I abhor my self*, or *these things*, it comes all to one; for the truth is, he did abhor himself for those things, which he had spoken with so much imprudence and impatience, while he was under the hand of God. *I abhor my self* (neither is that all)

And repent.

Job was not only affected to abhorrence, but to repentance. The word translated *repent*, signifies two contrary things in Scripture.

נחם *in Niphal. significat consolari, in Piel. pœnitere. Drus.*

First, To grieve, which is proper to repentance; sorrow and repentance ought to go together.

Secondly,

Secondly, To comfort or to take comfort; thus it is rendered (*Gen.* 24. 67.) *Isaac was comforted concerning the death of his mother* (2 Sam. 13. 39.) *David was comforted concerning Amnon.* (Psal. 77. 2.) *In the day of my trouble I sought the Lord, my sore ran in the night and ceased not; my soul refused to be comforted.* It may seem strange, that the same word which signifies sorrow and repentance, should signifie also comfort and to be comforted: but sorrow and comfort meet in true repentance; godly sorrow doth not hinder, much less quite exclude, and shut out joy in God. Repentance is ushered in by godly sorrow, and grief of heart for sin, and it concludes with comfort and joy of heart in God who pardoneth sinners; and therefore the same word which signifies *to repent*, may well signifie both to grieve and to take comfort. Repentance is a change from a bad state to a good, and a turning from the worst of evils, *sin*, to the chiefest good, *God himself*; and therefore must needs be followed, if not accompanied with much sweetness and comfort. A Greek translator renders it expressly so in this place, *Wherefore I abhor my self, and take comfort in dust and ashes*; and doubtless, while *Job* was repenting in floods of sorrow, his comforts came flowing in. There is a laughter, in the midst of which the heart is sorrowful, and the end of that mirth is heaviness (saith *Solom*, Prov. 14. 13.) and there is a sorrow (that's a blessed sorrow) in the midst of which the heart laughs, and the end of which heaviness is mirth.

καὶ μετανοῶν ἐπὶ χοῖ καὶ σποδῷ. *Et consolationem accepi in pulvere & cinere.*

To repent (in the general nature of it) *is to change both the mind and way*, and so take up new principles and new practices. A man that truly repenteth, is not the same man he was before he repented; he can say, *I am not I.* And as in true repentance there is a change from a bad to a good mind, and from a perverse, to a right and righteous way; so in repentance, there is a change from a troubled to a quiet mind, and from a painful to a pleasant and delightful way. So then, there is a two-fold change in repentance; First, A change of the mind from sin. Secondly, A change in the mind from sorrow. Many are the griefs and gripes, the troubles and perplexities, with which the conscience of an awakened sinner is followeth, till he hath unburdened himself by confession and repentance; when once he hath truly done so, how great is his peace! & how sweet are his consolations! And therefore, when the Apostle saith (2 *Cor.* 7. 10.) *Godly sorrow worketh repentance to salvation*

vation, not to be repented of; his meaning is, the repentance which it works is matter of great rejoycing, or fills the soul of an humbled believing sinner with great joy.

I abhor my self (saith *Job*) *and repent*. But how did *Job* repent? his was no ordinary repentance, therefore, he adds, *I repent*,

In dust and ashes.

That is, either;

First, Throwing my self upon the ground, (*Jer.* 6. 26. *Jer.* 25. 34. 2 *Sam.* 12. 16.) or,

Secondly, Sitting upon the ground in the dust, as (*Job* 2. 8. *Isa.* 58. 5. *Jonah* 3. 6.) or,

Thirdly, Casting dust upon my head (*Job* 2. 12.) Dust cast upon the head was the embleme of an afflicted heart. And to sit in the dust, or to cast dust upon the head was anciently the ceremonial part of repentance. *Job* doth not leave that out, *I repent* (saith he) *in dust and ashes*; and so some expres it, I repent with outward wonted ceremonies. But, I conceive, we need not take it strictly; *to repent in dust and ashes*, being only a proverbial speech, implying very great, solemn, and serious repentance.

Solitis ceremoniis pœnitentiam agit.

There is another rendring of this latter part of the verse, thus, *I repent, as looking upon, or accounting my self dust and ashes*; 'tis an argument of much humility and humiliation to do so. *Abraham* gave himself no higher a title before the Lord (*Gen.* 18. 27.) *I have begun to speak, who am but dust and ashes.* If we take it thus, *I abhor my self, and repent, looking upon my self but as dust and ashes*, it is a good sence also, and reacheth the purpose which *Job* was upon, or which was upon *Jobs* spirit in that day and duty of repentance. There is no difficulty in the words, they yield many useful observations: *Wherefore I abhor my self.*

First, As the word *wherefore* refers to that signal discovery which *Job* had of God, who did not only manifest himself to him by the hearing of the ear, but by the seeing of the eye, that is more fully than before;

Observe,

Observe;

The clearer manifestations we have of God, the greater and deeper are our humiliations.

Job saw more of the power, more of the soveraignity, more of the holiness of God in himself, and more of his goodness to him, than he had done before; and therefore he abhor'd himself. That place is parallel to this (*Isa.* 6.) where, as soon as the Lord had declared himself in his holiness and glory, the Prophet cried out (*ver.* 5.) *Wo is me, for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts*; that is, my bodily eyes have see the signs of his presence, and the eye of my soul is so over-prest, with the present weight of his glory, that I cannot (in this frail condition) bear it, but must sink under it; *Wo is me, I am undone.* As the wicked shall at last cry, wo and alas, at the angry presence of God, and shall indeed be undone for ever: So a godly man may now cry, *Wo is me*, at any unusual appearance of the holiness and glory of God, and cry out, *I am undone*, I know not how to bear it. *Isaiah* was not only a Prophet, and a true Prophet, but a very holy Prophet, an Evangelical Prophet, one that spake glorious things of Christ to come, yet he had never seen so much of God before, nor was he ever so deeply humbled before, he never cried out before, *I am undone*; which word implieth the greatest sence of his own nothingness, vileness, and wretchedness. The true reason why men carry it so high at any time with God, is, because their notions and apprehensions of God, fall so infinitely below him. Did we know God more, how should we fear before him, and stand as men astonished at the presence of his majesty! It is our darkness about God which emboldens us beyond our bounds, or the line of creatures. The Prophet *Habakkuk* saith of himself (*chap.* 3. 16.) *When I heard, my belly trembled, my lips quivered at the voice, rottenness entered into my bones, and I trembled in my self, that I might rest in the day of trouble. When I heard*, that is, when God revealed himself to me by that speech at the 2d verse of the chapter, *O Lord, I have heard thy speech, and was afraid*; then said he (at the 16. verse) *When I heard, my belly trembled.* The reason why carnal men and hypocrites carry it so stoutly before God, is, because they know not God aright;

Qui Deum videt fieri non potest quin sese accuset contemnat & despiciat; non enim certius noverit tuam impuritatem, quam si divina puritas ipsi ostita fuerit. Brent.

they may boaſt of their knowledge; but as the Apoſtle ſaith (1 *Cor.* 8. 2.) *He that thinketh he knoweth any thing knoweth nothing as he ought.* The Scripture tells us, what that knowledge is which a carnal man hath of God: He knows God in his own light, not in the light of God; or he judgeth what God is, by what himſelf is (*Pſal.* 50. 21.) *Thou thoughteſt that I was altogether ſuch a one as thy ſelf.* Not that he thought God was a man; he had not ſuch groſs thoughts of God: but he thought God, as to his holineſs, was ſuch a one as himſelf, who was indeed, notwithſtanding his pretentions to holineſs, a very unholy, a meer carnal man. When the Lord ſaid to him, *Thou thoughteſt that I was altogether ſuch a one as thy ſelf*; it is, as if he had ſaid, Thou meaſureſt me by thy ſelf, and becauſe ſuch things pleaſed thee, thou wouldſt needs conclude that they pleaſed me too. Had men a clear knowledge of God, as he hath revealed himſelf, they would ſoon be convinced, that God is not only not altogether, but not at all ſuch a one as themſelves. We never ſee how imperfect we are, till we ſee our ſelves in the light of Gods perfection: and when we duely ſee our ſelves in that glaſs, we greatly abhor our ſelves; for we cannot but ſee much deformity in our ſelves, when we behold the beauty and glory of God. And, as when we behold that beauty, we ſhall abhor our ſelves for our deformity and defilements; ſo we ſhall be daily mending and cleanſing our ſelves from them, according to that matchleſs beauty which we behold in him. As we have departed from God by our unlikeneſs, ſo we ſhall get nearer to him by getting more of his image and likeneſs.

Nuſquam ſe melius deprehendit modus humanæ imperfectionis, quam in lumine vultus Dei; in ſpeculo divinæ viſionis, ubi in die qui eſt plus & plus videns, quid ſibi deeſt, emendat indies ſimilitudine quicquid deliquit diſſimilitudine. Similitudine appropinquans ei, à quo longè ſaltus eſt diſſimilitudine. Auguſt. *l.* 11. *Confeſs. c.* 9.

Secondly, This *wherefore* in the Text refers to the ſight that *Job* had of himſelf, as well as of God. When *Job* ſaw more of himſelf, or himſelf more, then he ſaid, *I abhor my ſelf.*

Hence, Obſerve;

The more we ſee and know our ſelves, the more we ſhall be abaſed, and lye low in our ſelves, and abhor our ſelves.

The reaſon why we are ſo proud of our ſelves, is, becauſe we are ſo ignorant of our ſelves. Did we know our own ignorance and miſ-underſtandings, as *Job* now at laſt did, we ſhould ſtrike ſail and come lower; much more, did we know all thoſe abominations that are in our hearts, did we know what pride, and coveouſneſs, and earthly-mindedneſs lye there, what inordinate creature, love what paſſions lye there, what envy lyeth there;

there; did we underſtand how deceitful and falſe our hearts are, both towards God, our ſelves, and towards one another, we ſhould abhor our ſelves exceedingly. There are two things which we ſhould ſtudy, that we may walk humbly. Firſt, To know God; Secondly, To know our ſelves. A Heathen ſaid that word (*know thy ſelf*) *came down from heaven*; and did we once know our ſelves aright, what frail, and blind, and ſinful creatures we are, how humble and heavenly ſhould we be! rightly to know that we are creatures would cauſe us to live more like new creatures. *David* ſeing ſome men do things ſo unlike men (*Pſal.* 9. 20.) prayed thus, *Put them in fear, O Lord, that the Nations may know themſelves to be but men.* There are ſuch in the world as know not themſelves to be but men; they behave themſelves as if they were gods, and not men, as if they were all-ſufficient, or as if all their ſufficiency proceeded of themſelves, and they the founders of their own greatneſs and power. The *Aſſyrian* ſaid in plain terms, *I will be like unto the moſt high,* (Iſa. 14. 14.) I do not reckon my ſelf amongſt mortals. There are many, who never attained that *Aſſyrian* Princes height, who yet have much of his ſpirit, and ſpeak as if they knew themſelves to be more than men, at leaſt, as if they knew not themſelves to be but men, nor conſidered themſelves as frail, dying, and accountable creatures. Did we remember that we are but creatures, that we are the work of Gods hand, this would keep us low and humble; but did we know what ſinful polluted creatures we are, we ſhould ſoon come, not only to a lower eſtimate, but an utter abhorrence of our ſelves. *We over-think our ſelves, becauſe we do not know our ſelves*; we over-rate our ſelves, becauſe we do not underſtand our ſelves. Even *Job* was too high in his own thoughts, in his own books, till he came to know and underſtand, that he had uttered things that he knew not, that he underſtood not. *Wherefore,*

I abhor my ſelf, and repent in duſt and aſhes.

Obſerve, Thirdly;

True repentance is joyned with ſelf-abhorrence, and with an abhorrence of all that we do, of all that we are.

True repentance is joyned with an abhorrence,

Firſt, Of ſinful ſelf, or of our ſelves for ſin. The Prophet ſpeaking of their repentance, who had gone a whoring from God,

saith (*Ezek.* 6. 9.) *They shall loath themselves for the evils which they have committed in all their abominations.* And when the Lord had promised to bring the children of *Israel* to their own land, he tells them, what work they shall be at there (*Ezek.* 20. 43.) *There shall you remember your ways and doings, wherein you have been defiled, and ye shall loath your selves in your own sight, for all the evils that ye have committed.* Once more in that Prophet, (*chap.* 36. 31.) *Then shall ye remember your own evil ways, and your doings that were not good, and shall loath your selves in your own sight for your iniquities, and for your abominations.* In all these Scriptures we have loathing of self for sin and evil done. And as there is a loathing of sinful self in true repentance, so

Secondly, Of righteous self, or a loathing of our selves in the good, in the best, that we have done. We may soon see that in the best of our duties, which will stir up this self-abhorrence, or which gives us cause enough to abhor our selves. So *Job* did as to all the glitter of his moral vertues, of which he spake so much before in several places, especially in the 31. chapter. He that truly repents, doth not only abhor his sin, so as never to commit it again; but he abhorreth his righteousness, so as never to trust in it at all. Thus the Apostle spake (*Phil.* 3. 7, 8.) *I count all things but loss for the excellency of the knowledge of Christ.* What did he account loss? not only the evil that he had done, but all the good that he had done; he accounted that but dung, that he might be found in Christ, not having his own righteousness, which is of the law. Self-righteousness is gold, and to be embraced in conversation; but 'tis dung, and to be abhorred in justification. *Job* abhorred his own righteousness from the beginning of this dispute in that point, though he spake so much of it (*chap.* 9. 31.) *If I wash my self with snow water, and make my hands never so clean, yet shalt thou plunge me in the ditch, and mine own cloaths shall abhor me*, or (as in the Margin) *my own cloaths shall make me to be abhorred.* What means he by his cloaths? Surely, not the cloaths that were upon his body, but his moral cloathing, his own works of righteousness, according to the law. These cloaths (saith he) will make me to be abhorred; I see, I cannot be accepted in them, nor justified by them. *Job* was clear in that before; but now he doth not only abhor his own righteousness, as to trusting in it, but as to talking so much of it, or so much as to talk of it.

it. Christ saith, *Let not thy left hand know what thy right hand doth*; that is, take not much notice of thy own good deeds. As a repenting person will not touch at all with his former evil deeds, so he will not talk, nor take much notice of his own good deeds. The best of himself is little to himself.

Before I pass this point, it may be enquired, First, what this self-abhorrence, which accompanies true repentance, works in those that have it, with respect to sin, or sinful self.

I answer, It works these five things.

First, A dislike of sinful self; he grows into a distast with sin, it relisheth not his renewed palate, and so will not (like unsavoury meat) go down with him.

Secondly, A hatred of sinful self. 'Tis but an easie step from distast and dislike to hatred. That soon falls under our displeasure which pleaseth us not. No sooner did *Amnon* dislike his sister *Tamar*, whom he inordinately liked a little before, but the Text saith (*2 Sam.* 13. 15.) *He hated her exceedingly, so that the hatred wherewith he hated her, was greater than the love wherewith he had loved her.*

Thirdly, An indignation against sinful self. The spirit of a true penitent riseth against sin, as against an open enemy, or a false friend (*2 Cor.* 7. 11.)

Fourthly, An utter aversation, or alienation from sinful self. As they who live in sin are averse and alienated from the life of God, that is, from holiness; so they who repent of sin, are alienated and turned away from the sins of their former life.

Fifthly and lastly, An opposition against sin. There is not barely a turning away from it, but a war against it, a desire to destroy and mortifie it, to do it (as I may say) the greatest mischief we can. Thus dislike is followed with hatred, and hatred with indignation, and indignation with aversation, and aversation with opposition, wrought and rising up in a penitent soul against sin.

But, Secondly, it may be asked, why doth a repenting soul abhor sinful self?

I answer, He doth it upon these four considerations.

First, Because it appears to him as a filthy thing (*Ezek.* 16. 5. *Psal.* 38. 7. *Prov.* 12. 22.) All which Scriptures shew, that as sin is a filthy thing in it self, so it appeareth such to a repenting soul. They that love their sins, look upon them as fine things, or as

as their beauty: but to a repenting ſoul, nothing appeareth more dirty and filthy; and who abhors not that which is ſo to him?

Secondly, A repenting ſoul looketh upon ſin as a hurtful thing to him. We naturally turn from, and abhor that which is ſo. We abhor the poyſon of a Toad, and the ſting of a Serpent: To taſte the one, or to be bitten by the other, is no more deadly to the body, than ſin is to the ſoul.

Thirdly, A repenting ſoul is ſick, very ſick of his ſins, they have burdened his conſcience, as unwholſom food doth the ſtomack. Now, if a man abhors that which hath made him ſtomack-ſick, much more will he abhor that which hath indeed, and not ſo much from the quantity as from the quality and nature of it, made him conſcience-ſick.

Fourthly, A repenting perſon hath vomited or caſt up his ſins by an humble confeſſion of them alwayes to God, and in ſome caſes to men (Repentance is the ſouls vomit.) Now, as any man loaths his own vomit; ſo a man truly repenting, loaths the ſin which he hath thus vomited. Upon all theſe accounts a repenting ſoul loaths *ſinful ſelf, or ſin in himſelf.*

Thirdly, But why doth a repenting ſoul abhor righteous ſelf? I anſwer,

Firſt, Becauſe he is convinced, that ſelf-righteouſneſs is a weak imperfect thing, even in ſanctification; and therefore he is ſo far from boaſting of it, or truſting in it, that he hath a kind of abhorrence of it.

Secondly, He ſeeth, that as to juſtification it is a filthy abominable thing (*Iſa.* 64. 6.) *All our righteouſneſs are as filthy rags.* And as he abhors it, becauſe 'tis unfit and incompetent in it ſelf for that uſe, ſo becauſe 'tis utterly inconſiſtent with the tenour of the Goſpel, wherein God hath removed all mans righteouſneſs, how pure ſoever it may be, from that uſe, and directed us to look only to the righteouſneſs of Chriſt for that uſe, which the Apoſtle calls the *righteouſneſs of God* (*Rom.* 10. 3.) and that in a twofold reſpect. Firſt, becauſe 'tis that which the wiſdom of God the Father hath provided for us; and, Secondly, which the worthineſs of God the Son hath wrought out and procured for us.

Take two or three Inferences from the general Obſervation thus far proſecuted,

That

That true repentance is joyned with ſelf abhorrence.

Firſt, Then ſelf-admirers are no repenters. They are at the furtheſt remove from abhorring themſelves, who admire themſelves.

Secondly, Self-juſtifiers, are no true repenters. Chriſt told the Phariſees (*Luke* 16. 15.) *Ye are they which juſtifie your ſelves.* They are far from abhorring themſelves, who juſtifie themſelves; ſuch ſurely are highly pleaſed with themſelves, and have much confidence in themſelves, therefore very far from ſelf-abhorrence.

Thirdly, What ſhall I ſay of their repentance, who inſtead of abhorring themſelves, abhor others? (*Luke* 18. 9.) *Chriſt ſpake a Parable unto certain which truſted in themſelves that they were righteous, and deſpiſed others,* and preſently inſtanced in the Phariſee, who deſpiſed the poor Publican, and called him in contempt, *This Publican*; he would (as we ſay) hardly touch him with a pair of tongs. They that deſpiſe others, are uſually, if not alwayes, much pleaſed with themſelves.

Fourthly, If theſe ſelf-boaſters, and ſelf-admirers, *&c.* are not repenters, then, do they repent who are ſo far from abhorring ſinful ſelf, and righteous ſelf, that they take pleaſure in ſin and unrighteouſneſs, whether their own or others? The Apoſtle ſpeaks of ſuch (*Rom.* 1. 32.) *Who knowing the judgement of God, that they which commit ſuch things, are worthy of death, not only do the ſame, but have pleaſure in them that do them.* That's a dreadful word (2 *Theſ.* 2. 12.) *That they all might be damned, who believe not the truth, but had pleaſure in unrighteouſneſs.* O how far are they from abhorring their own righteouſneſs, who take pleaſure in unrighteouſneſs! How are they puffed up with that which hath but a ſhew of righteouſneſs, who pleaſe themſelves with that which is really unrighteous!

Fifthly, If true repentance be accompanied with ſelf-abhorrence, then do they repent, who return to thoſe ſins which they ſay they have repented of? do you think the dog loaths his vomit, when you ſee him go back and lick it up again? (2 *Pet.* 2. 22.) When once the *Jews* loathed or abhorred *Manna*, they had no mind to eat of it, though it was Angels food. When *Job* loathed his life, he ſaid, he would live no longer (Chap. 7. 16) *I*

loath

as their beauty: but to a repenting ſoul, nothing appeareth more dirty and filthy; and who abhors not that which is ſo to him?

Secondly, A repenting ſoul looketh upon ſin as a hurtful thing to him. We naturally turn from, and abhor that which is ſo. We abhor the poyſon of a Toad, and the ſting of a Serpent: To taſte the one, or to be bitten by the other, is no more deadly to the body, than ſin is to the ſoul.

Thirdly, A repenting ſoul is ſick, very ſick of his ſins, they have burdened his conſcience, as unwholſom food doth the ſtomack. Now, if a man abhors that which hath made him ſtomack-ſick, much more will he abhor that which hath indeed, and not ſo much from the quantity as from the quality and nature of it, made him conſcience-ſick.

Fourthly, A repenting perſon hath vomited or caſt up his ſins by an humble confeſſion of them alwayes to God, and in ſome caſes to men (Repentance is the ſouls vomit.) Now, as any man loaths his own vomit; ſo a man truly repenting, loaths the ſin which he hath thus vomited. Upon all theſe accounts a repenting ſoul loaths *ſinful ſelf, or ſin in himſelf.*

Thirdly, But why doth a repenting ſoul abhor righteous ſelf? I anſwer,

Firſt, Becauſe he is convinced, that ſelf-righteouſneſs is a weak imperfect thing, even in ſanctification; and therefore he is ſo far from boaſting of it, or truſting in it, that he hath a kind of abhorrence of it.

Secondly, He ſeeth, that as to juſtification it is a filthy abominable thing (*Iſa.* 64. 6.) *All our righteouſneſs are as filthy rags.* And as he abhors it, becauſe 'tis unfit and incompetent in it ſelf for that uſe, ſo becauſe 'tis utterly inconſiſtent with the tenour of the Goſpel, wherein God hath removed all mans righteouſneſs, how pure ſoever it may be, from that uſe, and directed us to look only to the righteouſneſs of Chriſt for that uſe, which the Apoſtle calls the *righteouſneſs of God* (*Rom.* 10. 3.) and that in a twofold reſpect. Firſt, becauſe 'tis that which the wiſdom of God the Father hath provided for us; and, Secondly, which the worthineſs of God the Son hath wrought out and procured for us.

Take two or three Inferences from the general Obſervation thus far proſecuted,

That

That true repentance is joyned with ſelf abhorrence.

Firſt, Then ſelf-admirers are no repenters. They are at the furtheſt remove from abhorring themſelves, who admire themſelves.

Secondly, Self-juſtifiers, are no true repenters. Chriſt told the Phariſees (*Luke* 16. 15.) *Ye are they which juſtifie your ſelves.* They are far from abhorring themſelves, who juſtifie themſelves; ſuch ſurely are highly pleaſed with themſelves, and have much confidence in themſelves, therefore very far from ſelf-abhorrence.

Thirdly, What ſhall I ſay of their repentance, who inſtead of abhorring themſelves, abhor others? (*Luke* 18. 9.) *Chriſt ſpake a Parable unto certain which truſted in themſelves that they were righteous, and deſpiſed others,* and preſently inſtanced in the Phariſee, who deſpiſed the poor Publican, and called him in contempt, *This Publican*; he would (as we ſay) hardly touch him with a pair of tongs. They that deſpiſe others, are uſually, if not alwayes, much pleaſed with themſelves.

Fourthly, If theſe ſelf-boaſters, and ſelf-admirers, *&c.* are not repenters, then, do they repent who are ſo far from abhorring ſinful ſelf, and righteous ſelf, that they take pleaſure in ſin and unrighteouſneſs, whether their own or others? The Apoſtle ſpeaks of ſuch (*Rom.* 1. 32.) *Who knowing the judgement of God, that they which commit ſuch things, are worthy of death, not only do the ſame, but have pleaſure in them that do them.* That's a dreadful word (2 *Theſ.* 2. 12.) *That they all might be damned, who believe not the truth, but had pleaſure in unrighteouſneſs.* O how far are they from abhorring their own righteouſneſs, who take pleaſure in unrighteouſneſs! How are they puffed up with that which hath but a ſhew of righteouſneſs, who pleaſe themſelves with that which is really unrighteous!

Fifthly, If true repentance be accompanied with ſelf-abhorrence, then do they repent, who return to thoſe ſins which they ſay they have repented of? do you think the dog loaths his vomit, when you ſee him go back and lick it up again? (2 *Pet.* 2. 22.) When once the *Jews* loathed or abhorred *Manna*, they had no mind to eat of it, though it was Angels food. When *Job* loathed his life, he ſaid, he would live no longer (Chap. 7. 16) *I*

loath

loath it, I would not live alwayes; that is, not at all, not an hour longer in this world. He that is weary of his life, thinks, to live but a day, or a little longer, is to live alwayes, or that his life will never end. Thus, if a man doth truly loath and abhor his sin, he will not return to it again, though it hath been as sweet to him as *Manna*, yea, as *life* it self. I do not say, that he who loaths and abhors his sin, can never relapse into the same sin, or be overtaken with it again; but this I say, he that truly repents, never delights in sin again, he never goeth back to it, and licketh it up as a dog his vomit. *A good man may fall into the same sin, but he never returneth to the same sin; he may be overtaken with the same sin, but he never taketh up the same sin again.* That's the Apostles word (*Gal.* 6. 1.) *If any of you be overtaken with a fault*, &c. A good man may be overtaken with the same fault, but he never taketh up that fault, nor runs a course in that sin again.

I shall only add these two words, for the working of our souls to this self-abhorrence.

First, The more we abhor our selves, the more God delighteth in us; the more we are displeased with our sins, the more is he pleased with our persons, the worse, the viler we are in our own eyes, the better we are, and the more beautiful in the eye of God.

Secondly, Unless we abhor our selves, God will abhor us. I may say, unless we so repent as to abhor our selves, God will abhor our very repentance. There is no true repentance, without some degree of self-abhorrence; yea, of self-condemnation. Let us not take up this word *repentance* too easily, that is, when we know not what this word *self-abhorrence* meaneth. We defile this holy, this precious thing called *repentance*, when our hearts are not fully taken off from that or those sins, of which we say we repent. All such would have that go for repentance towards God, which indeed is but a mocking of God, and can never be joyned (from which true repentance cannot be separated) with faith toward our Lord Jesus Christ (*Acts* 20. 21.) *I abhor my self* (said *Job*)

And repent in dust and ashes.

I shall here give somewhat about the nature of repentance in gene-

general, and then gather up those particular Observations which arise from these words about it.

Repentance is a grace of the Gospel wrought in the heart of a sinner by the Word and Spirit, turning the whole man from all sin, to God, in the sincere and universal obedience of his holy will.

In this description of repentance, we have four things considerable.

First, The nature of it, or what it is, *A grace of the Gospel.*

Secondly, The seat of it, or where it is wrought, *The heart of a sinner.*

Thirdly, The means by which it is wrought, and that twofold. First, Instrumental, *The Word.* Secondly, Principal, *The Spirit.*

Fourthly, The issue or effect of it, *Conversion* or *turning*; wherein two things are to be taken notice of. First, the term from which the turn is made, *Sin, and all sin.* Secondly, the term to which the turn is made, *God*; thus explained, In the sincere or universal obedience of his holy will, or in the practice of every known duty.

First (I say) *Repentance is a grace of the Gospel.* Some possibly may say, *Job* was before the Gospel. I answer, no; The Gospel was published long before *Job* was born, even as soon as God promised *the seed of the woman* (Christ Jesus) *should bruise the Serpents head* (*Gen.* 3. 15.)

The whole body of Gospel duty moves upon these two feet, *Faith* and *Repentance.* Some have questioned, which of these two graces hath the precedency, or takes the first step in the motion of the soul heaven-ward? All that I shall say in answer to it, is, First, that where these two graces are mentioned together in Scripture, usually repentance is named first, because it appears first, and is most visible to us in its actings; yet Faith is to be understood first, because without that no man can come to Christ as a true penitent, for pardon of sin and reconciliation unto God. Secondly, in those Scriptures, where true saving repentance is spoken of alone, it supposeth faith also; and where true saving faith only is spoken of, it necessarily implyeth true repentance.

This repentance is so much a grace of the Gospel, that the first Sermon that ever was preacht at the approach of Christ, or at the

opening of the Goſpel in the new Teſtament, was, *Repent ye, for the Kingdom of heaven is at hand* (*Mat.* 3. 2.) And the end or deſign of the firſt Sacrament or ſeal of the Goſpel-covenant, is expreſſed to be repentance (*Mat.* 3.11.) *I baptize you with water unto repentance*; yea, the firſt word of the firſt Sermon (upon record) which Chriſt himſelf preached in perſon, was, *Repent* (Mat. 4. 17.) *From that time Jeſus began to preach, and to ſay, repent.* This alſo was the ſubſtance of the Apoſtles Sermons, when firſt ſent forth by Chriſt to preach the Goſpel (*Mark* 6.12.) *They went out and preached, that men ſhould repent.* The firſt word of counſel which the Apoſtle *Peter* gave to the *Jews*, crying out, *men and brethren, what ſhall we do*, was, *Repent* (*Acts* 2. 38.) And the Apoſtle *Paul* ſaith, that the whole of his work in preaching the Goſpel, was his *teſtifying both to* Jews *and* Gentiles, *repentance toward God, and faith toward our Lord Jeſus Chriſt* (*Act.* 20. 21.) 'Tis through the Goſpel only, that repentance is poſſible. And this appears two wayes.

Firſt, Becauſe we have not a liberty to repent, or we are not admitted to repent, but by the Goſpel. We find no place for repentance in the Law ſtrictly taken, or as oppoſed to the Goſpel. The Law ſpeaks thus (*Gal.* 3.10.) *Curſed is every one that continueth not in all things, that are written in the book of the Law, to do them.* Where we ſee, Firſt, the Law requires perſonal obedience; *every one* muſt do for himſelf. Secondly, The Law requires perpetual obedience, *every one that continueth not doing.* Thirdly, The Law requires univerſal obedience, *every one that continueth not in all things.* If any one continue not at all times in all things (ſaith the Law) or if he fail but once in any one thing, he is gone for ever, he is curſed. The Law doth not ſay, if a man continue not to do all, let him repent; that admits no ſecond thoughts, but claps the curſe preſently upon the offender. If *Adam* as ſoon as he had eaten of the forbidden tree, had bewailed his ſin, and ſaid, I repent, no favour could have been ſhewed him, while under the Law.

Secondly, Under the Law there is no ability given for repentance. All the promiſes of a broken heart, and of godly ſorrow, are appendants of the Goſpel. This ſpiritual curſe which falls upon the ſoul ſinning under the Law, is impenitency for ſin. Death in ſin, is the puniſhment of ſin; and therefore when *Adam* had ſinned,

ſinned, he never gave the leaſt intimation of, nor ſhewed the leaſt inclination to repentance; all he did, was to hide himſelf from God among the trees of the garden, and to hide his ſin from God (as well as he could) by vain excuſes; he had not a heart to mourn for his ſin, nor a tongue to confeſs it, till the Promiſe came, and the Goſpel was publiſhed, and then (though his repentance be not mentioned, yet) doubtleſs he repented. And hence the Apoſtle concludes Apoſtates from the profeſſion which they once made of Chriſt, under an utter impoſſibily of repentance (*Heb.* 6. 4, 5, 6.) And the reaſon why the fallen Angels never repented, was becauſe they had no Mediator, nor did Jeſus Chriſt take their nature on him (*Heb.* 2.16.) Thus far of the firſt thing in the deſcription of repentance, the general nature of it; 'tis a grace of the Goſpel.

Secondly, Conſider the ſeat or ſubject of it, where 'tis wrought, the heart of a ſinner. Repentance is *heart-work*, or it is a work upon the heart: There repentance began in thoſe converts (*Act.* 2.37.) whom the Apoſtle *Peter* adviſed to a thorough work of repentance (*verſ.* 38.) The promiſe of repentance runs in this tenour, *I will take away* (ſaith the Lord, *Ezek.* 36.26.) *the heart of ſtone out of your fleſh, and give you an heart of fleſh.* When *David* ſaid (*Pſal.* 51. 17.) *A broken and contrite heart* (he means only a repenting heart) *O God thou wilt not deſpiſe.* As faith is wrought in the heart, *and with the heart man believeth* (*Rom.* 10. 10.) ſo repentance is wrought in the heart, and with the heart man repenteth. Neither a weeping eye, nor a confeſſing tongue, nor (in caſe of wrong done to man) a reſtoring hand, will be taken for repentance, without a broken heart.

Thirdly, Conſider the means by which ſaving repentance, or repentance to ſalvation, is wrought. 1ſt. the Word; 2ly. the Spirit. The Word of God is the uſual, the ordinary inſtrument in the hand, that is, in the power of the Spirit of God, working repentance in the heart of man. The word of a Philoſopher, with all his reaſonings; the word of an Orator, with all his flouriſhings, cannot do it: only the Word of God ſpoken in plainneſs and ſimplicity, hath ſtrength and efficacy to do it. The Word is compared *to a fire*, which melts the hardeſt heart; 'tis alſo in the ſame place (*Jer.* 23. 29.) compared to *a hammer, which breaketh the rock in pieces.* The Word paſſing through the ear,

pierceth the heart (*Acts* 2. 27.) *Now when they heard this, they were pricked in their hearts.* And when, even the devils Devotionists, they *that used curious arts, burnt their books* (Acts 19. 19.) it is said (*vers.* 20.) *so mightily grew the Word of God and prevailed.* The word of God cloathed with the Spirit, hath (as to this matter) a fourfold operation. First, to awaken a drowsie soul (*Eph.* 5. 14.) Secondly, to enlighten a dark soul (*Acts* 26.18.) Thirdly, to convince a gain-saying soul. Fourthly, to convert a wandring soul (*Acts* 26. 18. 1 *Thes.* 1. 9.) Till the soul is awakened, it cannot be enlightned; till it is enlightned, it cannot be convinced; till it is convinced, it cannot be converted; and until it is all this, it hath not truly repented. For,

Fourthly, (as was said in the description first laid down) the effect of true repentance, is the turning of the whole man from all sin to God. All the members of the body, the hand, the foot, the eyes, the ears, the tongue, are turned; all the faculties of the soul, the understanding, will, affections, are turned from all sin: First, of what kind soever, whether of omission or commission against God, neighbour, self. Secondly, of what degree soever; little, as well as great; appearances of evil, as well as apparent evils.

Further, as in repentance there is a turning from sin, so unto God, in the sincere obedience of his whole will. We read in Scripture, First, of Gods returning to us; Secondly, of our returning to God: both are acts of repentance. When God returns to us, he repents of the evil of trouble brought, or threatned to be brought upon us; and when we return to God, that's a fruit of our repentance, for the evil of sin committed against him. Unless our repentance bring us neerer to God, we (as we say) are never the neer for our repentance; that is, our repentance is not good, nor shall we have any good by it. The Prophet found *Israels* repentance defective in this (*Hos.* 7. 16.) *They return, but not to the most high.* Some in repenting, return only to self; that is, their own peace, interest and advantage, is all that moves them to it, or is designed and aimed at by them in it; they mind not the glory of God, nor his reparation in honour, which hath been by their sin greatly impaired. The Lord was down-right with *Israel* in this (*Jer.* 4. 1.) *If thou wilt return, O* Israel, *saith the Lord, return unto me*; intimating, that *Israel* used to make some kind of repenting

repenting turns, but short of God; they minded not God sincerely in them, but the removal of some rod or trouble that was come, or which they feared was coming upon them. They return to God in repenting, who repent with a holy resolve upon their hearts to obey God, and with a longing desire to enjoy God all the days of their life.

Thus upon the occasion of *Jobs* saying, *I repent*, I have briefly opened the duty of repentance, of such a repentance as without all peradventure *Job* was then exercised in: His was the grace of repentance, his repentance was wrought in his heart, chiefly by the immediate word and speakings of God to him; He turned fully in it from all his passions and expostulations with God (which were at that time his special sin) to a meek, quiet submission to the will of God, and a resting in his dispensations. All this was wrapped up in this short word, *I repent.*

Further, consider, when *Job* said, *I repent in dust and ashes*; he was not then to begin his repentance, he had repented long before; yet then he began a new work of repentance, or then he renewed his repentance.

Hence note, First;

New sinnings call for new repentings.

As the new leakings of a ship calls for new pumpings and repairs; so, I say, new sins call for new repentings. There is a first repentance, and there is a second repentance: First Repentance is our coming out of a state of sin, of which Christ spake (*Mat.* 11. 20, 21.) *Then began he to upbraid the Cities, wherein most of his mighty works were done, because they repented not: Wo unto you* Chorazin, *and wo unto you* Bethsaida; *for if the mighty works which were done in you, had been done in* Tyre *and* Sidon, *they would have repented long ago in sackcloth and ashes*; that is, they had come out of their sins. Those converts in the *Acts of the Apostles* (chap. 2. 38.) repented, that is, *they came out of a sinful state.* Now, as there is a repentance, which I call our coming out of a state of sin; so there is a repentance, which is a coming off from this and that act of sin; and this is the repentance which *Job* was upon.

Again,

Again, this repentance, as to acts of ſin, is two-fold. Firſt, Our ordinary and every days repentance. Secondly, Our extraordinary repentance. When we have fallen greatly, when we have ſinned extraordinary, or when the Lord brings any extraordinary judgment upon us, then the Lord expects extraordinary repentance: ſuch was *Davids* repentance in the 51. *Pſalm*, and ſuch was *Jobs* repentance here; as it was in general for ſin, ſo for ſome extraordinary ſinful failings.

Secondly, Conſider what was *Jobs* ſin? *Job* was no vile perſon, he had committed no groſs acts of wickedneſs. If you would know what *Jobs* ſin was, it was impatience under Gods dealings with him, and his diſtruſtfulneſs as to Gods delivering of him; yet even his were great ſins.

Hence note;

Not only groſs ſins, murder, adultery, and the oppreſſion of our neighbours are great ſins; but impatiency under the hand of God, and unwary ſpeeches concerning the dealings of God with us, are great ſins.

Every great ſin is not a groſs ſin. Drunkenneſs, and ſwearing, and adultery, and murder, are groſs ſins; but impatience under afflictions and unbelief, not reſting upon God in an evil day, theſe are great ſins, though not groſs ſins. Remember, not only are groſs ſins great ſins; but many ſins, which appear not to the eye, nor to the ear, may yet be great ſins, eſpecially, as to the perſon that committeth them.

Thirdly, note;

Not groſs ſins only, but ſlips of the tongue, and impatiency under Gods hand are to be repented of.

Job not only acknowledged theſe to be ſins, but repenteth of theſe; nor had he any other matter to repent of. When we are under ſome great ſickneſs, or any other affliction, as we are to repent of former ſins, ſo let us repent of our ſickneſs and affliction-ſins, that is of impatience, or any unwary ſpeeches in our affliction. Theſe *Job* repented of.

Again; how did *Job* repent? It was *in duſt and aſhes.*

Hence

Hence Obſerve, Fourthly;

Open ſins muſt have open repentance.

That's intended by repenting in duſt and aſhes. We are not bound to repent openly of all our ſins; but in in theſe two caſes we are. Firſt, When we have done any thing that hath openly diſhonoured God. Secondly, When we have ſcandalized or offended others. In theſe caſes we muſt repent openly, ſo far, that they who are concerned may have a teſtimony of our repentance. When *Job* repented in duſt and aſhes, he (like thoſe ſervants of *Benhadad*, who came with ropes about their necks) teſtified that he deſerved to be thrown into the duſt, or to be burnt to aſhes. We can neither edifie nor ſatisfie ſuch as are grieved by our ſins, unleſs our repentance be viſible, and we appear repenting. As the light (of our zeal) muſt ſo ſhine before men, that they may ſee our good works; ſo the light of our repentance muſt ſo ſhine before men, that they may ſee us humbled for, and turning from our evil works, and glorifie our father which is in heaven.

Fifthly, Note;

We may teſtifie our repentance by outward ſigns.

Here was not only the reallity of repentance, but the ceremony of it. There are many outward ſigns of repentance ſpoken of in Scripture: Such are, Firſt, *Smiting upon the thigh*; thus *Ephraim* is deſcribed repenting (*Jerem.* 31. 19.) Secondly, *Smiting upon the breaſt*; ſo the Publican is deſcribed repenting (*Luke* 18. 13.) *He ſmote upon his breaſt, and ſaid, God be merciful to me a ſinner.* Thirdly, Laying aſide our ornaments; thus the Lord commanded the *Iſraelites* (Exod. 33. 5.) *Put off thy ornaments from thee, that I may know to do unto thee*; as if God had ſaid, humble thy ſelf openly and repent. Fourthly, The putting on of ſack-cloth; this the *Jews* were called to do (*Iſa.* 22. 12.) Fifthly, Holding down the head. The *Jews* (Iſa. 58. 5.) were not reproved for doing that, but becauſe they did it like a bull-ruſh, only when a ſtorm was upon them: Sixthly, Renting the garment, and walking ſoftly. So did *Ahab* (1 *Kings* 21. 27.) Seventhly, as in the text *Job* ſaith he did, ſitting in duſt and aſhes. I do not ſay theſe, or the like, are abſolutely neceſſary to repentance, but they are lawful, and have their uſe. When

the

the Prophet (*Joel* 2. 13.) said, *Rent your hearts, not your garments*, that is, rent your hearts, rather than your garments; it was not a prohibition, but a direction: or if rent your garments, be sure you rent your hearts also, else all your outward modes of repentance are in vain and insignificant. Some Popish Writers make the essence of repentance to consist in these or such like outward signs; but though we deny that, yet we grant these may be signs of true repentance: For as to bow the knee is not to pray, although he that prayeth usually boweth the knees, as a sign of an humble heart in prayer; so to sit in the dust and weep, is not to repent, although the truly penitent, usually do so. The essence of repentance consists in a broken heart for sin, and in breaking off the course and custome of sin, turning to God fully.

Bellarminus *l.1. de pœniten. tioc. 7. SS. percurramus.*

Further, this outward ceremony of sitting in dust and ashes, intimates the greatness of *Jobs* repentance, or that he repented greatly, under a deep sense of, and with bitter mournings for his former miscarriages in the time of his affliction.

Hence note, Sixthly;

A soul truly humbled maketh a very serzous work of repentance.

Pœnitet me ex animo, & studiosissime, quod illis externis symbolis significabatur. Jun.

It is a common thing to say, *I repent*; but few know what it is to repent in dust and ashes. They who repent indeed, judge, arraign and condemn themselves as at Gods tribunal, they put their mouths in the very dust. Repentance is heart work, and deep work: they who are brought in a spiritual sense to dust and ashes, find it so. Though some sinners corrupt themselves and their ways, more deeply than others, yet all sin is of a deep dye, and corrupts deeply, and therefore calls for deep, for heart-deep mournings and repentings in dust and ashes.

Note, Seventhly;

God will not give over dealing with his sinning servants, till he hath brought them to true contrition for their sins.

How long was *Job* dealt with by his friends, and by *Elihu*, and by God himself, before his heart was wrought into this frame and temper, to repent in dust and ashes? It was long before he understood that God might break an innocent person to pieces, and give no account why. God did not give over afflicting *Job*, till he

he came to that acknowledgment. *Job* said (*Chap.* 40. 4.) *I am vile*; and it might be thought, that had been repentance sufficient: But though *Job* was then brought low, yet he was not brought low enough: he cryed, *I am vile*, but till God spake to him of *Behemoth* and *Leviathan* he repented not in dust and ashes. *Ephraim* said (*Jer.* 31. 18, 19.) *Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; thou art the Lord my God. Surely, after that I was turned, I repented; and after that I was instructed, I smote upon my thigh, I was ashamed, yea, even confounded, because I did bear the reproach of my youth.* The Lord never left smiting *Ephraim*, till he made him smite upon his thigh. If we do not come home in the work of repentance, by words, God will fetch us home with his rods.

In the eighth place; If we consider this repentance of *Job*, with what followeth presently upon it, his restauration,

Observe;

When we are deeply humbled and brought low, we are near our exaltation.

When *Job* lay in dust and ashes, God was about to set him upon a mountain, a mountain of prosperity, and that a higher one than ever he was upon before (*Psal.* 126. 5, 6.) They that *sow in tears, shall reap in joy; they that go forth weeping, bearing precious seed, shall doubtless come again with rejoycing, bringing their sheaves with them.* Therefore take the Apostles counsel (1 *Pet.* 5. 6.) *Humble your selves under the mighty hand of God* (and what then?) *he will exalt you in due time.* The due time of our lifting up is at hand, when we are laid low and sincerely humbled under the hand of God. *Jobs* humiliation and restauration did almost synchronize, or come near in time together.

Ninthly, Note;

True repentance endeth in true joy.

The word which signifies to be grieved, signifieth also to rejoyce; and *Job* found it so, he was comforted as soon as fully humbled. Repentance issueth in joy three ways.

First, There is joy in heaven when a sinner repenteth (*Luke* 15.7.) As he that found his lost sheep brought it home, and rejoyced in it more than over the ninety and nine that did not go astray: So (saith Christ) *there is joy in heaven over one sinner that repenteth, more than over ninety and nine just persons that need no repentance.* True sorrow on earth maketh joy in heaven.

Secondly, There is joy in the Church; The godly on earth rejoyce at the known repentance of a sinner. When the prodigal son came home, his father said to his discontented brother, *It was meet that we should make merry and be glad; for this thy brother was dead, and is alive again, he was lost, and is found.* The Apostle greatly rejoyced at the repentance of the *Corinthians* (2 *Cor.* 7. 9.) *Now I rejoyce, not that ye were made sorry, but that you sorrowed to repentance.* Their sorrow occasion'd his joy, yet not that, but their repentance was the cause of it. There is no better joy on earth, than that which ariseth out of the dust of repenting sorrows. As the Apostle *John had no greater joy than to hear that his* (spiritual) *children walked in the truth* (Ephes. 3.4.) So, what greater joy can we have, than to see any who had gone astray from, returning to the truth?

Thirdly, Repentance issueth in joy chiefly to the soul repenting. If other mens repentance causeth our joy, our own will cause it much more (2 *Cor.* 7. 10.) *Godly sorrow worketh repentance to salvation, not to be repented of.* The Apostles meaning is more than he speaks; repentance not to be repented of, is repentance to be rejoyced and gloried in. We cannot take comfort in our sins, but we may take much comfort in repenting for our sins, as that repentance is joyned with faith in Christ, who hath given us power to repent, and who is for himself to be rejoyced in.

Lastly, Take this general note from the whole matter.

The speakings of God to man, whether mediate or immediate, are mighty and effectual.

The speaking of man to man barely can do nothing, but the speaking of man to man in the power of God will do much; how much more if God himself speak! God spake to *Job*, and these mighty effects followed.

First, Self-abhorrence.

Secondly,

Secondly, Deep repentance.

Thirdly, Full submission to the will of God.

Fourthly, A readiness to testifie, by all due means, how vile, how miserable he was; yet cleaving fast to, and depending fully upon God, by faith in the promise, for mercy, peace, and pardon.

Fifthly, A change both of mind and manners, both in thought, word and way. *Job* thought no more as he had done, he spake no more as he had done, he acted no more as he had done in that condition, he was another manner of man than before; a good man he was before, but now a better; he came out of the fire of that affliction, and off from the heat of that long disputation, as gold well refined.

So much of this verse, which concludes the first part of the chapter, *Jobs* humiliation: the second followeth, his friends reconciliation both to God and himself.

The Reader may here please to take notice, that from the beginning of the third chapter to this place, the writing is in verse; the latter part of the chapter and book is prose.

JOB, Chap. 42, Vers. 7, 8, 9.

7. *And it was so, that after the Lord had spoken these words unto* Job, *the Lord said to* Eliphaz *the* Temanite, *my wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my servant* Job *hath.*

8. *Therefore take unto you now seven bullocks, and seven rams, and go to my servant* Job, *and offer up for your selves a burnt-offering, and my servant* Job *shall pray for you, for him will I accept, lest I deal with you after your folly, in that ye have not spoken of me the thing which is right, like my servant* Job.

9. *So* Eliphaz *the* Temanite, *and* Bildad *the* Shuhite, *and* Zophar *the* Naamathite *went, and did according as the Lord commanded them: the Lord also accepted* Job.

THese three verses contain the second part of the chapter, in which the Lord,

First, Reproves *Jobs* three friends (ver. 7.)

Secondly, Directs them what to do for the making up of the breach, or for their reconciliation (ver. 8.)

Thirdly, Accepts them; that is, *Job*, praying for them, the breach was healed, and they reconciled (ver. 9.)

So then, here God appeareth as a Judge of the cause, and as a moderator of the controversie between *Job* and his friends; and he appeared as a gracious judge, ready to be reconciled to those whom he had blamed, and reproved for their folly and misapprehensions of him, in his afflicting providences towards *Job*.

Vers.

Vers. 7. *And it was so, that after the Lord had spoken these words unto* Job, *the Lord said to* Eliphaz *the* Temanite, *my wrath is kindled against thee, and against thy two friends; for ye have not spoken of me the thing that is right, as my servant* Job *hath.*

In this verse we have the divine Judgement given in *Jobs* case, and in it there are four things considerable.

First, The time or season of it, thus expresst; *And it was so, that after the Lord had spoken these words unto Job.*

Secondly, The manner of it; *The Lord said*, he declared his mind.

Thirdly, The special person with whom the Lord dealt, and whom he chose out to declare his mind respectively to the other two; *Eliphaz the Temanite.*

Fourthly, The decree or judgement it self, in which we may consider two things.

First, The matter of it; *My wrath* (saith the Lord) *is kindled against thee, and thy two friends*; I am not pleased with any of you, yea, I am highly displeased, *My wrath is kindled.*

Secondly, The ground of it, plainly expresst in these words; *For ye have not spoken of me the thing that is right, as my servant* Job *hath.* As if the Lord had said, if you would know the reason why I am so angry, 'tis this; *Ye have not spoken of me the thing that is right, as my servant* Job *hath.*

Thus we have the state of these three verses, and the parts of this seventh, wherein God appeareth as a determiner of this long disputed controversie, between *Job* and his three friends.

And it was so, that after the Lord had spoken these words unto Job.

Here is the time when the Lord gave this judgement, that's the first thing to be considered in this verse; and it may be questioned, whether the Lord gave this Judgement immediately after he had concluded his speech with *Job*, and *Job* had made his confession to the Lord? or whether there were some space of time between? The word *after* may be either *presently after*, or a good while after; here is no expres limitation of the time, it being only said, *After the Lord had spoken these words unto Job.*

Some

Some conceive it was a good while after God had done with *Job*, that he took his friends to task, and they ground it upon those words, in the 8th verse, *Take unto you seven Bullocks, and seven Rams, and go to my servant Job*: And it is said at the 9th verse, *That they went and did according to what the Lord had commanded*. Hence they collect, that *Jobs* friends were either returned quite home, or far upon their way, when the Lord spake this.

But this reason hath no force in it, to prove that *Jobs* friends were absent; and therefore I rather conclude, that God spake to, and gave this judgement of *Jobs* friends (as it were) upon the place, as soon as he had done with *Job*; for 'tis more than probable, that *Jobs* friends stayed to hear both *Elihu's* speech, and the discourse which the Lord made to *Job* out of the whirlwind; and that as soon as he had done, and *Job* submitted, he presently passed this sentence for the comfort of *Job*, and for the conviction of his friends.

So then, as soon as the Lord had spoken these words, and finished his business with *Job*, when he had humbled *Job*, when *Job* had repented and confessed his fault, in uttering things that he understood not, God proceeded presently to deal with *Jobs* three friends. There are three things which give evidence to this.

First, The Lord would not let them continue long in their hard opinion of *Job*.

Secondly, If they had continued any long time unreproved, they might possibly have gloried as if they had got the victory, and had the better of *Job*.

Thirdly, They might have raised some undue report of *Job*, and have blamed him among others where they came, as they had done to his face; therefore, the Lord to prevent their continuing in any hard opinion of *Job*, or that they had got the better of *Job*, or to stop their mouths from giving forth any hard words of *Job*, presently called them to an account, gave them to understand, that they had spoken amiss, and he, as it were, with the same breath comforted *Job*, and convicted his three friends.

Hence note, First;

God doth every thing in its proper season.

That which is seasonably done, is doubly done. *Words in season,*

son, are like apples of gold, in pictures of silver; and therefore the Lord, who knows all seasons, will do and speak in season, and take the fittest season for every work and word, for every thing he either doth or saith. This should teach us to mind the due timing, both of our actions and speeches, especially of our reproofs; we should not let those who have committed a fault, go too long unreproved, lest they think themselves faultless, and that we approve them, or at least that their fault is small, and almost faultless. We must not *suffer sin upon our brother* (*Lev.* 19. 17.) But it may be said, how shall we hinder it? That Text tells us how, *Thou shalt in any wise rebuke him*. Though a man that is rebuked may keep his sin upon him, and continue in it, notwithstanding our severest and discreetest rebukes; yet he that rebukes a sinning brother, doth not suffer sin upon him, but hath done his duty, and used the means appointed by God for the removing of it. And as we should not *let the Sun go down upon our wrath* against other men, *nor give place to the devil* in our selves (*Eph.* 4. 26. 27.) so we should not suffer the Sun to go down upon the sin of other men, nor give place to the devil in them, by our forbearance to rebuke them for their sin. Thus the Lord dealt with *Jobs* three friends; he speedily reproved them for their error, in not speaking of him the thing that was right.

Further consider, The Lord begins with *Job*, and then proceeds to deal with his friends; *Job* had the first reproof, his friends the second.

Hence note;

The Lord reproves them first, whom he respects most, who are dearest to him.

We cannot shew our selves more friendly to any man, than by an early reproof of his error, or as the word is (*Lev.* 19. 17.) *by not suffering sin upon him*. 'Tis a mercy (when we reprove not our selves) to meet with a reproof (though late) from others; but to be soon reproved, is much mercy. Every good, the sooner it comes to us, the better it is. To be helpt out of sin-evil, is a great good; and therefore, when we are in a fault with others, 'tis a priviledge to be reproved before others, and with all possible speed to be brought unto repentance. The Apostle *Peter* saith (1 *Pet.* 4. 17.) *Judgement begins at the house of God*. The Lord judgeth his own house,

house, before he judgeth the world: and it is in mercy to his own house, that he doth so; for when God judgeth those of his house, *he chastneth them, that they should not be condemned with the world* (1 *Cor.* 10. 32.) And as God usually begins to judge his own house before he judgeth the world, so the neerer and dearer any of his house are to him, the sooner he begins with them; as here, *Jobs* three friends, *Eliphaz*, *Bildad* and *Zophar*, were of Gods house, but *Job* was more eminent than any of them, and therefore God reproved him, before he reproved them. *It was so, that after the Lord had spoken these words unto Job,*

The Lord said to Eliphaz *the* Temanite, *my wrath is kindled against thee,* &c.

The Lord said.

These words contain the second thing to be considered in this verse, to wit, the manner of proceeding, *He said*; that is, he openly declared it, he did not whisper it in the ear of *Eliphaz*, he did not speak it to him inwardly by his Spirit (there are inward reproofs, conscience-checks) he did not speak to him in his sleep, or in a dream (that opinion of one upon this place, that God reproved *Eliphaz* in a dream, is but a dream) but openly, that all might hear, and so the innocency of *Job*, and the fault of his friends, might be manifest to all. Some are of opinion, that the Lord said this to *Eliphaz* out of the whirlwind, as he spake to *Job*. And though I do not assert that, yet it cannot be denied, but that as such a manner of speaking did best suit the Majesty of God, so the matter spoken, which was a sore reproof, in which the Lord manifested much displeasure. *The Lord said*, openly and and angerly

To Eliphaz the Temanite.

He spake not to *Bildad*, nor to *Zophar*, but to *Eliphaz* the *Temanite*. But why did the Lord direct his speech to him personally, and by name, while the business concerned them all? I might answer as some do, because what any one of them said to *Job*, was as if said by them all: And though their opinions differed, yet their persons did not, all three agreeing in this (though upon several grounds) to oppose *Job*. And therefore the Lord in speaking to one, spake to them all. But

But I shall give three other Reasons for it, and from each a Note.

First, *Eliphaz* was the elder man, the graver person, as all agree, and therefore God reproved him personally.

Note this from it;

The elder and greater any are, the greater is their offence, when they offend, though others offend with them.

When many are in a fault, the chiefs or heads of them are most faulty, and deserve chiefly to hear of it. When *Israel* had committed that great sin in *Baal-peor* (*Numb.* 25. 4.) The Lord said, *Hang up the heads of the people before me*, that is, the chiefs of the people. So, in proportion, when the Lord came to deal with these three, he fell upon *Eliphaz* first, as the more eminent or first of the three.

Secondly, as *Eliphaz* was the elder or first of the three, so he began first with *Job*; he was not only the first and chief in person, but he was the first and chief speaker.

Hence note;

They who are first in a fault, shall be first in reproof.

It is dangerous to follow, or be a second in a bad matter, but more, to begin and be leader.

Thirdly, *Eliphaz* was more sharp with, and violent against *Job*, than the other two, and therefore the Lord began with him.

Hence note;

The deeper any are in a fault, of any kind, and the more of the heart appeareth in it, the worse it is, the more blameworthy are they, and they shall be more blamed for it.

All the three friends of *Job* did much mistake him, but the spirit of *Eliphaz* was hottest, therefore the Lord culled him out first. *The Lord said to* Eliphaz *the Temanite.*

What said the Lord?

My wrath is kindled against thee, and against thy two friends.

My wrath is kindled.

These words are used by *Elihu* (Chap. 32. 2, 3.) *Then was kindled the wrath of* Elihu, *the son of* Barachel *the* Buzite; *against* Job *was his wrath kindled, and against his three friends was his wrath kindled.* Here the Lord taketh up the same words concerning *Eliphaz*, *My wrath is kindled against thee & thy two friends.* *Elihu's* wrath was kindled, not only against *Jobs* friends, but against *Job* himself; but the Lords wrath was kindled only against *Jobs* three friends, not against *Job*. He indeed displeased God, and was sharply reproved by him; but the wrath of God was not kindled against him. 'Tis useful to consider the difference between Gods judgement and mans, both as to things and persons. *Elihu* thought *Job* was as faulty as his friends, and therefore his wrath was kindled, as against his three friends, so against him too; but the Lord thought otherwise, and therefore said to *Eliphaz*, *My wrath is kindled against thee and thy two friends*; he said not so to *Job*.

Again, consider the Lord spake much with *Job*, but he spake little with his friends, he did not vouchsafe them any long discourse; and the words he spake to them, were very hot words; he in few words (as angry men use to do) told them their own.

Once more consider, the difference of the Lords dealing with him and them. The Lord fetcht a great compass to reprove *Job*, as *Nathan* the Prophet did to reprove King *David*; but he told his friends at first word, *My wrath is kindled against you.* Though they were good men, yet not so dear to God as *Job*, and therefore he dealt in a more fatherly and favourable way with *Job*, than with them; they had only hot words, *My wrath is kindled against you*, &c. I am more than angry. As the coals of spiritual love (spoken of, *Cant.* 8. 6.) so the coals of divine wrath are coals of fire, which hath a most *vehement flame.* There are seven words in the Hebrew language which signifie anger, and this notes the most vehement of them all.

חרה *Exarsit incensus, inflammatus est. Inter septem voculas Hebræorum, quæ iram significant, hæc omnium est gravissima.* Scult.

My wrath is kindled.

The Latine words *Ira* and *Irasco*, seem to be derived from it. The word is sometimes applied to grief (there is a kind of fire in grief.) Thus 'tis said (1 *Sam.* 15. 11.) *It grieved* Samuel, *and he cryed unto the Lord all night.* *Samuel* was vehemently grieved, because of the ill performance of *Saul* in his expedition against the *Amalakites.* 'Tis also translated *to fret* (*Psal.* 37. 8, 9.) *Fret not thy self in any wise to do evil*; fretting hath its burning.

My wrath (saith the Lord) *is kindled.*

There is a wrath of God, which is not kindled, as I may say, it is not blown up, 'tis covered in the ashes of his patience and forbearance; but here, saith God, *My wrath is kindled.* This is spoken by God after the manner of men. God feels no change by wrath or anger, no impression is made on him by any passion: Wrath in God, notes only his change of dispensations towards man, not any in himself. When he acts like a man whose wrath is greatly kindled, then 'tis said, his wrath is kindled; as when he acteth like a man that sheweth much love, it may be said, his love is kindled.

Further, when God saith, *My wrath is kindled*, it implieth there is some great provocation given him by man; as in the present case *Eliphaz* and his two friends had done. The Lord threatned a sinful Land with *brimstone, and salt, and burning, like the overthrow of Sodom and Gomorrah*; *and*, this being executed, *all Nations shall say, wherefore hath the Lord done thus unto this Land? what meaneth the heat of this great anger? Then men shall say, because they have forsaken the Covenant of the Lord God of their Fathers*, &c. (*Deut.* 29. 23, 24, 25.) The wrath of God is never kindled till blown, and that which bloweth it up is mans sin; nor doth the ordinary sins of man kindle the wrath of God, for then it must be alwayes kindled, even against the best of men. Doubtless, when the Lord said in the Text to *Eliphaz*, *My wrath is kindled against thee and thy two friends*, there was somewhat extraordinary in their sin, which kindled it; and therefore the Lord directed them an extraordinary way (as to circumstances) for the quenching of it, and the making of their peace.

But here it may be questioned, why did the Lord say his wrath was kindled only against *Eliphaz* and his two friends? had he nothing to say against *Elihu*? he had spoken as harshly to *Job* as any of them, yet *Elihu* was not at all reproved, much less was the wrath of God kindled against him.

I answer, 'Tis true, *Elihu* spake very hard words of *Job*; yet we may say four things of *Elihu*, which might exempt him from

this blame which fell upon thoſe three.

Firſt, He did not ſpeak with, nor diſcover a bitter ſpirit, as they did.

Secondly, *Elihu* objected not againſt *Job* his former life, nor charged him as having done wickedly towards man, or hypocritically towards God; he only condemned him for preſent miſcarriages under his trouble, for impatience and unquietneſs of ſpirit under the croſs.

Thirdly, That which *Elihu* chiefly objected againſt *Job* was, *the juſtifying of himſelf rather than God* (as he ſpeaks at the beginning of the 32d. Chapter) not the maintaining of his own innocency, nor the juſtifying of himſelf before men. Indeed *Job* failed while he inſiſted ſo much upon that point, that he ſeemed more careful to clear himſelf, than to juſtifie God.

Fourthly, When *Elihu* ſpake hardly, it was more out of a true zeal to defend the juſtice of God in afflicting him, than to tax him with injuſtice. Now becauſe *Elihu* did not carry it with a bitter ſpirit, and hit the mark much better than his friends (though in ſome things he alſo ſhot wide and miſunderſtood *Job*) therefore the blame fell only upon *Jobs* three friends, and not upon *Elihu*; *The Lord ſaid to* Eliphaz, *my wrath is kindled againſt thee, and againſt thy two friends*; but his wrath went no further.

Hence note, Firſt;

The Lord knows how to declare wrath as well as love, diſpleaſure as well as favour.

He hath a ſtore of wrath as well as of love, and that is kindled when he is highly diſpleaſed.

Secondly, Note;

Sin cauſeth kindlings or diſcoveries of divine wrath.

Had it not been for ſin, the Lord had never declared any wrath in the world, nothing had gone out from him but kindneſs and love, favours and mercies. *Wrath is revealed from heaven againſt all unrighteouſneſs, and againſt unrighteouſneſs only* (*Rom.* 1. 18.) Unrighteouſneſs kindleth wrath, *ſin is* the *kindle-coal*. When we ſee wrath or diſpleaſure going out, we may conclude ſin is gone out. *Moſes* ſaid to *Aaron* (*Numb.* 16. 46.) *Take a Cenſer, and put*

put fire therein from off the altar, and put on incenſe, and go quickly unto the congregation, and make an atonement for them, for there is wrath gone out from the Lord, the plague is begun. Now as in this latter part of the chapter, *Moſes* ſhews that wrath was gone out againſt that people from the Lord; ſo in the former part of it he ſhews, that ſin, and that a great ſin, was gone out from that people againſt the Lord.

Thirdly, Note;

The Lord ſometimes declareth wrath, even againſt thoſe whom he loveth.

Wrath may fall upon good men; ſuch were theſe friends of *Job*. All the Elect, whileſt they remain unconverted or uncalled, are called *Children of wrath* (Epheſ. 2. 3.) Though they are in the everlaſting love of God, yet they are children of wrath, as to their preſent condition, whilſt in a ſtate of nature and unreconciled to God. Now, as the children of God, are children of wrath, before their converſion; ſo, when any great ſin is committed after converſion, they are in ſome ſenſe under wrath; and the Lord declareth wrath againſt them, till the breach be healed, and their peace ſued out. It is dangerous continuing for a moment in any ſin unrepented of, or we not going unto God by Jeſus Chriſt for pardon. When once the wrath of God is kindled, how far it may burn, who knoweth? There is no ſafety under guilt; *Therefore kiſs the ſon leſt he be angry, and ye periſh from the way, when his wrath is kindled but a little: bleſſed are they that put their truſt in him* (Pſal. 2. 12.) *My wrath is kindled againſt thee, and thy two friends.* Why?

Becauſe ye have not ſpoken that which is right of me.

Hence note, Fourthly;

When the Lord is angry he will ſhew cauſe of his anger.

God is not angry (as men often are) without cauſe. When *Jonah* was angry, the Lord ſaid unto him, *Doſt thou well to be angry?* Yea, ſaith he, that I do, I have reaſon enough (thought he) to be angry, though there was no true reaſon at all for it. But when the Lord is angry, he always hath reaſon enough, and he ſometimes giveth his reaſon. That the Lord doth us good, is from free

grace:

grace: there is no reason in us, why he doth us good; as he told the people of *Israel*, I did this, and that for you, not because ye were more than others (either in weight or number) but because I loved you: but when the Lord afflicts his people, he tells them the reason, 'tis for your sins, or to purge you from your sins; and sometimes pointeth them to the special sins, for which he punisheth them, and from which he would have them purged. As here he did *Eliphaz* and his two friends.

Ye have not spoken of me the thing that is right, as my servant Job *hath.*

The Lord doth not charge them with any evil actings, but with undue speakings; *Ye have not spoken of me the thing that is right.*

Hence note;

Failings in speech, or in what we say, may kindle wrath, as well as failings in what we do.

Further, The Lord doth not charge them with speaking foul and filthy things, they had only spoken *the thing that was not right. A little failing in speech, or in what we say concerning God and his ways, may kindle wrath.*

אלי *ad me, coram me* Pagn. *Ye have not spoken of me*, that is, concerning me, or concerning my proceedings with *Job*, *the thing that is right.*

The Hebrew is, *To me, ye have not spoken to me the thing that is right.* God was not only the subject of whom they spake, but the object to whom they spake; this whole disputation being transacted as in the presence of God, and both *Job* and his friends appealing to him, as the Judge and Moderator of it. Hence the Septuagint render, *ye have not spoken before me the thing that is right*: As if God had said, all that ye have spoken hath been in my presence, I being witness, yea, I being Judge; yet ye spake not right. Did we remember that whatsoever we speak, as well as whatsoever we do, is before God, and must come under his judgment, we would be more careful both to do and to speak (which these men did not) *the thing that is right. Ye have not spoken of me*

The

The thing that is right.

The Hebrew is but one word, and it may be taken two ways. First, For rightness in matter. Secondly, In manner. Our translation refers to the matter; *ye have not spoken of me the thing that is right.* Yet they failed (as the word implieth) in their manner of speaking also; they handled Gods cause unhandsomely, they spake not as they ought, as well as what they ought not, to a poor afflicted creature; they spake not with that tenderness, pity, and compassionateness as became them, to a man in that pitiful case.

נכונה *completitur & veritatem & convenientiam cum officio & decoro. Significat igitur & falsa dixisse de Dei judicio &* Jobo, *& non eo animo dixisse sive vera, sive falsa sent, quo decebat.* Coc. *Causam meam iniquè egistis.* Jun.

But though the Lord might say in both these senses, *Ye have not spoken of me the thing that is right*, yet he said not (as the Septuagint over-rashly render) *Ye have not spoken of me any thing that is right*; nor doth the Lord charge them absolutely, as not speaking right of him, but with a modification, or comparatively, *Ye have not spoken of me the thing that is right,*

As my servant Job *hath.*

As if he had said, *Job* hath been condemned by you, and yet *Job* hath spoken better than you, righter than you; though he hath had his failings in speaking, yet ye have failed more than he.

But it may be questioned, what was it that they did not speak right, and what was it that *Job* spake righter than they.

I answer, They had not spoken so right as he,

First, About the doctrine of Gods providence, by which he governs all things, and distributes good and evil, that is, prosperity and adversity, to the sons of men.

Secondly, They had not spoken so right as he, taking up the signs or tokens of the love and hatred of God from his outward dispensations.

Thirdly, They censured *Job* as a sinful doer in former times, and that now his sin had found him out, because at that time he was so great a sufferer. These things were not right.

Or thus, *Jobs* friends did not speak right.

First, In judging that God was angry with him, because he afflicted him.

Secondly, Nor did they speak right in judging *Job* wicked, because afflicted; they spake many right things about the justice and

power

power of God, but they did not hit *Jobs* case right: They thought and concluded, that if *Job* had not been a great sinner, God would not have afflicted him at all, at least, not so greatly: They supposed God could not justly afflict *Job* as he had done, had *Job* been a just man. This was not right; they did not well consider, First, That God may afflict a just man out of Soveraignty. Secondly, They did not well consider, that God hath other ends and reasons in afflicting than for iniquity; and therefore they knew not how to justifie the proceedings of God, but by condemning *Job*, which there was no necessity to do. So then, their great errour and mistake was in resolving this question affirmatively, *Whether he that is greatly afflicted, be a great sinner?* or *whether the severe judgments of God light only upon ungodly men?* Their affirmation of this, was enough to make *Job* despair, and did provoke him to utter several very passionate and unfitting speeches.

For though *Job* spake many things right, yet not all right. God judged him according to the tendency and scope of his spirit and speech, not according to the accidents and suddein extravagancies of either. *Job* spake right,

First, In affirming constantly, that God did not afflict him for his sin.

Secondly, That his afflictions were no signs of Gods displeasure against him, nor of his wickedness against God. Yet *Job* did not speak all nor always right: He failed,

First, When he spake impatiently of his own sufferings.

Secondly, When he spake so boldly to God, asking (as it were) an account of his doings and dealings with him.

Thirdly, He spake not right (though that was right which he spake) when he spake so much of his own righteousness, thereby (though not purposely, yet) according to the apprehension of others, reflecting upon the righteousness of God. In these things and more (which have been noted in opening this book) *Job* spake not right of God; yet righter than *Eliphaz* and his two friends, and therefore the Lord told them, *Ye have not spoken of me the thing that is right, as my servant* Job *hath.*

Further, To answer the question, and to clear the whole matter, we must take notice.

First, In what *Job*, and his three friends agreed.

Secondly, In what they disagreed. They

They all agreed, first, in This, that all the afflictions which befal man in this life, fall within the sight and certain knowledge of God.

Secondly, they all agreed, That God is the author and efficient cause, the orderer and disposer of all the afflictions that befal man.

Thirdly, they all agree, That God neither doth, nor can do wrong to any man, whatsoever affliction he layeth upon him, or how long soever he continueth it upon him. Thus far they all spake right things, and agreed in what they spake.

But *Jobs* friends held other opinions, wherein he totally dissented from them.

First, That, *whosoever is good, and doth good, shall receive a present good reward.*

Secondly, That *whosoever is evil, and doth evil, shall receive present punishment.* So that, if any wicked man prosper, it is but for a while, sudden mischief will overtake him: And if any godly man be afflicted, it is but for a while, his affliction will soon end, and he return to a flourishing condition in this life. From these premises they concluded, that whosoever is afflicted, and continueth long under affliction, certainly that man is wicked, and thereupon they judged *Job* to be such a one.

But *Job* held this right position against them all, *That the providence of God dispenseth outward good and evil so indifferently* to good and bad men, that no unerring judgment can possibly be made of any mans spiritual state, by his outside or temporal state: This *Job* stuck close to, as was shewed more fully in the Preface to the Second Part.

I conclude then, That neither did *Eliphaz* and his two friends, fail so much in speaking, as to speak nothing right of God (yea, there was somewhat right in every thing they spake of God) neither did *Job* speak so right, as to speak nothing amiss of God. Now God, who knew exactly who spake righteist, determined the matter for *Job*: *Ye have not spoken of me the thing that is right, as my servant* Job *hath.*

Yet before I pass from these words, it may be questioned, and some make it a great question, *Whether we are to understand this sentence and determination of God (preferring what* Job *had spoken of him, before what* Eliphaz *and his two friends had spoken of him)*

in reference to all that Job *had spoken of him, in way of assertion, throughout the whole dispute, when his soul was heated and grieved; or, of what he spake towards the latter end, in a cooler temper, when his soul was humbled?*

The Jewish Doctors (who for the most part are very severe against, and censorious of *Job*) expound this sentence of God, as if it respected only what *Job* spake at the beginning of the 40th chapter (*ver.* 3, 4, 5.) *Then* Job *answered the Lord, and said, behold, I am vile, what shall I answer thee? Once have I spoken, but I will not answer; yea, twice, but I will proceed no further.* And what he spake at the 42d chapter (*ver.* 1, 2.) *Then* Job *answered the Lord, and said, I know that thou canst do every thing, and that no thought can be with-holden from thee,* &c. Concluding (*ver.* 6.) *Wherefore I abhor my self, and repent in dust and ashes.* In these places, say they, *Job* spake righter than his friends, but not so in the whole body of his discourse. Some others possibly have concurred (though I have seen but one, and him only in Manuscript) with the *Rabbins*, in this censure; affirming, that *Jobs* opinion was the worst of all the four, yea, that it was little less than blasphemy, taking men off from, at least, discouraging them in ways of godliness, while he affirmed peremptorily (*chap.* 9. 22, 23.) *He* (that is, God) *destroyeth the perfect, and the wicked: if the scourge slay suddenly, he laugheth at the tryal of the innocent.* This assertion of his concerning God (and of this, his whole discourse with his three friends favoured) was not (say they) so right as theirs: and therefore they restrain those words of God, *Ye have not spoken of me the thing that is right, as my servant* Job, to what *Job* spake in the chapters mentioned, when he was upon his repentance; but will not allow them to reach to, or be meant of what he spake of God, in the course of his former dispute with his friends.

But I shall close and joyn with those, who refer the words of this final judgment which God gave upon this matter, to what *Job* spake of God from first to last; and that they are not to be limited to what *Job* spake after God had humbled him, by speaking to him out of the whirlwind.

I grant (as hath been said) *Job* spake unduely more than once, in the days of his anguish and sore affliction; for which *Elihu* reproved him sharply (*chap.* 34, *ver.* 35, 36, 37. *chap.* 35. 16.) And

And so did God himself (*chap.* 38. 2. *chap.* 40. 1, 2, 8.) Nor did *Job* in the issue spare, much less flatter himself, as if he had spoken nothing amiss, but humbly confessed his error and ignorance in speaking (*chap.* 40. 4, 5. *chap.* 42. 3, and 6.) *Wherefore I abhor my self, and repent,* &c. even, because in the extremity of my pains, I spake so unadvisedly with my lips.

I grant also, that *Job* spake much more rightly, or righteest of God, after God had humbled him and brought down his spirit by that dreadful dispensation out of the whirlwind.

Yet, I say, *Job* spake more rightly of God during his affliction, than *Eliphaz* and his two friends had done; which, as it may appear by that brief account or survey of their opinions a little before given, so I shall adde somewhat more towards the making of it yet more apparent.

For, First, That assertion laid down (*chap.* 9. 22, 23.) *He destroyeth the perfect and the wicked,* &c. which hath raised so much dust, and is judged by some as a quench-coal to all piety and religion; and which occasion'd the Jewish Writers to say, that *Job* sought to turn the charger the bottome upward; that his mouth was full of gravel, that he began his speech with cursing, and continued it with blaspheming: That assertion, I say, is no more than *Solomon* hath given us (*Eccles.* 9. 1, 2.) *All things come alike to all; and there is one event to the righteous and the wicked.* Now *Job* spake this in his first answer to *Bildad*, which was almost at the beginning of the dispute.

Secondly, *Job* spake altogether right of God, and of his providence towards himself and others all along; while he constantly maintained, First, That he was not afflicted for any wickedness committed by him, in the former passages of his life. Secondly, That outward good is not always the portion of the good, nor outward evil the portion of evil men always in this life. Thirdly, That God is not unrighteous, though he exercise the righteous with grievous troubles all their days, and heap worldly blessings upon the wicked all the days of this life. Fourthly, That we are not to take measure of, nor estimate the goodness or badness of any mans person, by the good or bad days which pass over his head in this life. Fifthly, That no mans happiness or unhappiness, is to be judged by what befals him in this life. *Job* spake right, and righter of God than *Eliphaz* and his two friends, in all these particulars.

ticulars. And whereas he sometimes acted impatiently, and spake uncomely, blotting a good cause with passionate and hasty words, such as ignorant and evil men might make an ill use of, and draw to the patronage of their prophanity; these proceeded not out of the abundance of his heart, but from the abundance of his pains under the heavy hand of God. And when he seemed to tax the judgment of God, it was not any affirmation that God was unjust or unequal in it; but an expostulation with him about it, or, as some express it, a confession of his own ignorance, and an earnest desire of clearer light and better information concerning the way of it.

But if we consider the sum of what *Eliphaz* and his two friends spake of God; we shall find *Eliphaz* in this great mistake, affirming, that all the sufferings and afflictions which befal man in this world, are laid upon him by God as a punishment for sin. And all three joyned in two other mistakes. First, That all wicked men, sooner or later, are visibly punished for their sin in this life. Secondly, That though a good man may possibly suffer grievous afflictions in this life, yet God always delivers him out of them, before he departs this life. Hence it must needs follow, that if a man for long continuance of time, especially, if all his life long he continue in great calamity, that man must be judged wicked, though no apparant wickedness can be charged upon him, nor proved against him. Upon these unsound principles, they were all confident to infer against *Job*, that he was an hypocrite, and that all those troubles which befel him, were inflicted by the righteous hand of God as a punishment for his sin.

Now if this be the sum of what they spake, we have reason enough to answer the question proposed, That the Lords decisive sentence between *Job* and his friends, respecteth what *Job* spake of or to God, throughout the book, and is not to be understood only of what he spake towards the close of it; *Ye have not spoken of me the thing that is right,*

As my servant Job *hath.*

There are two parts of a Judges office. First, To condemn the guilty. Secondly, To acquit the innocent. God the great Judge doth both here; the first, in the former words; the second, in these: Yea, the Lord doth not only acquit, but own *Job* in the close

close of all, *as his servant.* The Lord said to Satan in the first chapter, *Hast thou considered my servant* Job; and here he concludes (after Satan had done his worst to make *Job* quit the service of God) in the same stile, *my servant* Job; as if the Lord had said, Job *shall wear my livery still, he is my servant still.*

Several useful observations issue from this latter part of the verse, which I shall briefly hint.

First, Who were these that had not spoken aright? they were wise, grave, and learned men, yea, they were godly men too.

Hence note,

Wise, learned, and good men may err.

They may err in judgment, and in speech. *Jobs* friends spake many truths, but did not apply them truly to *Jobs* case. The best men may not only miss, but mistake their mark. They who are in the light, yea, who are light in the Lord, have yet some darkness in them, and may both do and speak from that darkness (such was the case of these men in the text.) *David* may be understood of good men, in a degree, as well as of bad men, when he said (*Psal.* 62. 9.) *Men of low degree are vanity, and men of high degree are a lie*: they are so, both actively and passively; they may be deceived, and they may deceive. As when the Lord of old *hearkened and heard, they* (that is, all wicked men) *spake not aright, no man repented of his wickedness, saying, what have I done?* (Jer. 8. 6.) So when the Lord hearkens and hears at this day, they, that is, all good men, speak not aright in all things, neither of him, nor of what he hath done.

Secondly, Consider who it was that God vindicated in this matter? It was his servant *Job.*

Hence note;

God will sooner or later, one time or other, vindicate the credit of his faithful servants.

He will (as we speak proverbially) *set the saddle upon the right horse*; and make it appear before men and angels, who have done and spoken right, yea, who righteest. Let patience under sufferance have its perfect work, for God will give a perfect judgment of every mans word and work (*Psal.* 37. 6.)

Thirdly,

Thirdly, Note;

The Lords knowledge is infinite and unerring.

He knoweth who hath the better, who is in the right: He could tell *Eliphaz* and his two friends, that though they had ſpoken ſome things right, yet not all, nor ſo right as *Job*. The Lord (as we ſay) can cleave a hair in any controverſie, and tell every one where he is out, whether in opinion or practiſe. *God is light, and in him is no darkneſs at all* (1 *John.* 1. 5.) Our light is but little, and 'tis mingled with much darkneſs; our light is dark, and will be ſo, till we come to that inheritance among the Saints in light. But Gods light is all light, altogether light, both concerning things and perſons.

Fourthly, What *Eliphaz* and his friends ſpake, that was not right, concerned *Job* immediately; they ſpake very glorious things of God out of his caſe: yet the Lord ſaith not, *Ye have not ſpoken of* Job *the thing that is right*, but, *Ye have not ſpoken of me the thing that is right.*

Hence note;

God takes himſelf concerned in what is ſpoken amiſs, of or concerning his ſervants.

Jobs friends looked upon themſelves as ſtrong witneſſes, yea, as great Advocates for God; and doubtleſs, they intended no leſs than a plea for God, in what they ſpake to and againſt *Job*: yet becauſe they in many things grieved, and in ſome things wronged his ſervant *Job*, therefore ſaith God, *ye have not ſpoken of me the thing that is right.* The Lord will ſay, in the great day, to the wicked, about their neglects of duty to his faithful ones, *In-as-much as ye did it not to one of the leaſt of theſe, ye did it not to me* (*Mat.* 25. 45.) In-as-much as ye have not fed and cloathed theſe, ye have not fed nor cloathed me. Now, as the Lord taketh all the neglects of good to his people, to himſelf; ſo the Lord taketh all that evil which any ſpeak of his people, to himſelf: *He* (ſaith God) *that ſpeaketh amiſs of mine, ſpeaketh amiſs of me.* The Lord accounteth himſelf intereſted in all that good or evil, which is done and ſpoken to his people; and he is very angry when any thing is miſ-ſpoken of, or miſapplied to them, though with reſpect to himſelf, or as a ſervice unto himſelf.

Fifthly,

Fifthly, Conſider, *Jobs* friends ſpake many excellent truths; yet ſaith the Lord, *ye have not ſpoken of me the thing that is right, as my ſervant* Job *hath.*

Hence note;

The Lord is greatly diſpleaſed, when truth, or that which is right in it ſelf, is wrong applied.

Jobs friends were moſtly right in their Doctrine, but often out in their Uſes; all their open aſſertions had ſome truth in them, but ſo had not all their ſecret Inferences. God will not bear it, to have truths put to any ill uſe, eſpecially this, to grieve and diſcourage any of his ſuffering ſervants. To ſpeak of the holineſs, juſtice and righteouſneſs of God, ſo as to terrifie an afflicted ſoul, is to make a bad improvement of the beſt things: 'Tis a fly in the box of ointment. *Dead flies* (ſaith *Solomon*, Eccleſ. 10. 1.) *cauſe the ointment of the Apothecary to ſend forth a ſtinking ſavour; ſo doth a little folly him that is in reputation for wiſdom and honour.* *Jobs* friends were in reputation for wiſdom and honour; yet this little folly ſent forth an ill ſavour in the Lords noſtrils, and cauſed him to ſay, *Ye have not ſpoken of me the thing that is right.*

Sixthly, *Jobs* friends certainly meant well, and had a zeal for God; yet God was angry, and ſaid, they had not ſpoken right.

Hence note;

Our good intentions, yea, zeal for God, will not bear us out when we do or ſpeak amiſs.

Theſe men had a zeal for God, elſe *Job* had not ſaid as once he did, *Will ye lye for God?* Though they did not knowingly ſpeak a lye, yet a lye was in what they ſpake; and therefore their ſpeaking for God would not bear them out.

Seventhly, The Lord ſaid to *Jobs* friends, *Ye have not ſpoken of me the thing that is right, as my ſervant* Job *hath.* Though *Job* ſpake ſome things amiſs, yet the Lord did not charge him with them, as he did his friends.

Hence note;

The Lord over-looketh many failings, and will not upbraid his ſervants with them.

Job

Job had his failings; but the Lord took no notice of them, but made a determination in his caſe, as if he had ſpoken right in all things. The Lord will not flatter his ſervants when they fail, yet he is very favourable to them, even when they fail; he told *Job* plainly enough, that he had darkned counſel by words without knowledge, while he asked him, who did it? (Chap. 38. 2.) He intimated alſo, that *Job* had contended with him, and reproved him, that he had (conſequentially) attempted to diſannul his Judgement, and condemn him (Chap. 40. 2, 8.) yet here when the Lord came to make up the matter between *Job* and his friends, he ſpake as if he had forgot both his own cenſures of him, and the occaſion of them. Holy *David* acknowledged (*Pſal.* 130.3.) *If thou Lord ſhouldſt mark iniquities, O Lord, who ſhall ſtand!* The Lord doth not mark iniquity where he ſeeth much integrity; the Lord doth not mark every arrow that flies beſide the mark, when he ſeeth the mark was honeſtly aimed at. We ſay, he may be a good Archer that doth not hit the white, if he come but ſomewhat near it; he indeed is a bungler that miſſeth the Butt. *Job* aimed at, and came neer the mark, though he did not alwayes hit it. The Lord will give a good teſtimony of us, if we aim right at, though we ſometimes miſs the mark. It is ſaid of *Zacharias* and *Elizabeth* (*Luke* 1. 6.) *They were both righteous.* There's not a word ſpoken of their failings, though doubtleſs they had their failings, both as to the Ordinances and Commandements of God.

Eighthly, The Lords wrath being kindled againſt *Jobs* friends, we might expect he would thunder upon them; yet he only ſaith, *Ye have not ſpoken of me the thing that is right.*

Hence obſerve;
The Lord dealeth mildly with ſinners.

He did not give wrathful words, though his wrath was kindled; he did not call *Eliphaz* and his friends Hereticks, nor tell them they had belyed him, and ſlandered his proceedings; he did not aggravate their fault by grievous words, he did not upbraid them *particularly*: but, without bitterneſs or hard reflections, comprehended their all faults in one *general* ſoft word, *Ye have not ſpoken of me the thing that is right.* This ſhould be our pattern in dealing with an offending brother: whereas many, if a brother do but differ from them a little, if he do not ſay as they ſay, and concur with them fully in opinion, are ready to cenſure him hardly, and give him reproachful language. The Apoſtles rule is (*Gal.* 6. 1.) *Brethren, if a man be overtaken in a fault, ye that are ſpiritual reſtore ſuch a one in the ſpirit of meekneſs, conſidering thy ſelf, leſt thou alſo be tempted.* God who is above all temptation, meekly reſtored theſe faulty men; yea, though his wrath was kindled againſt them, yet his ſpeech was mild and cool, only ſaying (and what leſs could he ſay, if he ſaid any thing) *Ye have not ſpoken of me the thing that is right,*

As my ſervant Job.

Why doth the Lord call *Job* his ſervant? Surely at once to put an honour upon him, and to comfort him. *Eliphaz* and his two friends were Gods ſervants; yet becauſe of their miſcarriage in that ſervice, God did not own them at that time as ſuch. God was wont to call *David* his ſervant at every turn; yet when he had numbred the people, *Nathan* was ſent to him with a hard meſſage, and is bid, *Go, and ſay unto David*, not, my ſervant *David* (2 *Sam.* 24. 12.)

Hence note, Ninthly;
God honours man much, by owning him as his ſervant.

To ſerve the Lord, is as much our priviledge as our duty; and when the Lord calleth us to his ſervice, he rather puts a favour upon us, than a burden. The Lord is the higheſt maſter, and they are highly honoured who are his ſervants. It is an honour to ſerve Kings and Princes: what is it then to ſerve the King of Kings, the Prince of the Kings of the earth! as Jeſus Chriſt is called (*Rev.* 1. 5.) 'Tis alſo profitable as well as honourable, to ſerve the Lord; for he is the beſt maſter, his work is the beſt work, and his wages is the beſt wages. And not only ſo, but 'tis eaſie to be the Lords ſervant; for as he expects we ſhould do his work, ſo we may expect help and ſtrength, hearts and hands from him to do it. If the Lord doth but own us for his ſervants, we ſhall not faint at his work, whether it be doing or ſuffering work. God upheld his ſervant *Job* in, and carryed him through all thoſe tryals and troubles, which would have ſunk him a thouſand times, had not he ſtood by him and aſſiſted him. The Lord is a maſter

in Covenant with his servants, and that a Covenant of grace, in which every command hath a promise annexed to it; and that not only a promise of reward, when we have done it, but of strength to do it: and if so, then we may conclude it easie as well as honourable and profitable, to serve the Lord. Therefore

Let us labour to approve our selves the Lords servants. And if any ask, who is the Lords servant? I answer,

First, He is the Lords servant that doth the Lords work; *His servants we are, whom we obey*; he is our master whose work we do. It is good for us to consider whose work we are about. Jesus Christ was the fathers servant in that great undertaking, the redemption of lost man. Now, all his work on earth was his fathers work (*John* 9.4.) *I* (said he) *must work the work of him that sent me.* Unless we are in the Lords work, and doing the Lords will, we cannot be reckoned among his servants.

Secondly, If you are the Lords servants, then as you do the Lords work, so you are ready to do all his work. He is not a servant that doth what he pleaseth. Some say, they will do the Lords work, but they pick and chuse, they do this, and leave the other undone: He is the Lords servant, that goeth through all the Lords work. If we do easie work, and refuse hard work; if we refuse that work which displeaseth the world, and chuse only that which is pleasing to the world, we serve not the Lord, but the world and our selves. Here is the tryal, when we do what God willeth, whether the world will it, and like it, yea, or no. The Lord said of *David, He is my servant* (and what will he do?) *he will do all my will*; that is, he will not stick at any of my work.

Thirdly, If ye are the Lords servants, as ye will do all his work, so no work but his; you will not do the work of the flesh, you will not do any work for man, in opposition to the work of God. In subordination to the will of God, we should readily do the work of man. In serving men thus, we are also the servants of God. But he that is the Lords servant, will not do any work for man which contradicteth or crosseth the service of God. Christ saith expresly, *No man serveth two Masters*; *ye cannot serve God and Mammon* (*Mat.* 6.24.) We may serve many Masters, if they command the same thing, or things subordinate; but we cannot serve two Masters if their commands interfere and clash one with the other, as the work of God and Mammon doth.

And

And thus the Apostles caution is to be understood (1 *Cor.* 7.23.) *Ye are bought with a price: be not ye the servants of men.*

Fourthly, If ye are the Lords servants, as ye do the Lords work, and all his work, and only his work, so ye will do his work willingly. All the Lords servants are free men, his servants are sons; they do not serve as slaves, but as children; and God dealeth with them as a Father, more than as a Master. Consider, have ye a free spirit for the service of God? His servants find themselves indeed constrained to serve him, but they do not serve him by constraint; they are constrained by love, not by base fear to serve him.

Fifthly, If ye are the Lords servants, ye do his work for his sake; the will of the Lord is as much the reason why ye do his work, as the rule by which ye do it. Should we do never so much of that which is materially the Lords work, unless we do it because it is his work, we are not his servants in doing it. He that doth the Lords work for self-ends only or chiefly, is not the Lords servant, but his own.

Sixthly, If ye are the Lords servants, ye have resolved to be his servants for ever; your ears are bored at his post, and ye have have said (as the servant under the Law that loved his Master, *Exod.* 21. 5, 6.) *Ye will not go out free.* It was so with *Job*; he was the Lords servant before his trouble, and he was so at the end of his troubles. The Lord doth not take servants for months and for years; we must be his everlasting servants, alwayes his servants, if his servants at all. And this should rejoyce our souls, that we are and shall be for ever in the Lords work. To serve the Lord, is better than to rule the world. God is so good a Master, that we shall never have any, the least, occasion to desire a change; and he is so sure a Master, that we need not fear it.

Lastly, Though the Lord said, his wrath was kindled against *Eliphaz* and his two friends, yet in the very next words he is directing them how to make their peace, and return, or be received again into his favour.

Hence note;

God often manifests more displeasure, than ever he intends to act.

Yea, when ever he manifests displeasure against his children,

it is that he might not act it. *Nineveh* was threatned with destruction, that repenting it might not be destroyed. Sinners of all sorts are threatned with death and damnation, that believing, they may be saved and live. What could *Eliphaz* and his two friends expect, when the Lord said, *My wrath is kindled*, but that his wrath should have swallowed them up, and consumed them in a moment? *Solomon* saith (*Prov.* 16. 14.) *The wrath of a King is as messengers of death, and like the roaring of a Lion* (*Prov.* 19. 12.) much more is the wrath of God like the roaring of a Lion, and as the messengers of death. But, though the Lord told *Jobs* friends of wrath, and of kindled wrath, yet he only, First, reproved them mildly; and, Secondly, instead of blowing up that fire, sheweth or directeth them how to quench it, and get into the Sun-shine of his favour; as will appear further in the verse.

> Vers. 8. *Therefore take unto you now seven Bullocks, and seven Rams, and go to my servant* Job, *and offer up for your selves a burnt-offering, and my servant* Job *shall pray for you, for him will I accept, lest I deal with you after your folly, in that ye have not spoken of me the thing that is right, like my servant* Job.

This verse holds out the counsel or direction which the Lord gave *Eliphaz* and his two friends for the making of their peace, and the reconciling of themselves to his Majesty, whose wrath was kindled against them. And here the Lord directs them to a twofold means of their reconciliation.

First, The offering up of a sacrifice, in which we may consider two things.

First, The matter of the sacrifice, or what was to be sacrificed, *Bullocks and Rams.*

Secondly, The quantity or number of the sacrifice, *seven and seven, seven Bullocks and seven Rams*; such was the matter, such the quantity of the sacrifice which they were commanded to offer.

Secondly, The Lord directs *Eliphaz* and his two friends to apply themselves unto *Job*, and desire his intercession for them; *Go to my servant* Job, *and my servant* Job *shall pray for you.* To this direction the Lord subjoyns two things,

First,

First, An incouragement by a gracious promise, in these words; *For him will I accept.*

Secondly, A threat, in case they should neglect or refuse to go and perform this duty, laid down in the close of the verse; *Lest I deal with you according to your folly, in that ye have not spoken of me the thing which is right, like my servant* Job.

These are the particulars considerable in this 8th verse.

> *Therefore take unto you seven Bullocks and seven Rams.*

The Lord spake this to *Eliphaz* and his two friends. The word of illation, *Therefore*, at the beginning of the verse, refers to the word *For*, at the latter end of the former verse. As if the Lord had said unto them, *Because ye have sinned against me, and provoked me to anger, so that my wrath is kindled by your not speaking of me the thing that is right; therefore I advise you (and be ye sure at your peril, to follow my advice; I advise you) for the making up of this breach, and the recovery of my favour, to take unto you seven Bullocks and seven Rams.*

> *Take unto you.*

Some conceive that these words, *Unto you*, are redundant, yet doubtless they carry a clear sense, as they stand in the Text, *Take unto you*; that is, *for your use* and behoof in this great service, *Take unto you*

> *Seven Bullocks and seven Rams.*

This was a great sacrifice, and it was so under a twofold consideration.

First, As to the matter of the sacrifice, *bullocks and rams* were great cattle, there were sacrifices of lesser matters. We read in the law of *Moses*, of a pair of turtle doves, and two young pigeons for a sacrifice; these, the poorer sort under the law, did offer with acceptation, whereas rich and great men (and such were these *Eliphaz* and his two friends in their time) were commanded to bring great and richer sacrifices. The rich (as *Solomon* exhorts, *Prov.* 3. 9.) were to *honour the Lord with their substance, and with the first fruits of their increase.* These rich men were to bring bullocks and rams, a great sacrifice in the matter of it.

Se-

Jubentur septem tauros, &c. immolare, quia perfectissimum est sacrificium Christi, una expiatione omnia peccata delens. Perfectus enim numerus septenarius est. Brent.

Septem est numerus plenitudinis & perfectionis, id quod absolutam expiationem & remissionem culpæ eorum designabat. Etsi interim in omnibus sacrificiis veteribus, ad unicum Christi sacrificium cujus illa erant imago & umbra respiciebatur. Merc.

Secondly, It was a great sacrince, if we consider the number, *seven bullocks, and seven rams.* One bullock was a sacrifice, and one ram was a sacrifice, but here God commanded seven of each. Seven is a number of perfection, and of plenitude; seven is a great number, and seven is a perfect number: it is often used mystically or *enigmatically*, to note perfection. The Lord made all things in six days, and rested the seventh; seven days made up a compleat week, and seven years are a week of years. We read of *A candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps which were on the top thereof* (Zech. 4. 2.) We read also of the *seven spirits* (Revel. 1. 4) and of *seven golden candlesticks* (Rev. 1. 12.) These were mysterious *sevens*, and there are many more mentioned in Scripture, which to insist upon, would make too great a digression from the purpose of the text under hand, where we have seven bullocks and seven rams, which make up and imply a great and perfect sacrifice; as the law of *Moses* also directed in some cases (*Levit*, 23. 18.) *And ye shall offer with the bread seven lambs without blemish.* So (1 *Chron.* 15. 26.) *When the Lord helped the Levites that bare the Arke of the Covenant of the Lord, they offered seven bullocks, and seven rams.* Again (2 *Chron.* 29. 21.) *They brought seven bullocks, and seven rams, and seven lambs, and seven he-goats for a sin-offering, for the kingdom, and for the sanctuary, and for* Judah. *Balaam* incited and hired to curse *Israel* said unto *Balak* (Num. 23. 1.) *Build me here seven altars, & prepare me here seven sevenoxen, and rams.* He would needs imitate them whom he desired to ruin, and offer a full sacrifice that he might curse them fully. The greatest sacrifice for number that we read of, was at the dedication of the Temple, where the offering of the King was *two and twenty thousand oxen, and an hundred and twenty thousand sheep* (1 *Kings* 8. 63.) We read also of great sacrifices (1 *Chron.* 29. 21. 2 *Chron.* 17. 11. and *Chap.* 30. 24.) There were greater sacrifices than seven, yet seven was a great sacrifice. Some Interpreters conceive, that every one of the three was to offer seven bullocks, and seven rams; that had been a very great sacrifice, but in that the Text is silent. The law of *Moses* appointed (*Levit.* 4. 3.) that if a Priest committed a sin of ignorance, he should *bring a young bullock without blemish unto the Lord for a sin-offering.* The law required no more for a sin of ignorance in a Priest; and if the whole congregation were guilty of a sin of ignorance, their offering was no more (*ver.* 13, 14.) and if a Ruler had committed a sin of ignorance, the law required only *a kid of the goats, a male without blemish* (ver. 23.) and if any one of the common people committed a sin of ignorance they were to bring *a kid of the goat, a female* (ver. 28.) So that whereas the law required but one bullock for the sin of ignorance in a Priest, and but *one bullock* for the whole congregation; and for a Ruler, *but a kid of the goats, a male*; and for any common person, *but a kid of the goats, a female*: Here *Jobs* friends were commanded by the Lord to offer up seven bullocks, and seven rams for the expiation of their sin, which doubtless was only a sin of ignorance. This plainly signified, that the Lord was highly displeased with them for their harsh judgment, and uncharitable censures of his servant *Job*; and to let them know, that their doing so, could not be excused by their good intentions, and zeal for God.

Thus we see, what the sacrifice was, both for kind and number. The next words tell us, what they must do with their sacrifice.

Go to my servant Job (saith God)

Why to *Job*? several reasons may be given, why they should go to *Job*; I shall name five or six.

First, Because they had wronged *Job*, and therefore they must be reconciled to him.

Secondly, Because God would have them understand, that himself, notwithstanding their ill opinion of *Job*, approved him as a good man, yea, as a man far exceeding them in godliness, though they had judged him an hypocrite, or an ungodly man. Thus the Lord sent them to *Job*, that they might eat their words, and receive a full conviction of their error.

Thirdly, God would have them go to his servant *Job*, to make them sensible, that the favour he intended them, was very much for *Jobs* sake, and that they must, in part, be beholding to *Job* for it.

Fourthly, The Lord sent them to *Job*, that he might give a high evidence of his grace, especially, of his charity in forgetting injuries, and requiting good for evil. His friends had reproached him ten times, and grieved his spirit very much, yet he must shew

shew how ready he was to forgive them, and pray that they might be forgiven.

Fifthly, God would have them to go to *Job*, that they might know that *Job* was reconciled to them as well as himself.

Sixthly, God would have them go to *Job*, that this might humble them, or that they might shew their humility and submission. It was a great piece of self-denial, for them to go to *Job*, after such a contest; and entreat him to speak for them, of whom they had spoken so hardly, and with whom they had long contended so bitterly. Thus the Lord tried both *Job* and them; the Lord tried *Jobs* charity, and their humility. We are hardly brought to confess that we have wronged others, or have been out and mistaken our selves. 'Tis no easie matter for a man to acknowledge himself overcome; 'tis extream hard to become a suppliant to one, whom we lately despised and trampled upon. All this is his hard meat, and not easily digested; yet *Eliphaz* and his two friends must digest all this, before they could acceptably obey the Lords command, in going to his servant *Job*.

Nor was it an easie matter, for *Job* to forget so many affronts and unkindnesses, as he had received from his friends. 'Tis hard for a man that hath been wronged and reproached, yea, condemned, to pass all by, and not only embrace his opposers and reproachers, but pray and solicite for them. Thus the Lord, in sending them to *Job*, took tryal both of *Job* and them. The Lord commanding them to supplicate him, whom they had offended, and expecting that he should make suit and supplication for them who had offended him; put both their graces to it, and in a most sweet and gracious way, at once healed the breach, which had been between *Job* and them, as also that between them and himself. Who ever took up a difference more sweetly, or reunited dissenting brethren thus wisely? *Go to my servant* Job,

And offer up for your selves a burnt-offering.

That is, those seven bullocks, and seven rams.

Here (as was said before) was the sacrifice; but who was the Priest? The text saith, *Offer up for your selves*, which may intimate that, that as they were to offer a sacrifice for themselves, so, that they themselves offered it. But as Interpreters generally

rally, so I conceive *Job* was the Priest, who offered it in their behalf. We read (*chap.* 1. 5.) that *Job* offered sacrifices for his children, and there it was shewed that he was the Priest. Every sacrifice must be offered by a Priest; the people brought the sacrifice unto him to offer for them. No sacrifice is acceptable without a Priest: Therefore Jesus Christ, who was our sacrifice, was a Priest also, none could offer him but himself, he was both sacrifice, and Priest, and Altar. So then, whereas the Text saith, they were to *offer a burnt-offering for themselves*, the meaning is, they were to bring it unto *Job*, and he to offer it for them. *The Priest offered, and* Israel *offered*; that is, *Israel* offered by the Priest; they brought the matter of the sacrifice to the Priest, and the Priest slew and presented the sacrifice to the Lord. It is one thing to offer, another thing to slay the sacrifice. They offered a sacrifice who brought it, or at their cost caused it to be brought to the holy place; and this any of the people might do. They offer it upon the Altar to the Lord, who were especially appointed thereunto: These were the Priests only. Before the Ceremonial law, as given by God to *Moses*, the Priest-hood lay in the eldest or father of the family, upon which account *Job* was a Priest; whereas afterwards, the Priest-hood was settled in the family of *Aaron*, and it was forbidden to any, but one of his line, to offer sacrifice.

So that, when the Lord said to *Eliphaz* and his two friends, *Go to my servant* Job, *and offer up for your selves a burnt-offering*, he directed them to *Job*, as having the honour of Priest-hood in him, and so the power of doing it for them, or in their behalf.

Offer up for your selves

A burnt-offering.

That is, *a sacrifice wholly consumed by fire.* The Hebrew is very elegant, *make an ascention to ascend.* The *whole burnt-offering* was the most perfect offering; and therefore the Hebrews express it by a word that signifieth the perfect consumption of it in the fire, and so the ascention of it to heaven in smoke and vapour, as a sweet odour in the nostrils of the Lord, as the Apostle speaks (*Ephes.* 5. 1.) and as *David* (*Psal.* 141. 2.) A part of many sacrifices was saved to feast upon afterwards, as the harlot spake (*Prov.* 7. 14.) *I have peace-offerings with me; this day have*

Non est hic curiosè captanda distinctio holocausti ab aliis victimis cum hæc ante legem contigerint. Quasi latinè diceres holocaustabitis holocaustum, i.e. in solidum offavetis, & ut in auras totum abeat efficietis. Merc.

have I payed my vows: but the burnt-offering was wholly consumed, and sent up unto the Lord. *Go to my servant* Job, *and offer up for your selves a burnt-offering.*

Hence note;

First, *The Lord is very ready to forgive, and to be at peace with those that have offended him.*

Though the fire of his wrath be kindled (as it is said in the former verse) yet he is willing to have it quenched. The Prophet *Micah* (chap. 7. 18.) makes this report of God; *He retaineth not his anger for ever*, that is, he retaineth it but a little while, he is speedily pacified, and forgives; and sometimes (as here) he forgives, without any higher signification of his anger than a bare rebuke. The Lord did not lay the least mulct, the least chastning or affliction upon *Eliphaz* and his two friends, though his wrath was kindled against them. I grant, it is not so always; some smart sorely, and pay dearly for their errors. When *the anger of the Lord was kindled against* Aaron *and* Miriam (*Num.* 12. 9.) for speaking against *Moses* (as those three had against *Job*) he was not then so easily pacified; for, first, it is said in the close of the 9th verse, *he departed*, and (*ver.* 10.) *the cloud departed from off the tabernacle*; here was much displeasure, yet not all, for it followeth, *and behold* Miriam *became leprous, white as snow.* In this case God was angry with two that had spoken against a servant of his; and they felt more than a bare rebuke, here was a blow given, and that a sore one. The Lord deals gently with some sinners, that none may despair; and severely with others, though his servants, that none may presume.

Only let us remember, that when the Lord at any time doth chasten and rebuke his servants for sin with great severity, he doth not drive them away, nor discourage them, but would have them look to him for pardon and healing. When *he judgeth them* (as the Apostle speaks, 1 *Cor.* 11. 32.) he doth not condemn them; or if we call it a condemnation, yet he doth not condemn them with the world, nor as he condemns the world. God condemns the unbelieving world to destruction, but he condemns his servants only for their humiliation. The goodness of God appears much in these two things.

First, In his slowness to anger, his mercy doth even clog his justice, and gives it leaden feet, it comes slowly.

Secondly,

Secondly, In his readiness to shew mercy. The Scripture saith he is *slow to wrath, and ready to forgive*; his goodness doth even adde wings to his mercy, causing it to fly swiftly, to the relief of sensible and humbled sinners; or (as one of the Ancients expresseth, he sharpneth the sword of his justice with the oile of his mercy; and so it becomes a healing, as well as a wounding, sword.

Secondly, In that the Lord himself gave this direction, *Take unto you seven bullocks, and seven rams*, &c.

Observe;

God, against whom we sin, sheweth us the way to get peace, and the pardon of our sins.

When man sinned at first, or when the first man fell into sin, there he had lain for ever, if the Lord had not shewed him a way out: Had it been left to man to devise a way to recover himself when he was fallen, his fall had been irrecoverable, he had never found how to get at once his sin pardoned, and the justice of God satisfied. This was the *Lords own invention* (and it was the most noble and excellent one, that ever was in the world) he shewed fallen man at first how to get up; and here he gave direction to these fallen men, what to do that they might: The Lord, who was their Judge, was also their Counsellor.

Thirdly, Consider the particular way of their peace-making, it was by sacrifice, *Take unto you seven bullocks, and seven rams*, &c.

Hence note;

Sacrifices for sin were appointed and commanded by God, not devised by man.

Sacrifices have been from the beginning. *Cain* and *Abel* brought their offerings unto the Lord (*Gen.* 4. 3, 4.) *Noah*, also, *builded an altar unto the Lord, and offered burnt-offerings on the altar* (Gen. 8. 20.) *Abraham* offered the ram for a burnt-offering (*Gen.* 22. 13.) Now though the law for sacrifices was not formally given in those times, yet it was really given. All those elder sacrifices were of the Lords appointment, and by his direction, as well as those in and after the days of *Moses*. *There is no expiating of sin against God, by the inventions of man.* Heathens offered sacrifices to their Idol-gods, imitating the worship

of the true God (The Devil is Gods ape.) Typical ſacrifices were of God, for the taking away of the ſin of man: And ſo was the true ſacrifice, the Lord Jeſus Chriſt; when *he* (that is, Chriſt) *ſaid, ſacrifice and offering, and burnt-offering, and offering for ſin, thou wouldſt not* (that is, thou wouldſt not have thoſe legal ſacrifices, nor didſt ever intend to have them, as ſatisfactions to thy offended juſtice, ultimately to reſt in them) *then ſaid he* (that is, Chriſt) *Lo, I come to do thy will, O God* (Heb. 10. 8, 9.) It was the will of God, that Jeſus Chriſt ſhould be the expiatory ſacrifice for the ſin of man; by the which will (*v.* 10.) *We are ſanctified through the offering of the body of Jeſus Chriſt once for all.* The ſacrifice of Chriſt himſelf had not ſaved us, if it had not been of Gods appointment; nor could any ſacrifice have ſo much as ſhadowed the way or means of our ſalvation, if God had not appointed it.

Fourthly, Conſider the purpoſe for which the Lord commanded *Eliphaz*, &c. to offer their ſacrifice, it was to make an attonement for their ſin.

Hence Obſerve;

Sin muſt have a ſacrifice.

There was never any way in the world, from firſt to laſt, to help a ſinner but by a ſacrifice; and who was the ſacrifice? Surely Jeſus Chriſt was the ſacrifice; it was not the blood of bulls and goats, of bullocks and rams, that could take away ſin, as the Apoſtle argueth at large in the Epiſtle to the *Hebrews*, theſe could never take away ſin, theſe only pointed at Jeſus Chriſt, who alone did it, by bearing our ſins, and by being made a ſacrifice for them. To typifie or ſhew this, we read in the law of *Moſes*, that the ſin of the offender was laid upon the ſacrifice; and a ſacrifice for ſin, was called ſin by the Prophet, long before Chriſt came (*Dan.* 9. 24.) *He ſhall make an end of ſin*, that is, when Chriſt ſhall come in the fleſh, he ſhall make an end of all ſacrifices for ſin; and ſo the Apoſtle called it after Chriſt was come, and had ſuffered in the fleſh (2 *Cor.* 5. 21.) *He made him to be ſin* (that is, a ſacrifice for ſin) *for us, who knew no ſin, that we might be made the righteouſneſs of God in him.* The ſacrifice was called *ſin*, becauſe the ſin of the perſon who brought it, and in whoſe behalf it was offered, was laid upon the ſacrifice; there was as it were a tranſlation of the ſin, from the perſon to the ſacrifice. In which ſence *Luther* is to be underſtood,

derſtood, when he ſaid, *Jeſus Chriſt was the greateſt ſinner in the world*; not that he had any ſin in his nature, or any ſin in his life, but becauſe he had the ſins of all that are or ſhall be ſaved, laid upon him; as the Prophet ſpake (*Iſa.* 53. 6.) *The Lord hath laid upon him the iniquity of us all*; or (as our Margin hath it) *He hath made the iniquity of us all to meet on him.* And there is no atonement for ſin, but by a ſacrifice. So the Lord ordained the offering up of a whole burnt-offering for the taking away of ſin, that ſinners might ſee what they had deſerved, even to die; and not only ſo, but to be wholly burnt and conſumed in the fire of his wrath. Impenitent ſinners ſhall be conſumed in fire, that ſhall never be extinguiſhed, nor ever extinguiſh them; they ſhall abide in an ever-living death, or in an ever-dying life. They who reſt not upon the ſacrifice of Chriſt, once offered, muſt be a ſacrifice themſelves, alwayes offered to the juſtice and wrath of God.

Here it may be queſtioned, why the Lord commanded them to offer ſeven Bullocks and ſeven Rams? what could the blood of ſeven do more than the blood of one?

I anſwer, Firſt; This being a great ſacrifice, poſſibly the Lord commanded it, thereby to intimate the greatneſs of their ſin. Two things chiefly ſhew the greatneſs of a ſin. Firſt, the greatneſs of the puniſhment laid upon the ſinner. Secondly, the greatneſs of the means uſed for the healing of that breach which ſin hath made.

I anſwer, Secondly, the number ſeven being a Symbol of perfection (as was ſaid before) figured the perfect ſacrifice of Jeſus Chriſt, *who by one offering, hath for ever perfected them that are ſanctified* (*Heb.* 10. 14.) A perfect number of ſacrifices was fitteſt to ſhadow the infinite perfection of that one ſacrifice, which makes, and which only makes all the comers thereunto perfect. For though a perſon under the Law having offered his ſacrifice, was no more reckoned guilty of that ſin by men; yet his conſcience did ſtill accuſe him of, and charge him with ſin, and therefore ſacrifices were renewed (*Heb.* 10. 1, 2.) nor could the accuſings of conſcience be quieted, but by looking to Chriſt by faith, whom the ſacrifice ſhadowed, and the ſacrificer was to point at.

Fifthly, In that the Lord ſent *Eliphaz* and his two friends unto *Job* with their ſacrifice,

Obſerve;

Obſerve;

We muſt reconcile our ſelves to thoſe we have wronged, before we can look to be reconciled unto God, againſt whom we have ſinned, or to be accepted of him in any ſervice.

The counſel of Chriſt directs to this (*Mat.* 5. 23, 24.) *If thou bringeſt thy gift unto the Altar, and there remembreſt that thy brother hath ought againſt thee, leave there thy gift before the Altar, and go thy way; firſt be reconciled to thy brother, and then come and offer thy gift.* This general command of Chriſt, is the ſame in effect, with what the Lord here long before gave particularly and perſonally to *Eliphaz* and his two friends; they muſt firſt go and be reconciled to *Job*, and then offer their ſacrifice. This the Apoſtle alſo gave in charge (1 *Tim.* 2. 8.) *I will therefore, that men pray every where, holding up holy hands*; but how? *without wrath and doubting.* There are two things required, if we look to be accepted of God in any ſervice. Firſt, Faith. Secondly, Love or charity. There muſt be faith, elſe we cannot lift up *holy hands without doubting*: There muſt be love, elſe we cannot *lift up holy hands without wrath.* They who are ſuing for, and expecting favour and mercy from God, have need to diſcharge themſelves of all wrath and revenge towards man. With what face can any expect favour from God, who will not acknowledge wherein they have wronged man?

Sixthly, Obſerve;

God is very tender of the credit of his faithful ſervants; he will not be reconciled, unleſs they are righted.

Job had been wronged, no man more, by the cenſures of his friends; and God was ſo tender of his honour and reputation, that his friends muſt make him reparation, before God will accept their ſacrifice. One reaſon why God is ſo tender of the credit of his ſervants, is, becauſe they are tender of his, and will undergo any wrong, rather than his Name ſhall be blaſphemed or wronged. As God will himſelf honour them, who honour him (1 *Sam.* 2. 30.) ſo he will one time or other, ſome way or other, retrench and caſt back upon men, all that diſhonor which they have received from men, or cauſe them to take it off, and wipe them clean whom they have undeſervedly aſperſed.

Obſerve,

Obſerve, Seventhly;

God will humble proud and high ſpirits, and make them ſubmit to thoſe whom they have wronged.

There is a twofold ſubmiſſion, which is the duty of a Chriſtian. Firſt, to God (*James* 4. 7.) Secondly, to man; and this is twofold.

Firſt, To thoſe that are over us, and above us, in power (*Rom.* 13. 1. *Tit.* 3. 1.) And thus not only are ſubjects to ſubmit to Magiſtrates; but all of a lower degree, are to ſubmit to their ſuperiours, ſervants to their Maſters, wives to their Husbands, children to their parents.

Secondly, There is a ſubmiſſion to thoſe that are wronged by us; and though they be our inferiours, yet (in this ſenſe) we are to ſubmit to them, that is, acknowledge that we have wronged them. The Apoſtle *James* intimates ſuch a ſubmiſſion (Chap. 5. 16.) and the Apoſtle *Paul* ſpeaks it plainly (*Eph.* 5. 21.) *Submitting your ſelves to one another in the fear of God.* Here is a mutual ſubmiſſion, a ſubmiſſion in caſe of wrong (and doubtleſs that rule of Scripture is extendible to other caſes) not only of equals one to another, but of ſuperiours to inferiours. Our ſpirits like not this, we hardly ſubmit to thoſe that we have wronged; but there's no remedy, we muſt. Some ſay they will ſubmit to God, but they cannot ſubmit to man, they cannot ſtoop to that. Let ſuch remember, that without this ſubmiſſion, even to an inferiour whom we have knowingly wronged, or are made to know (which was the caſe here) that we have wronged, we cannot hopefully apply to God for peace and reconciliation.

Eighthly, Obſerve;

They that are wronged by others, muſt forgive them their wrongs.

God ſent *Eliphaz* and his two friends to *Job*, not only that they ſhould acknowledge they had wronged him, but that *Job* might freely and fully teſtifie (ſo far as concerned him) his forgiveneſs of that wrong. As it is the duty of them that have wronged others to ſubmit to them in the acknowledgement of it; ſo they that are wronged, ought to forgive & receive them in that ſubmiſſion. We muſt forgive, as we look to be forgiven (*Mat.* 6. 12.) We cannot pray be-

believingly, that God would forgive us the guilt of our iniquity committed against himself or others, unless we forgive others the injury which they have done us.

Observe, Ninthly;

Good men are ready to give and take satisfaction in point of wrong.

Jobs friends had done him wrong; and as they (good men) were ready to give satisfaction, so *Job* (good man) was as ready to take it. Many wrong others, but will give no satisfaction; many are wronged by others, and will take no satisfaction, nothing will quiet or appease them. *Jobs* friends and himself were highly to be commended, that they were willing to give, and he to take satisfaction. The Apostle urgeth this (*Eph.* 4. 26, 27.) *Be angry and sin not, let not the Sun go down upon your wrath, neither give place to the devil.* They give up their hearts as lodging-chambers to the devil, who let the Sun go down upon their wrath; therefore it followeth (*vers.* 31. 32.) *Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice, and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ sake hath forgiven you.* They that know what it is to be forgiven by God, they that know what need they have continually of Gods forgiving grace & mercy, will be as ready to accept satisfaction, as any can be to give it. This was eminent in *Job*, as will appear further in opening the next words in this verse. *Go to my servant* Job, *and offer up for your selves a burnt-offering,*

And my servant Job *shall pray for you.*

How eminent *Job* was in prayer, and how available his prayers or intercessions were for others, may be collected from that in the Prophet (*Ezek.* 14. 14.) where he is joyned with *Noah* and *Daniel*. *Job* being here called to pray for his friends, was put upon another piece of the Priestly Office. There were two parts of the Priestly Office, and *Job* is adorned with them both. First, the Priest was to offer sacrifice. Secondly, to pray for the people. Jesus Christ filled up both these parts of the Priestly office for us. First, he offered himself a sacrifice for us. Secondly, he interceded, yea, he ever liveth to make intercession for us (*Heb.* 7. 25.)

Job,

Job, as in offering up a sacrifice, so in praying for his faulty friends, was a type of Christ; *My servant* Job *shall pray for you.* But for what should he pray in their behalf? Surely, that their sin might be forgiven, and they find favour with God.

The word here rendred to *Pray for*, is elegant and significant, implying a forinsecal act, when an advocate in Court moves the Judge in behalf of an offender; so that when the Lord saith, *My servant* Job *shall pray for you*, his meaning is, he shall deprecate the wrath and vengeance that your sin hath deserved, and entreat my favour for you, and seek your peace with me. *My servant* Job *shall pray for you.*

Verbum pertinet ad rem forensem & judicialem significat orare vel deprecari more ejus qui ad judicem appellat, & illum supplex adit & precabundus. Coc.

Hence observe, First;

It is a duty to pray for those that have wronged us.

Not only is it a duty to forgive them, and be reconciled to them; but to pray for them, and heartily wish their good. The Apostle *James* having said (Chap. 5. 16.) *Confess your faults one to another*; presently adds, *Pray for one another*: yea, Christ commands us to pray for the good, not only of those that confess they have wronged us, and desire reconciliation to us, but to pray for our enemies, that is, such as still hate us, and continue to contrive all the mischief they can against us. It is a duty, not only to pray for them that acknowledge their fault, but for them also who go on in their fault against us; enemies do so. *Bless them that curse you, do good to them that hate you, pray for them that despitefully use you and persecute you.* These are Christs, not only counsels, but commands (*Mat.* 5. 44.) Even for them we should pray, that God would pardon their sin, turn their hearts, and give them repentance, which is the best we can pray for them.

Again, the Lord saith, *My servant* Job *shall pray for you.*

Hence observe, Secondly;

God undertakes and gives his word for a good man, that he will do his duty.

God having spoken to *Job* about this matter, undertook for his performance; *My servant* Job *shall pray for you*, I will put it into his heart to do it. The Lord may very well be bound for a good man, that he shall do his duty, because, as he hath promised,

so he will help him to do his duty. Thus the Lord engaged for *Abraham* (*Gen.* 18. 19.) *Shall I hide from* Abraham *the thing that I am doing? I know* Abraham (I am well enough acquainted with *Abraham*) *that he will command his children and his household after him, and they shall keep the way of the Lord.* I know him, I will be surety for him. The Lord speaks with confidence concerning his people, that they will do this and that, they will humble themselves before him, and that they will forgive and pray for their enemies; he knows they will do all these things, because he knows he hath given them power and a heart to do them. The Apostle was confident of the obedience of the Church of *Galatia* (*Gal.* 5. 10.) *I have* (saith he) *confidence in you, through the Lord, that you will be none otherwise minded.* When the Apostle undertook that they should do their duty, he did it respectively to a divine assistance and presence with them; *I have confidence in you* (not in your selves, but) *through the Lord*, &c. but God undertakes absolutely, *My servant* Job *shall pray for you.*

Thirdly, Note;

The prayers and intercessions of the righteous, prevail much with God.

The Lord having assured them that his servant *Job* should pray for them, tells them in the next words, *Him will I accept*; which intimates, that his prayers should have a great power with God for them (*James* 5. 16.) *The effectual fervent prayer of a righteous man availeth much*; and it doth so in a twofold respect.

First, For himself. A godly man gets much good of God in his own case, by prayer.

Secondly, It prevails very much with God, in respect of others. 'Tis a great honour with which the Lord crowns the prayers of his faithful servants, that they prevail, not only for themselves, but for others. Thus the Lord spake to *Abimelech* (*Gen.* 20. 7) *Now therefore restore this man* (meaning *Abraham*) *his wife, for he is a Prophet, and he shall pray for thee.* And his prayer was answered. When the Lord had smitten *Miriam* with the Leprosie, *Moses cryed unto the Lord, saying, heal her now, O God, I beseech thee; and she was healed* (*Numb.* 12. 13.) Thus *Samuels* prayer prevailed (1 *Sam.* 7. 9.) *And* Samuel *took a sucking Lamb, and offered it up for a burnt-offering, and* Samuel *cryed unto the Lord for Israel* (not for himself, but for *Israel*) *and the Lord heard him.* And in the twelfth

twelfth Chapter of the same Book (*vers.* 19.) the people begged prayers of *Samuel*; *And all the people said unto* Samuel, *pray for thy servants unto the Lord thy God, that we die not.* And at the 23d verse, *Samuel* said, *As for me, God forbid that I should sin against the Lord, in ceasing to pray for you, but I will teach you the good and the right way; and he prayed for them, and the Lord spared the people at that time.* Not to pray for others, proceeds from uncharitableness: not to desire the prayers of others, proceeds either from ignorance, not knowing of what value the prayers of others, who are godly, are; or from pride, that we will not be beholding to others for their prayers. It is a great mercy to have the prayers of good men going for us.

Fourthly, Note;

The prayers of others may prevail with God, when our own cannot.

Eliphaz and his two friends were good men, yet the Lord did not give answer to them, but to the prayers of *Job*. The prayers of others may be answered, when ours are not, in a double respect.

First, Others may be in a better praying frame than our selves. Every one that is in a praying state, is not alwayes in a praying frame, especially not in such a praying frame as another may be in; another may be in a better praying frame, and so may prevail more for us, than we for our selves.

Secondly, Some other persons may be more accepted with God, than we; some are, as it were, *favourites* with God. God shews favour to all his servants, but all his servants are not his favourites: *Moses* was a favourite, *Abraham* was a favourite, God called him his friend; and *Job* was a favourite. The Lord shews favour to many, who yet are not his favourites. Kings and Princes shew favour to all their faithful subjects, yet but one (possibly) is a *Favourite*. The Lords chief favourite, is his Son Jesus Christ, he hath his ear continually: *I knew*, said Christ (*John* 11. 42.) *that thou hearest me alwayes.* Now, as Christ is a favourite above all men; so among good men, some have favour with God above others. A King will hear a favourite, when he will not a common person. Our Annotators upon this very place, tell us out of Mr. *Fox*, that when Sir *John Goostwich* had falsely accused

Arch-Bishop *Cranmer* to King *Henry* the VIII, he would not hear him, nor be reconciled to him, till *Cranmer* himself, whom he had wronged, came and spake for him. Thus the Lord will not be reconciled to some, till the wronged party intercedes for them. Yet we must remember, that the power or effect of all our prayers, depends upon Jesus Christ alone; by him it is, that any have access to the father, and he is the way to the holiest, the beloved, in whom God is well pleased, whom he heareth always, and through whom God heareth his best beloved favourites on earth.

Observe, Fifthly;

It is a great mercy to have the prayers of a good man going for us.

The Lord told not *Eliphaz* and his two friends, of any thing else that *Job* should do for them, he only saith, Job *my servant shall pray for you.* If the Lord doth but stir up the heart of a *Job*, of a *Moses*, of a *Jacob*, a Wrestler in prayer, to pray for us, who knows what mercy we may receive by it! And therefore, when the Lord forbids his favourites to pray for a people, as sometimes he doth, it is a sign that such are in a very sad condition, yea, that their case is desperate. *Jeremiah* was a mighty man with the Lord in prayer, and the Lord said to him (*Jer.* 14. 11.) *Pray not to me for this people for good.* *Jeremiah* was forward to pray for them, but the Lord stopt him, *Pray no more*; not that the Lord disliked his prayer; but, because he was resolved not to forgive them, though he prayed for them, therefore he said, *pray not.* The Lord would not let such precious waters run wast, as the prayers of *Jeremiah* were. They are in a remedilesse, ill condition, of whom the Lord saith, pray not for them. Of such the Apostle spake (1 *John* 5. 16.) *If any man see his brother sin a sin not unto death, he shall ask, and God shall give him life. There is a sin unto death, I say not that he shall pray for it. The pardon of a sin unto death is not to be prayed for.* Every sin deserves death, but every sin is not unto death: They who sin so, are past prayer; and in how woful a plight are they, whose sins are past prayers! They who have been much in prayer themselves, and afterwards fall off from, or walk contrary unto their prayers, come at last to this miserable issue, that either they give over praying for themselves, or others are stopt from praying for them. And though an outward bar be not laid upon their friends prayer, as in *Israels* case, yet there may be a bar upon the spirit of such as used to pray for them. It is a bad sign, when the Lord shuts up the heart from praying for any one; and it is a sign of mercy, when the Lord inlargeth the heart of any that are godly to pray for others.

Sixthly, Observe;

Prayer for another doth not profit him, unless he be faithful himself.

I ground it upon the text, *Job shall pray for you*; but you must carry a sacrifice, which implied their faith; and they must carry a sacrifice to *Job*, and that implied their repentance; and both implied that they prayed for themselves also. It is in vain to offer a sacrifice without faith and repentance (being in this frame) *My servant* Job *shall pray for you.* The prayer of faith prevails not for those that go on in their unbelief and impenitency. *Job* prayed for his friends; and they repenting and believing, he prevailed for them. The reason why the Prophet *Jeremiah*, in the place before mentioned, as also (*chap.* 7. 16.) was commanded not to pray for that people, was, because they were a hardened people in their sins, and therefore his prayers could do them no good. Yea, the Lord told him (*cha.* 15. 2.) that though not only he, but other great favourites joyned in prayer for them, it should do them no good. *Though* Moses *and* Samuel *stood before me, my mind could not be towards this people.* The reason why those eminent favourites, and mighty men in prayer, could do no good, was (as was said before) because they were unbelieving, and hardned in their sins, as appears upon the place. The Prophet *Ezekiel* speaks the same thing (*chap.* 14. 14.) *Though these three men*, Noah, Daniel, *and* Job (this *Job* that we have in the text) *were in it, they should deliver but their own souls by their righteousnes, saith the Lord.* *Jobs* prayers obtained good for his friends; but the children of *Israel* were in such a condition, that though *Noah*, *Daniel*, and *Job* were praying for them, they should get no good by it; their sins were so high, and their hearts so hard, that the prayers of the holiest men in the world could not prevail with God for mercy.

Conjunctis precibus nihil impetratu impossibile est. Conjunctæ autem preces esse non possunt ubi est offensio. Coc. vid.

It

It cannot be denied, but the prayers of a godly man may profit a wicked man, an unbeliever, an impenitent person, for his conversion to the faith, and the bringing of him to repentance; but they profit not any man, who as he hath not faith, so continues in his unbelief.

Yet, I grant, that the prayers of a believer may profit such an unbeliever, as to the avoiding of some temporal evil, or as to the obtaining of some temporal good; as is clear in *Abrahams* prayer for *Abimelech* (Gen. 20. 7.) But how much soever a godly man prayeth for the pardon of a wicked mans sin, or the salvation of his soul, he shall never be pardoned or saved, unless himself repent and believe. They who never pray in faith for themselves, shall not get favour with God, by any prayer of faith made by others for them.

Now as from this, and such like Scriptures, it appears, that the prayers of godly men, for good men here on earth, are very pleasing unto the Lord, and receive great answers: So they do absurdly, who, from this Scripture infer, that the Saints departed pray for us, as if they knew or understood our condition; and they do more absurdly, who living here on earth, pray to the Saints in heaven to pray for them. The Scripture speaks nothing of prayers to departed Saints, nor of departed Saints praying for us; the Scripture speaks only of the living on earth, praying for those that live on earth. *Job* was alive in the body, and so were those three men, to whom the Lord said, *My servant* Job *shall pray for you.*

The Lord having assured *Eliphaz* and his two friends, that *Job* would pray for them, giveth them encouragement to go and desire his prayers, by a gracious promise.

For (saith he) *him will I accept*; and threatneth them in case they should forbear, in the next words, *Lest I deal with you according to your folly, in that ye have not spoken of me the thing that is right, like my servant* Job.

First, Of the gracious promise, *him will I accept.* The Hebrew saith, *his face will I lift up.* Acceptation with God is the lifting up of the face of man; then man lifteth up his face with boldness when he is accepted with God. When God refused to accept *Cain* and his offering, *his countenance fell*, or was cast down (*Gen.* 4. 5.) Unless *the Lord lift up the light of his countenance upon us*, as *David* prayed (*Psal.* 4. 6.) we cannot with any comfort, much less with true confidence, lift up our face or countenance unto God. That's the significancy of the word.

Him will I accept.

God is no accepter of persons, as the word is often used in Scripture (*Deut.* 10. 17.) *The Lord is a great God, mighty and terrible, which regardeth not persons.* It is the same phrase in the Hebrew, with this in the Text, *he lifteth not up faces*, that is, the Lord doth not accept persons upon any outward respect.

First, The Lord doth not *accept persons for their personableness*, as I may say; the Lord doth not *delight in any mans legs, his delight is in them that fear him* (Psal. 147. 10, 11.) he doth not accept men for their goodly stature, as he told *Samuel*, when he would needs have poured the oile upon the first-born of the Sons of *Jesse* (1 *Sam.* 16. 7.) Look not on his countenance, or *on the height of his stature, because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.* 'Tis the beauty of holiness and integrity in the heart, not the beauty of fairness upon the face, with which God is taken; 'tis a lowly mind, not a high stature, which God accepts.

Secondly, The Lord is no accepter of persons, as to the nation or country where they were born or live. Thus the Apostle *Peter* spake (*Acts* 10. 35.) *I perceive, that God is no respecter of persons; but in every Nation, he that feareth him and worketh righteousness, is accepted with him.* God doth not prefer *Jews* before *Gentiles*, *Barbarians* or *Scythians*: that a man had his birth in this or that Nation, neither helps nor hinders acceptation with God.

Thirdly, The Lord accepteth no mans person for his riches (*Prov.* 11. 4.) *Riches profit not in the day of wrath.* No mans person is acceptable to God for his purse, or his penny, no not at all.

Fourthly, The Lord accepteth no mans person for his worldly greatness, honour and dignity; *He poureth contempt upon Princes* (Psal. 107 40.) *The day of the Lord is against the hills and mountains* (Isa. 2. 14.) The great God regardeth not any man meerly for greatness; the Lord accepts no mans person upon these

or

or any ſuch like accounts: He only accepts the perſons of thoſe that fear him, and do his will.

Suſcipit ſaciem Dei quando precantem exaudit.

The Lords acceptance of any perſon, in the ſenſe of this promiſe concerning *Job*, is, Firſt, To ſhew favour and manifeſt affection to him. Secondly, To honour and highly eſteem him. Thirdly, (Which is here ſpecially intended) to anſwer his prayers, and grant his requeſts, not only for himſelf, but for others. When a perſon is once accepted, his prayers ſhall not be denied, nor ſuffer a repulſe. The Lord accepteth perſons, as a King the perſons of thoſe loyal Subjects, who come to intreat his favour and pardon for thoſe that have offended him, and rebelled againſt him; he grants their ſuit, and treats them fairly. In this ſenſe the Lord maketh promiſe to *Eliphaz* and his two friends, that he will *accept* Job.

Hence, Obſerve;

First, *It is a very high favour and priviledge to be accepted of God.*

Him will I accept, ſaith the Lord, of *Job*. This was a favour beyond all the favours, that follow after in the cloſe of the book, about the doubling of his eſtate. If *Jacob* (Gen 32. 20.) was ſo taken with a hope of acceptance by his brother *Eſau*; *Peradventure he will accept me*; If when he was accepted by *Eſau*, he ſaid (*chap.* 33. 10.) *I have ſeen thy face, as though I had ſeen the face of God, and thou waſt pleaſed with me*: Then, how much more ſhould we rejoyce in this aſſurance, that God hath accepted of us, and that he is pleaſed with us! If the Apoſtle (*Rom.* 15. 3.) prayed ſo earneſtly, and deſired others to ſtrive with him in prayer to God, that his ſervice, which he had for *Jeruſalem*, might be accepted of the Saints; then how much more ſhould we pray, that our ſervices may be accepted of God, and rejoyce when they are accepted! The Apoſtle made it his chief work, to get acceptation with God (2 *Cor.* 5. 9.) *Wherefore we labour, that whether preſent or abſent* (that is, whether living or dying) *we may be accepted with him*; we are ambitious of divine acceptation. The word which we tranſlate *labour*, noteth a labouring after honour, which ambitious men labour much after, implying that to be accepted with the Lord is a very high honour, indeed the higheſt honour.

There

There is a two-fold acceptation. Firſt, Of our perſons. Secondly, Of our ſervices. The former is the ground of the latter, and Jeſus Chriſt is the foundation of both (*Epheſ.* 1. 6.) *He through glorious grace hath made us accepted in the beloved.* Jeſus Chriſt is ſo dearly beloved of the father, that he is called, *The Beloved*, as if only beloved. The acceptation of our ſervices is often promiſed in Scripture, as a high favour (*Exod.* 28. 38. *Ezek.* 20. 40, 41. *Iſa.* 56. 7.) This *Moſes* prayed for in the behalf of the Tribe of *Levy*, which Tribe was appointed to offer ſacrifice, and to pray for the people, (*Deut.* 33. 11.) *Bleſs Lord his ſubſtance, and accept the work of his hands.* What was the work of *Levies* hands? it was to offer ſacrifice, to which prayer and interceſſion was joyned. That *Levi*, who had the prieſt-hood fixed in the family of *Aaron*, ſhould be accepted in the work of his hands, was a bleſſing not only to himſelf, but to many more. This *David* prayed earneſtly for (*Pſal.* 19. 14.) *Let the words of my mouth, and the meditation of my heart, be acceptable in thy ſight, O Lord, my ſtrength, and my redeemer.* He put up a like prayer (*Pſal.* 119. 108.) *Accept, I beſeech thee, the free-will-offerings of my mouth, O Lord.* This was the prayer of *Araunah* for *David* (2 *Sam.* 24. 23.) *The Lord thy God accept thee.* So great a priviledge it is, for our perſons and ſervices, to be accepted with the Lord; that when once we have it, we may rejoyce all our days (*Eccleſ.* 9. 7.) *Go thy way, eat thy bread with joy, and drink thy wine with a merry heart, for God now accepteth thy works.* *Solomon* doth not mean it of a ſenſitive joy only, much leſs of any ſenſual joy, but of a gracious and ſpiritual joy. In this joy we may eat and drink, when our work is accepted; and our work is never accepted, till our perſons are.

Now, if it be ſo great a priviledge to be accepted with the Lord, how great a miſery is it not to be accepted? this inference floweth naturally from that great truth. And how great a miſery it is, not to be accepted of God, ſeveral Scriptures hold out. The Prophet (*Amos* 5. 22,) declareth no other judgment upon that people but this, *The Lord accepteth them not.* And the ſame declaration is made by ſeveral other Prophets (*Jerem.* 14. 10, 12. *Hoſ.* 8. 13. *Mal.* 1. 8, 10.) Acceptance is our greateſt mercy, and non-acceptance our greateſt miſery; and that's the

reaſon why the underſtanding and faithful ſervants of God are ſo ſtrict, or (as the world accounts it) preciſe and ſcrupleous, that they will not turn aſide, no not in thoſe things which are called ſmall matters, and of which many think God will take no notice. They deſire to be accepted of God in every thing, and becauſe they know (in ſome meaſure) what is acceptable to him, therefore they would do nothing, no, not the leaſt thing, which is unacceptable to him (*Prov.* 10. 32.) *The lips of the righteous know what is acceptable.* The lips are organs or inſtruments of ſpeech, not of knowledge; the underſtanding knoweth, the lips only ſpeak: Yet here *Solomon* aſcribes the work of the underſting to the lips; and this he doth, becauſe there is or ſhould be a great cognation, between the underſtanding and the lips; we ſhould ſpeak nothing but what we underſtand, we ſhould ſpeak only what we know, and according to our knowledge. The lips of the righteous have ſuch an intercourſe with their underſtanding, that their very lips may be ſaid to know what is acceptable, and therefore they ſpeak what is acceptable. It is ſaid of *David*, that he *guided the people with the skilfulneſs* (ſaith our) with the *diſcretion* (ſaith another tranſlation) with the *underſtanding of his hands*, ſaith the original (*Pſal.* 78. 72.) The hand hath no more underſtanding, skill, or diſcretion ſeated in it, than the lips; yet becauſe *David* conſulted with his underſtanding, in what he did with his hand, it is ſaid, *He guided them by the* skilfulneſs, or diſcretion, or *underſtanding of his hand.* Thus the *lips of the righteous* underſtand and *know what is acceptable*; and they know that unleſs they have an aime to honour God in ſmall matters, yea, in all matters, they greatly diſhonour him, and ſo cannot be accepted with him at all. The excellency of a gracious heart, appears greatly when he maketh conſcience of doing the leaſt thing which he knows, ye, only fears, will be unacceptable to God, or wherein he may run the hazard of this priviledge, his acceptation with him.

There are three things, which ſhew why it is ſo great a priviledg, to be accepted with God, and why his ſervants are ſo careful not to do any thing that is unacceptable unto him.

Firſt, Becauſe, *Once accepted with God and always accepted.* For though poſſibly a perſon accepted may have ſome frowns from God upon his uneven walkings, or ſinful actings; yet his ſtate of acceptation, continues firm in the main. The Lord doth not utterly caſt off his favourites, no, nor any whom he taketh into his favour, or a nearneſs with himſelf.

Secondly, *If we are once accepted with God, he can make us accepted with men*; and that, not only with good men (*Rom.* 14. 18.) but, even with bad men. God can give us favour in the eyes of thoſe men, who have not an eye to ſee, that we are in his favour. *Daniel*, who was ſo careful to keep up his acceptation with God, *That he purpoſed in his heart, not to deſile himſelf with the portion of the Kings meat* (Dan. 1. 8, 9.) Of him it is ſaid (*ver.* 9.) *God had brought* Daniel *into favour and tender love, with the Prince of the* Eunuches. He, a conſcientious *Jew*, had great acceptation with him, who was an idolatrous Heathen.

Thirdly, If once accepted of the Lord, we need not be much troubled, though we are reprobate to the world, though the world reject and caſt us off, yea, caſt us out. The Lords acceptation of us, will bear or may bear up our ſpirits, in the midſt of the worlds reproaches, repulſes, and rejections.

Again, When the Lord ſaith, *Him will I accept.*

Obſerve;

The Lord accepts ſome godly men more than others.

Jobs three friends were godly men, queſtionleſs they were, yet they had not that acceptation with God which *Job* had. All that are godly have acceptation with God, but they have not all alike acceptation (*Acts* 10. 35.) *In every Nation, they that fear him and work righteouſneſs, are accepted with him:* Which we muſt not take meerly for a moral or legal righteouſneſs, but as in conjunction with an Evangelical righteouſneſs. Now let them be who they will, *that fear God and work righteouſneſs, they are accepted:* but all are not equally accepted; *him will I accept*, ſaith the Lord concerning *Job*, with *an Emphaſis*; why was it ſo? becauſe *Job* was one of the moſt eminent perſons for godlineſs, yea, the moſt eminent, at that time, upon the face of the whole earth, as was ſhewed at the 2d verſe of the firſt chapter. *Noah* was a man highly accepted of the Lord above others, and he was righteous above others (*Gen.* 7. 1.) *Thee* (ſaith God) *have I ſeen righteous before me in this generation.* Poſſibly there might be others

righteous, but there was no man ſo righteous as *Noah*, and none ſo accepted as he.

And if it be enquired, who amongſt good men are moſt accepted, or accepted beyond other good men? I anſwer,

Firſt, They among good men are moſt accepted, who *live moſt by faith*. As *without faith it is impoſſible to pleaſe God*, in any degree (*Heb.* 11. 6.) ſo they that live moſt by faith, pleaſe God moſt, or in the higheſt degree, and are moſt accepted by him. *Abraham*, who lived ſo much by faith, that he was called *the father of the faithful*, was ſo much accepted of God, that he is called *The friend of God* (*Jam.* 2. 23.)

Secondly, Among godly men, they who are moſt upright in their walkings, who walk with a ſingle eye, and with a right foot, are moſt acceptable; ſuch a man was *Job*. The character given him (Chap. 1. 1.) was, A man *perfect and upright*.

Thirdly, *They that walk moſt humbly, are moſt acceptable unto God*. For, as *God reſiſteth the proud, and giveth grace to the humble* (*Jam.* 4. 6.) ſo he ſheweth *grace*, that is, *favour*, or graceth and adorneth them with his favours. When one ſaid (*Mich.* 6. 6.) *Wherewith ſhall I come before the Lord?* &c. The Prophet anſwered (*verſ.* 8.) *He hath ſhewed thee, O man, what is good; and what doth the Lord require of thee, but to do juſtly, and to love mercy, and to walk humbly with thy God?* That is, as he requireth of thee to exerciſe juſtice toward all men, and mercy to the poor, or any in miſery, ſo to walk humbly with himſelf; that is, to acknowledge thou haſt need of the righteouſneſs of a Saviour, and of the mercy of a God, how much righteouſneſs and mercy ſoever thou haſt exerciſed towards others. When we are low in our own eyes, then are we higheſt in Gods eye; when we, as it were, reject our ſelves, and all that we have done, as unworthy of any acceptation, then are we moſt accepted of the Lord.

Fourthly, Among Believers, they are moſt accepted with God, who are moſt fruitful in their lives, and do moſt good in their places, and according to their opportunities. The Lord loveth a fruitful Chriſtian. Many are barren trees, unfruitful ground, little can be ſeen of good which they do; theſe are a burden to God. But, when a Chriſtian (as it is ſaid of Chriſt, *Act.* 10. 38.) *goeth about doing good*; when a Chriſtian, as Chriſt giveth the account of his own life (*John* 17. 4.) *Glorifieth God on earth, and finiſheth the work which God gives him to do*, O how acceptable is ſuch a one to God! And therefore,

Let us labour to know, and do what is acceptable to the Lord. The Apoſtle would have us *prove what is acceptable to the Lord* (*Eph.* 5. 10.) that is, Firſt, ſtudy the Word, to find out what is acceptable to the Lord. Secondly, approve and embrace with our whole hearts, what we find to be ſo. Thirdly, practice and do what we have ſo approved or embraced. And becauſe the Scripture ſpeaks of ſome duties which are ſpecially acceptable to the Lord, I ſhall inſtance the Point in a few particulars.

Firſt, Doing right to every one (*Prov.* 21. 3.) *To do juſtice and judgement, is more acceptable to the Lord than ſacrifice*. This is true, or maybe affirmed of juſtice, both commutative and diſtributive. To do juſtice in our dealings with men, called *commutative juſtice*, is more acceptable than ſacrifice, that is, than any outward worſhip given to God without this. 'Tis true alſo, of diſtributive juſtice, which is done by Magiſtrates in rewarding good men, and in puniſhing them that do evil; theſe works of juſtice alſo, are more acceptable to the Lord than ſacrifice.

Secondly, The true worſhip and ſervice of God, which the Apoſtle calls *ſacrifice*, is highly acceptable to God (*Rom.* 12. 1.) *I beſeech you therefore, brethren, by the mercies of God, that ye preſent your bodies a living ſacrifice, holy, acceptable to God, which is your reaſonable ſervice*. Theſe firſt Table-duties, when in conſort with thoſe former ſecond Table-duties, are highly honourable, and therefore cannot but be highly acceptable to the Lord. Sacrifice to God, without juſtice to man, is meer hypocriſie; Juſtice to man, without ſacrifice to God, is no better than Heatheniſh morality: Both united, are the beauty of Chriſtianity.

Thirdly, To ſerve Chriſt, that is, to aim at the honouring, as well as the enjoying of Chriſt, with our Goſpel-priviledges and liberties, is exceeding acceptable. The Apoſtle having ſaid (*Rom.* 14. 17.) *The Kingdom of God is not meat and drink, but righteouſneſs, and peace, and joy in the holy Ghoſt*, preſently adds (*verſ.* 18.) *He that in theſe things* (that is, in righteouſneſs, and peace, and joy in the holy Ghoſt) *ſerveth Chriſt, is acceptable unto God*; that is, this ſhews he is a perſon accepted with God. The doing of things purely acceptable to God, is a clear and ſtrong argument of our acceptation with him.

Fourthly,

Fourthly, To do any good we do, be it little or much, with a willing mind, is very acceptable to God (2 *Cor.* 8. 12.) *If there be firſt a willing mind, it is accepted according to that a man hath.* Though it be little that we have, yet if the mind be free, if there be much of the will in it, though but little of the purſe (if we have no more to give, or give according to what we have) if there be much of the heart in it, though but little of the hand (if we do according to the power that is in our hand) the Lord hath a very great reſpect to it.

Fifthly, To be much in prayer for others, eſpecially for thoſe that are in power over us, is very acceptable to the Lord (1 *Tim.* 2. 2, 3.) *I exhort that ſupplications*, &c. *be made for all men, for Kings, and all that are in authority, that we may lead a quiet and peaceable life, in all godlineſs and honeſty; for this is good and acceptable in the ſight of God our Saviour.* As it is good and acceptable in the ſight of God, that we ſhould lead a quiet and peaceable life, in all godlineſs and honeſty, under Kings and all in authority; ſo that we ſhould pray for Kings, and thoſe that are in authority.

Sixthly, *When children do well requite their parents*; that (ſaith the Apoſtle, 1 *Tim.* 5. 4.) *is acceptable unto God.*

Seventhly, To ſuffer patiently for well-doing, is greatly pleaſing unto God (1 *Pet.* 2. 20.) In a word, they among good men are moſt acceptable of God, who are moſt zealous in doing any thing in a right manner, which for the matter is acceptable unto God.

Obſerve, Thirdly;

As the Lord accepteth ſome godly men more than others, ſo he accepteth ſome godly men for others.

The Lord doth not ſpeak here of accepting *Job* ſtrictly for himſelf, but of his acceptation in the behalf of his friends, *Him will I accept*, that is, *for you*; I will be intreated by him, I will not give you the honour to be intreated by you, but to him I give it, I will be intreated by him. The Prophet *Eliſha* ſaid to the King of *Iſrael* (2 *Kings* 3. 14.) *Were it not that I regard the preſence of* Jehoſhaphat *the King of* Judah, *I would not look toward thee, nor ſee thee*; he would not vouchſafe that bad King a look, but for the reſpect that he bare to good *Jehoſhaphat*. And it is a truth, that

that God would not have ſo much reſpect to ſome good men, were it not for the ſake of ſome others, who are better. Yet, that the Lord accepts one mans perſon more than anothers, or one mans perſon for another, is primarily and principally, in and for the ſake of Jeſus Chriſt. *Job* had acceptation with God more than his friends, and for his friends; he had the former by his being in Chriſt, and the latter as he was a figure of Chriſt. No mans perſon, no mans work is accepted of, otherwiſe than in relation to Chriſt. The Apoſtle affirms this fully (*Eph.* 1. 6.) *He hath made us accepted in the Beloved.* Chriſtians are *beloved*, but Chriſt only is *the Beloved*: we are accepted in him, *the beloved*, as to our ſelves; and 'tis in *the beloved* that any are accepted more than others, or for others.

Take this Inference from the whole.

The Lord accepted Job *praying for others; then he will accept a good man praying upon right grounds, and for right ends, againſt another.*

It is dangerous to ſtand in the way of their prayers, who are accepted of God. *That man is more ſafe, againſt whom a thouſand are acting, than he againſt whom any one godly man upon a juſt ground is praying.* The Lord hath done great things againſt evil men, upon the prayers of the faithful, as well as he hath done great things for good men at their prayer. *David* by one ejaculatory petition, ſpoyled the plot of *Achitophel*; the Lord, according to that ſhort prayer, turned his counſel into fooliſhneſs, and ſo overturned the whole deſign laid againſt his ſervant *David*. Thus far of the promiſe, which the Lord gave *Eliphaz* and his two friends for their encouragement, to go unto *Job* and entreat him to offer up a burnt-offering, and to pray for them, *for him will I accept.*

Now followeth a threat, in caſe they did not:

Leſt I deal with you according to your folly.

As if the Lord had ſaid, *Do not ſlight this advice that I give you, no, nor forſlow it, make haſt to make your addreſs to* Job; *I will accept him, and I tell you, I will not accept you alone; therefore make haſt, and do as I have commanded, elſe*

I ſhall deal with you according to your folly.

There

There is ſome difference in the reading of theſe words.

Firſt, Some read, *Leſt I do or act folly to you.* But how can the Lord do or act folly towards any? We may expound this tranſlation, by that (*Pſal.* 18. 26.) where *David* ſaith of the Lord, *With the pure thou wilt ſhew thy ſelf pure, and with the froward or perverſe, thou wilt ſhew thy ſelf froward or perverſe.* But how doth the Lord ſhew himſelf froward with thoſe that are froward? there is no frowardneſs in the Lord, he is alwayes in a compoſed and ſedate frame, infinitely beyond any paſſion or perturbation: the meaning is only this, The Lord will deal with men according to what they are; the actings and effects of his providence ſhall be towards a froward man, as if he were froward. If a man deal perverſely with God, he will deal with him as if he were perverſe; *and with the pure, God will ſhew himſelf pure*, that is, he will carry it purely towards them; they ſhall receive good, who are and do good. Thus here, go, ſaith the Lord, and do as I bid you, *Leſt I deal folly to you.* In the Hebrew Language, to do kindneſs with one, is the ſame as to exerciſe or ſhew kindneſs to him. That form of ſpeech is uſed, *Gen.* 20. 13. *Gen.* 24. 49. *Gen.* 40. 14. And ſo to do folly with one, is to ſhew or exerciſe folly to to him. The Lord doth folly to them that do folly; that is, he makes them ſee by his wiſe doing, how fooliſhly they have done.

Others expreſs it thus, *Leſt I deal fooliſhly with you*, or, *folly to you*; that is, leſt I do that which may be accounted fooliſhneſs in me. You having appeared Advocates in my cauſe, and pleaded for me ('tis folly to pay any man with unkindneſs for the ſervice he hath done us.) Well (ſaith the Lord) look to it, I will not accept you, but deal folly to you, or fooliſhly with you, in the ſenſe of ſome men (poſſibly) but wiſely in my own. The Lord is alwayes to be admired, in his wiſdom, holineſs, and in the ſerenity of his ſpirit; yet in the opinion of the wiſe men of this world, he may ſeem to deal fooliſhly, or do folly.

Secondly, The words may be rendred, *Leſt I do that which may be diſgraceful to you.* Thus the *Chaldee* paraphraſe readeth, *Leſt I put a diſgrace, or an affront upon you*, and make it appear, *to your ſhame*, that you have not carried it aright in this matter, but have been ſhamefully out. The word here uſed, is ſeveral times uſed in Scripture, to note the defiling or diſgrace of a thing (*Nahum*

(*Nahum.* 3. 6.) *I will caſt abominable filth upon thee, and I will make thee vile*, that is, I will diſgrace thee, and (as it followeth) *I will ſet thee for a gazing ſtock.* So (*Micah* 7. 6.) when the Lord would ſhew the exceeding ſinfulneſs of thoſe times, he ſaith, *Truſt ye not in a friend, put ye not confidence in a guide, keep the door of thy mouth from her that lyeth in thy boſom; for the ſon diſhonoureth the father*; it is this word, the ſon diſgraceth the father, he dealeth with his father as if he were a *Nabal*, a very fool. When a ſon knoweth not his diſtance, nor performeth his duty, he diſhonoureth his father. The Prophet (*Jer.* 14 21.) ſpeaks in a way of deprecation, *Do not abhor us, for thy name ſake, do not diſgrace the throne of thy glory.* The Lord is ſometimes ſo angry with his people, that he even caſteth dirt upon the throne of his glory, that is, upon his Church, in and by which he ſhould be glorified, as upon his Throne. The Lord diſgraceth his Church, the throne of his glory, when his Church diſgraceth him, and diſhonours his glorious name (*Deut.* 32. 15.) *Jeſurun waxed fat, and kicked* (that is, *Iſrael*, the Church was waxen fat; the Lord fed *Jeſurun* his Church to the full, they had not a lean ſervice of it; but what did *Jeſurun*?) *he forſook God which made him, and lightly eſteemed the rock of his ſalvation.* The word which we tranſlate, *he lightly eſteemed*, is the word of the Text: Now when *Jeſurun* did lightly eſteem or diſgrace the Lord, he ſoon after diſgraced *Jeſurun*, his Church, *The throne of his glory.* This is a good ſenſe of the words; do as I direct, *leſt I put a diſgrace upon you.* Thus folly is put for the punishment of folly, as ſin often, for the penal effects and fruits of ſin; as 'tis ſaid (1 *King.* 13. 34.) *This thing became ſin to the houſe of* Jeroboam, *even to cut it off.*

Our reading ſaith, *Leſt I deal with you according to your folly*; that is, according to your ſin, and the hard cenſures which you have given of my ſervant *Job*, and, as it followeth, *In that ye have not ſpoken of me the thing that is right.* Theſe things have been your folly; and [illegible] do not ſpeedily repair with your ſacrifice to *Job*, and get him to pray for you, what you can do your ſelves, will not make amends for your folly, nor mend this breach, but, *I will deal with you according to your folly*, you ſhall taſte of the fruit of your doings; the reward of your hands, or of your tongues, ſhall be given to you. That's the general ſence of our tranſlation;

As if the Lord had said, Lest I make you understand by your sad experiences, by the punishments and chastisements laid upon you, that you have done very foolishly, and were greatly mistaken in your apprehensions of me, and of my providences concerning *Job*. Or thus, ye have declared much folly in the management of this matter with my servant *Job*, ye have offended against the common Laws of friendship and humanity, insulting over a man in misery; and your folly hath been greater, while, against the Laws of piety, ye have judged of a mans holiness, by his outward unhappiness, and have censured him as a bad man, because he hath in this world endured so much evil. This hath been your sin, ye have in this dealt foolishly with my servant *Job*; therefore hasten to him, and do as I have said, *Lest I deal with you according to your folly*.

Hence note, First;

Sin is folly.

And not only is it simple folly, which a man committeth for want of wit, or because he hath little understanding (what a man doth for want of wit and understanding, is *simple folly*) but sin is *wicked folly*, which is the abuse of wit, and parts, and gifts, yea, the overflowing of lust. And though we cannot charge these men, that they did intentionally use their wit and parts to grieve *Job*, yet it proved so; though it was not the end or design of them that spake, yet it was the issue of their speech; they did him a great deal of wrong, and doubtless, Satan stirred much, or provoked them to use their parts and gifts to imbitter the spirit of the poor man, and God left them to do it. This was their folly; and all such actings or speakings are no better, nor do they deserve better or softer language. This word *folly*, is often applied in Scripture, to sin, especially to great sins. Another word is used in the *Proverbs* of *Solomon*; but in several other places, sin is expressed by this (*Gen* 34.7.) When that great affliction fell upon *Jacob*, the ravishing of *Dinah*, her bret[illegible] came home very wroth, saying, *He hath committed folly in* [illegible]. So (*Judges* 19. 23. *Judges* 20. 6.) the abusing of the *Levites* Concubine is called the *committing of folly*. Whoredom is expressed by folly (*Deut.* 22. 21.) And this word, with reference (I conceive) to the sin of whoredom, which is spoken of in that place, is translated

ted *villany* (*Jer.* 29. 23.) All sin is folly, especially any great sin is so. For,

First, It is a folly to hurt our selves. No man can hurt us, if we do not hurt our selves by sin. The Apostle *Peter* saith (1 Epist. 3. 13.) *Who is he that will harm you, if ye be followers of that which is good?* 'Tis strange, that any should. Though it be true enough that many have had, not only a will to harm them that follow good, but have actually done them many and great outward harms; yet this is a great truth, none can indeed harm them that follow good, because all harms turn to their good. Nothing can hurt us but our sin.

Secondly, Sin is folly, for in sinning we strive with one that is too hard for us. *Do we* (saith St. *Paul*, 1 *Cor.* 10. 23.) *provoke the Lord to jealousie?* (are we so simple?) *are we stronger than he?*

Thirdly, It is folly to do that by which we can get no good, that's the part of a fool (*Rom.* 6. 21.) *What fruit have ye of those things whereof ye are now ashamed?* What have ye got by them? have ye made any gains or earnings to boast of? *the end of those things is death*; & is it not folly to begin that which ends in death, and that a never-ending, an eternal death.

Fourthly, It is folly to sin, for by that, at best, we run a hazard of our best portion, for fading pleasures, and perishing profits. If we have any pleasure by sin, it is but pleasure for a season, and that a very short one too. What a foolish thing is it to venture things that are incorruptable, for perishing things? It were a great folly for a man to venture gold against grass: they do infinitely more foolishly who sin against the Lord; for all that they can get by it, is not so much, to what they hazard, as grass to gold (*Mat.* 16. 26.) *What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?* As all flesh is grass, so all that flesh lusteth after is no better. What kind of Merchants, what kind of Exchange-men are they, that will traffick or truck away their souls, for the profits or pleasures of sin? and 'tis for one of these that most, if not all men, traffick away their souls.

Secondly, Observe;

When God dealeth most severely with sinners, he dealeth justly with them.

What rod soever he layeth upon their backs, what shame, what poverty, what sickness he afflicts them with, *It is but according to their folly*, they have but their own, they have no reason to complain. The Prophet told the people of *Israel*, as one man, when under grievous afflictions (*Jerem.* 4. 18.) *Thy ways and thy doings, have procured these things unto thee*: Thou hast no reason to complain, for thy punishment is of thy own procurement, that is, thy sin is visible in thy punishment, thou eatest but the fruit of thy own doings, how bitter soever it is. Another Scripture saith (*Num.* 32. 23.) *Your sin shall find you out*, that is, you shall suffer according to what you have done, and reap what ye have sowed. And is it not folly to *sow to the* (corrupt) *flesh, when of the flesh we shall reap corruption* (Gal. 6. 8.) The flesh is a corrupt thing, and can yield us no better a thing than it is (the effect is like the cause) *corruption*, that is, a miserable condition both here and hereafter, now and for ever.

Thirdly, Note;

The Lord will not pass by, nor spare, no not a godly man, when he sinneth and repenteth not.

All this is included in the going of these men to *Job*. As if the Lord had said, *I will punish you* Eliphaz, *and* Bildad, *and* Zophar *for your folly, unless ye repent*: They that are in a state of grace, cannot expect favour from the Lord, unless they turn from their sin, and give him glory by repenting and believing. Good men doing evil may suffer for it, as well as the worst of men. The Lord will see a work of repentance and self-humbling, a work of faith, looking to Christ the sacrifice, else he will deal with them, even with them (as he threatned these good men) *according to their folly*.

But what was the folly of *Eliphaz* and his two friends, for which the Lord threatned to deal so severely with them? The latter part of the verse tells us, what God accounted and called *their folly*.

In that ye have not spoken of me the thing that is right.

The Lord had told them as much at the seventh verse, *My wrath is kindled against you, because ye have not spoken of me the thing that is right*. Here the Lord pointeth them to their sin again, and layeth his finger afresh upon the soar.

But why doth he so?

Take these three reasons why. Probably the Lord repeated these words,

First, To shew that he was very sensible of their sin, in speaking amiss of him, and very angry with them for it. They provoked the Lord much, when they measured him, as it were by themselves, or by their own meet-wand, in his ways of judgment, and procedure with *Job*; and therefore they must hear of it a second time, or (as we say) at both ears.

Secondly, The Lord telleth them again of it, that he might fasten the sense of their sin more upon them. We very hardly take the impression of our follies and failings, we are ready to let the thoughts of them wear off and slip from us; they abide not, but glide away as water from a stone, or from the swans-back, unless fixed by renewed mindings: and for this reason the Lord repeateth the mention of sin so often, in the the ears of his people, by the ministry of his word, that the evil of it may more fully appear to them, or that they may the more clearly see, and the better know how bad, how base, how foolish a thing it is to sin against him.

Thirdly, I conceive, the Lord repeated these words, to confirm the judgment which he had given before concerning them in those words, *Ye have not spoken of me the thing that is right*. As if the Lord had said, that which I said before, I say again, I do not change my opinion, either concerning you or my servant *Job*; and therefore, I say it once more (the repeating of a matter is for the confirmation of it, as *Joseph* told *Pharaoh* about the doubling of his dream.) *Ye have not spoken of me the thing that is right*,

Quicquid in divino colloquio refertur, robustius confirmatur. Greg. *lib.* 35. *moral.* c. 8.

Like my servant Job.

These words also are a repetition, yea, a triplication; and more than so, this is the fourth time, that the Lord hath called

Job

Job *his ſervant*, in the compaſs of two verſes, three times in this 8th verſe, and once in the 7th.

But what ſhould be the meaning of this? why did the Lord call *Job* his ſervant ſo often, even four times, as it were in one breath?

I anſwer, Firſt, It intimates that *Job* was the Lords ſteady ſervant, that what he was at firſt he was then at laſt, and what he had been long ago he was ſtill. Some have been called the ſervants of God, who have given it over in the plain field; but here the Lord calleth *Job* his ſervant, *over and over*, four times over, as being his ſure ſervant.

Secondly, It was to ſhew that as *Job* retained the ſame duty and reſpect to the ſervice of God, ſo God retained the ſame opinion of *Job*, and of his ſervice then as at firſt.

Thirdly, The Lord in repeating this relational title, *ſervant*, ſo often, would aſſure us that he knew not how (if I may ſpeak ſo) to ſpeak more honourably of him. The Lord gave no other title to *Moſes* (Num. 12. 7.) nor to *Caleb* (Num. 14. 24) nor to *David* (2 *Sam.* 7. 5, 8.) The Lord did not ſpeak this ſo often, becauſe he wanted other titles to give him, or becauſe he had not variety of phraſes to expreſs himſelf by, but as if he knew not where to find a more honourable title. I grant that title of relation, *Son*, is more noble, and more endearing; but that is not at all ſpoken of in the Old Teſtament, nor is it given to any particular perſon in the New. Believers, as to their ſtate, are all the ſons of God; but no one believer is ſpoken, either to, or of, under this title, *Son*. The Apoſtle *Paul* ſtill called himſelf only a ſervant of God. He that is the Lords ſervant, is the beſt of free-men. We have enough to glory in, when we are his ſervants. The Hiſtory reports of the *French King*, That the Ambaſſador of the King of *Spain* repeating many great titles of his Maſter; the King of *France* commanded this only to be mentioned of him, *King of France, King of France*; implying, that this ſingle title *King of France*, was as honourable as that large roll of titles given the King of *Spain*. Thus the Lord calleth Job *his ſervant, his ſervant, his ſervant*, to ſhew that all honour is wrapt up in this word, *A ſervant of God*.

Fourthly, This repetition may ſignifie, That *Job* had been a very great, good, and faithful ſervant to the Lord; not only a ſervant, but a laborious and profitable ſervant to the Lord; ſo the Scripture calls thoſe who are laborious in his ſervice, though at beſt, as to the Lord, we are unprofitable ſervants, nor can any be profitable unto him.

Fifthly, The Lord multiplieth this title upon him, becauſe whatſoever a godly man doth, is ſervice to the Lord. This word *ſervice* is comprehenſive of all duties; to *hear the Word* is, to ſerve the Lord; to pray, to faſt, to give almes, is to ſerve the Lord all is ſervice to the Lord.

Job was every way a ſervant of the Lord.

Firſt, As *he was a Ruler*. To rule well in a family is to ſerve the Lord; to rule Nations is to ſerve the Lord much more. *Job* was a ruler, and he ruled well in both capacities, as was ſhewed in opening the 29th, 30th, and 31ſt chapters.

Secondly, *Job* was a great ſervant of the Lord, as he was a *worſhipper*.

Thirdly, *Job* was a great ſervant of the Lord, as he was a *ſacrificer*; he had the honour of the prieſt-hood.

Fourthly, *Job* was a great ſervant of the Lord, as *a teacher* of the truth; he had *inſtructed many*, as *Eliphaz* acknowledged (*chap.* 4. 3.) And as he was a great ſervant of the Lord in teaching the truth, ſo in oppoſing error; he ſtood firm to his own opinion (the truth) againſt the tenent of his friends.

Fifthly, *Job* ſerved the Lord as he was a *ſufferer*. To ſuffer is very great ſervice, eſpecially (as he did) to ſuffer greatly. We ſerve the Lord as much with his croſs upon our backs, as with his yoke upon our necks, or his burden upon our ſhoulders. *Job* was a great ſervant of the Lords, as in holding forth the doctrine of the croſs, or maintaining that God afflicts his choiceſt ſervants; ſo in bearing the croſs himſelf.

Sixthly, *Job* was a great ſervant of the Lord in praying for his friends, and in being ſo willing to be reconciled to them; and therefore, the Lord having had ſo many ſervices of him, and ſo many ways, repeateth, *my ſervant* Job, *my ſervant* Job, as if he could not ſay this word often enough, *My ſervant* Job.

Thus we have the Lords command or charge given to *Eliphaz* and his two friends, what they muſt do for the quenching of that fire which was kindled in his breaſt againſt them, for their folly in dealing

dealing with his servant *Job*. How they answered that command, will appear in the next words.

Vers. 9. *So* Eliphaz *the* Temanite, *and* Bildad *the* Shuhite, *and* Zophar *the* Naamathite, *went, and did according as the Lord commanded them: the Lord also accepted* Job.

This verse holds out the obedience of *Eliphaz* and his two friends, to the charge and command which the Lord gave them in the eighth verse; where the Lord said to these three men, *Take to you seven bullocks and seven rams, and go to my servant* Job, *and offer up for your selves a burnt offering, &c.* This Text answereth that command, they *went, and did according as the Lord commanded them.* Their obedience to the Lords command is described three wayes.

First, by the speediness of it; *They went.*

Secondly, by the exactness of it; *They went, and did according as the Lord commanded them.*

Thirdly, by the good issue and fruit of it; *The Lord also accepted Job.*

So Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite, went.

These were the three persons who had to do with *Job* in that long contest opened in the body of this book; these are the persons against whom the Lords *wrath was kindled, because they had not spoken of him the thing that was right, as his servant Job*; these were the persons to whom the Lord gave command to bring their sacrifice to *Job*, and *offer it up for themselves*, that reconciliation might be made; these persons *went*, all three *went*: As all three were wrapt up in one fault, as all three were in the same sin, so they all three joyned together and agreed in their obedience to the command of God, and in repentance for their sin and saultiness.

They went.

Having received a command to go, they did not tarry and stay to consider whether they should go or stay, they did not put in any demur to the matter, but *went*; which implyeth, first (as was

was said) the speediness of their obedience, they went presently; secondly, the willingness of their obedience, their minds were in the work, as well as their bodies; thirdly, the cheerfulness of their obedience, they went as if they had been to take a pleasing or pleasant Journey. *They went*; and what did they? *They went*

And did according as the Lord commanded them.

Their obedience was not only speedy, and willing, and cheerful, but exact. These words, *They did according as the Lord commanded them*, yield us a great example of full, of compleat obedience; they not only did what was commanded, but they did it as it was commanded, yea, and they did it because it was commanded, for that must come in to make up the fulness of our obedience. Here is then a great example of humility, of modesty, of meekness, and of submission to the will of God, *They went and did according as the Lord commanded them.* What was that? They brought their sacrifice, first, for kind, and secondly, for number, as the Lord had commanded them: The Lord commanded them to bring *Bullocks and Rams*; they brought them: The Lord commanded them to bring seven Bullocks and seven Rams; they brought them as the Lord commanded, both for kind and for number.

Singulare ejusmodi documentum docilitatis et modestiæ, ut qui etiam nec improbitate nec malevolentia sed per imprudentiam peccarunt. Bez.

Secondly, They brought them *to Job*. The Lord said, *Go to my servant Job*; they went to *Job* according as the Lord commanded them.

Thirdly, We must suppose they intreated *Job* to undertake the Office of a Reconciler, of a Mediator, of a Priest, between God and them, according as the Lord commanded. Though this piece of their submission and obedience be not expressed, yet it is intimated and implyed; nor could it be omitted, it being not only a part, but the principal part, of that duty which the Lord laid upon them. Thus in all things they submitted and were obedient according to the command of the Lord.

First, In that we have all three named here in this matter of obedience; *Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite, went,*

Observe;

It is very good in it self, and very pleasing to God, when they who have joyned in any sin or miscarriage towards himself or others, joyn readily together in shewing their sorrow and repentance for it.

It was a blessed sight to see those three men coming as one man about this duty, not one of them drawing back, not one of them putting in any plea against the command of God. There are three things wherein it is very pleasant to behold the people of God joyning in one;

First, when they joyn or are one in Opinion and Judgment, when they all think the same thing, and are of one mind in the truth.

Secondly, When they joyne together and are one in affection, when they are all of one heart, though possibly they are not all of one mind, or, when they meet in affection, though not in opinion, (*Psal.* 133. 1.) *Behold how good and how pleasant it is, for brethren to dwell together in unity!* And when *David* had spoken admiringly of this goodly sight, he spake declaratively concerning the goodness of it (*vers.* 2.) *It is like the precious oyntment upon the head*: 'Tis so, first, for the sweetness of it; 'tis so, secondly, for the diffusiveness of it (as followeth) *that ran down upon the beard, even Aarons beard, that went down to the skirts of his garments.*

Thirdly, (which is the matter in the text) it is a blessed thing to see them joyning together in duty, either as duty is considered

First, in doing that which is good; or, when, as the Apostles word is (2 *Cor.* 6. 1.) they are (among themselves) *workers together* in any good work; we say (to fill up the Text) *workers together with God.* That's a blessed sight indeed, when we joyne with God, and God joyneth with us in his work: It is also a blessed sight, when all the Ministers of Jesus Christ, and any as members of Jesus Christ, joyn in any good work, in this especially, to beseech all we have to do with, *that they receive not the grace of God in vain.*

Secondly, in turning from evil, and putting iniquity far from them; in praying for the pardon of sin, and making their peace with God. In this work the three in the Text joyned together. 'Tis

'Tis a good work to turn away from evil, especially when all who are concerned in it joyn in it. *A great mourning* is prophesied (*Zech.* 12. 11, 12, 13.) *And the land shall mourn every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; the Family of the house of Levi apart, and their Wives apart,* &c. Here's a great mourning with a turning from sin prophesied of, as also the manner of it; *Every family shall mourn apart*: But though they shall mourn apart, yet they shall all joyn in mourning; a whole family shall mourn apart, not a part of a family; and as the whole of a family shall mourn, so all the Families shall mourn and repent, and seek reconciliation to God, as if they were but one family, yea, but one person. As to joyn in sin, and to be brethren in iniquity, is the worst of unions, indeed a combination against God; so to joyn as Brethren in mourning for sin, and repenting of our iniquities, is a blessed union, and highly pleasing unto God.

Secondly, In that it is said, *They went and did as the Lord commanded,*

Observe;

When the Lord commandeth we must speedily obey.

We must make no excuse, no delay, we may not dispute the commands of God, nor may we at all excuse our selves from doing the commands of God? These men did not so much as desire to be excused; they said not, it is true, we have failed, but it was through ignorance, or we had a good meaning in what we said, we intended *Job* no hurt; may we not then be spared this cost and trouble? we hear of none of this, but presently they did as the Lord commanded. Though the command of the Lord be hard and very unpleasing to flesh and blood, yet we must speedily obey it. The command which these men received was to flesh and blood a hard command. Is it not hard to flesh and blood,

First, to confess that we have erred, and are out?

Secondly, Is it not hard to flesh and blood? goeth it not against the grain, to submit to one whom we have wronged?

Thirdly, Is it not hard to flesh and blood, to honour whom we have reproached and thought light of? All these are hard meat to flesh and blood, and we can hardly digest them (as was touch't before)

before) yet theſe men without diſputes and delays went about the work. *Abraham* received a hard command from God, a far harder command to fleſh and blood than theſe men received: For, Firſt, they received a command to go and offer bullocks and rams in ſacrifice; but *Abraham* was commanded to offer his Son in ſacrifice. Secondly, He was to offer his *only Son*; that was harder. Thirdly, He was to offer *his only Son* Iſaac, *whom he loved.* A man may have an only ſon, who is a vexation and a trouble to him: but as he was a ſon, and an only ſon, ſo a ſon whom *Abraham* greatly loved; yet God layed this hard and grievous command upon him, *Go and offer up thy ſon, thine only ſon* Iſaac, *whom thou loveſt, upon one of the mountains that I ſhall ſhew thee* (Gen. 22. 2.) When *Abraham* had received this command from God, to offer up his ſon for a ſacrifice, as theſe had received a command to offer up beaſts in ſacrifice; What did *Abraham? He roſe up early in the morning* (ſaith the text) *and ſadled his aſs, and took two of the young men with him, and* Iſaac *his ſon, and went unto the place which God had told him.* As here theſe men went, ſo *Abraham* went, he did not linger, nor lye long in bed, but roſe up early in the morning. This was an amazing work of obedience to the command of God, a very hard and grievous command of God. *Abraham* had ſhewed an eminent act of obedience to the Lord, before this offering up of his ſon; when God called him out of *Ur* of the *Caldees*, he went. The Apoſtle ſaith (*Heb.* 11. 8.) *By faith* Abraham *when he was called, to go out into a place which he ſhould after receive for an inheritance, obeyed, and he went out not knowing whither he went*; he followed God as it were blind-fold. So the Apoſtle yeilded preſent obedience, he made no diverſions, no ſtop; *When it pleaſed God* (ſaid he) *who ſeparated me from my mothers womb, and called me by his grace, to reveal his ſon in me, that I might preach him amongſt the heathen; immediately I conferred not with fleſh and blood, neither went I up to* Jeruſalem, *to them which were Apoſtles before me, but I went into* Arabia, *&c.* (*Gal.* 1. 15, 16, 17.) *He conferred not with fleſh and blood*, that is, neither with his own heart, or with his own intereſt, what would be ſafeſt and beſt for him, nor did he go to conſult with other men who were fleſh and blood, but followed his call. Whatever God commands we have nothing to do but to obey. As the Centurion ſaid (*Mat.* 8. 9.) *I am a man under authority, and I have ſouldiers under me; and I ſay to one, go, and he goeth; and to another, come, and he cometh; and to a third, do this, & he doth it*: Such an obedience are we to yeild to the commands of God. The Apoſtle giveth a like charge concerning ſervants, with reſpect to all their maſters lawful commands (*Tit.* 2. 9.) Exhort ſervants to be obedient unto their own maſters, *and to pleaſe them well in all things, not anſwering again*, that is, *not gain-ſaying*, or not contradicting, as the word may be tranſlated. When a ſervant receiveth a juſt command from his maſter, he muſt not contradict, he muſt not put in his advice, thus or thus, but follow the orders given him. Now, if Maſters on earth ought to receive, in all lawful commands, ſuch obedience from their ſervants, how much more is this due to our Lord and Maſter in heaven? eſpecially, if we conſider what the commands of the Lord are, under theſe three titles or attributes of them.

Firſt, They are all juſt and good. It is impoſſible for God to command that which is not right to be done, for his command maketh that right which is done, whatſoever it is; his will is righteouſneſs it ſelf, and the rule of it.

Secondly, His commands are not only juſt and good in themſelves, but they are good to us, they are given for our profit and benefit, it is our intereſt as well as our duty to obey them. *In keeping them there is great reward* (Pſal. 19. 11.) yea, the keeping of them is a great reward. *Do not my words* (ſaith the Lord, *Mic.* 2. 7.) *do good to him that walketh uprightly?*

Thirdly, The commands of the Lord are eaſie: That's the Apoſtles meaning, when he ſaith (1 *John* 5. 3.) *His commandements are not grievous.* The Lord doth not put grievous things, nor heavy burdens upon his people. *My yoke* (ſaith Chriſt, *Mat.* 11. 30.) *is eaſie, and my burden light.* Eaſie and light to a ſpiritual mind; to the new creature, though grievous to corruption, and burdenſome to the fleſh. Hard things are eaſie, and heavy things light to a ſutable mind; whereas eaſie things are hard, and light things heavy to a mind that is not ſo. Seing then the commands of the Lord are juſt in themſelves, good to us, and not grievous, he being our Soveraign, we ought ſpeedily to obey whatſoever he commands; and leaving off, or laying aſide all diſputes and excuſes, preſently fall upon the work which he at any time calleth

us unto. This was commendable in *Eliphaz* and his two friends, *They went and did as the Lord commanded them.*

Thirdly, Observe;

The Lords commands must be done as he commandeth them.

We may do what the Lord commandeth, yet not as he commandeth. The Lords commands must be done, as we say to a hair, to a tittle, they must be done exactly: It is not enough to do what God commandeth, but according as he commandeth. The *As* is remarkable. Not only must we do good, but we must do it in a good way, that is, in Gods way. First, The matter must be according to his command. Secondly, The manner must be according to his command; and this a two-fold manner. First, the external manner must be as the Lord hath commanded. *David* bringing home the Arke (2 *Sam.* 6. 3.) they carried it on a new Carr, when it should have been carryed upon the Levites shoulders; that was a failing in the outward manner of that work. Hence that confession of *David*, when he undertook that work a second time (1 *Chron.* 15. 13.) *The Lord made a breach upon us at first, for that we sought him not after the due order.* We must worship God aright, for the outward manner of his commands and institutions, else we dishonour him, while we intend to worship him. Secondly, The inward manner must be according to the command of God. 'Tis possible we may hit the outward form of worship, yet miss in the inward manner of it. The Lord searcheth the heart, he knoweth what is within, and must be *worshipped in spirit and in truth* (John 4. 24.) that is, according to the truth of the rule made known in the word, and in truth of heart. The inward manner of worship is,

First, That we worship in faith; *Without faith it is impossible to please God* (Heb. 11. 6.) If we have not a justifying faith, yea, if we have not a perswading faith (*Rom.* 14. 5, 23.) that what we do is according to the will of God, our worship is not according to what the Lord hath commanded, and so becomes sin to us.

Secondly, That we worship in love. Though we do never so many holy services to the Lord, if we do them not in love to him, we fail in the inward manner of our worship. The sum of all the Lords commands, is, *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might.* It is not hearing and praying, but these in love, which is the fulfilling of the commandement. Every duty must be mixt also with love to man. We may do many things commanded to men, yet, if we do them not in love to men, we do nothing as the Lord commandeth. Thus the holy Apostle concluded peremptorily (1 *Cor.* 13. 1.) *Though I speak with the tongue of men and angels,* &c. *and have not charity, I am become as sounding brass, or a tinkling cimbal; and though I bestow all my goods to feed the poor, and though I give my body to be burnt, and have not charity, it profiteth nothing.*

Thirdly, To do all that the Lord commands according to the inward manner, is to do all in humility; that is, First, Acknowledging that we have no power of our own to do any thing; Secondly, That we have deserved nothing, how much soever we have done, or how well soever we have done it.

Thus in doing the Lords commands we should labour to answer the mind of the Lord fully, and to hit every circumstance, to omit nothing, no not the least thing. *Moses* (Exod. 10. 16.) being to carry the people of *Israel* out of *Egypt*, would not compound the matter with *Pharaoh*: Ye may go said *Pharaoh* (after he had been broken by several plagues) *Only let your little ones stay*; no, saith *Moses*, that is not as the Lord hath commanded me. And at another time, he said, *Go, only let your cattle stay*; no, saith *Moses*, this is not as the Lord commanded, I will not leave so much as a hoof behind me. And so said *Moses* concerning the observances of the law, For, *thus I am commanded*, or this is as the Lord commanded, as we read all along the books of *Exodus* and *Leviticus*. We are not full in our obedience, till we obey fully. It is said of *Caleb* (Num. 14. 24.) *He had another spirit, he followed the Lord fully*, that is, as to matter and manner, as to out-side and in-side. Let us labour to be full followers of God; not out-side followers of God only, but in-side followers. Let us not rest in the in-side, when we are not right in the out-side, nor please our selves with an out-side service, when we are careless of the inward. Thus of their obedience, as considered in general, *They did according as the Lord commanded.*

Further, consider their doing *as the Lord commanded* them in that special matter, their reconciliation, first to himself, and then to *Job*.

Hence

Hence Observe, Fourthly;

What the Lord appointeth for our reconciliation, we must do, and we must do it as he hath appointed.

Cur te pudet peccatum tuum dicere cum non pudet facere? Bernard. in Sentent. Erubescere mala sapientiæ est, bonum vero erubescere fatuitatis. Greg. l. 1. in Ezek. hom. 10.

Though the means which God appointeth seem to us improbable and weak, though it be troublesome and chargeable, as here the offering up of so many bullocks and rams, yet we must do it; Yea, though it put us to shame before men, by the acknowledgment of our errors and mistakes, as here *Eliphaz* and his two friends also did, yet we must do it. They who are ashamed of sin, will not be ashamed to acknowledge their sin. But what must we do to be reconciled to God or man?

They who desire reconcilion with God, must go out of themselves, and go to Jesus Christ; they must (as *Eliphaz*, &c. did) bring a sacrifice to God, not (as they did) of bullocks and rams, but (which was shadowed by those legal) sacrifices) the sacrifice of Jesus Christ himself, *Who by one offering hath perfected for ever them that are sanctified* (Heb. 10. 14.)

They who desire reconciliation with man, must do that which God here appointed these men, go to him whom they have wronged, and acknowledge their error, or that they have wronged him; they must also desire his pardon and prayers. Thus did these men, and they did as the Lord commanded for their reconciliation, first, to himself, and then to *Job*.

Fifthly, We may consider this their obedience, as to the spring of it. What made them so ready, when the Lord commanded them, to go and do as he had commanded them? doubtless this was one thing, the men were now humbled, God had brought them to a sight of their sin; *Ye have not spoken of me the thing that is right*; this they were made sensible of, and confessed, and so obeyed.

Hence, Observe;

They who are truly humbled and touched, with a clear sight and deep sense of their sins, will do whatsoever the Lord commandeth, and as he commandeth.

They who are made sensible of the wrath of God, deserved by and kindled against them for their sins, will do any thing which he commands for the obtaining of his favour. God may have any

any thing of an humble soul; had the Lord commanded these men to go to *Job*, and offer sacrifice, before he had convinced them of their sin, they might have flung away over the field, and not have kept the path of his commandments; but having humbled them they submitted. When *Peter* had preached that notable Sermon, which prickt his hearers at the very heart (*Acts* 2. 37.) *Then they said unto* Peter, *and to the rest of the Apostles, men and brethren, what shall we do?* They were not only ready to do what they were commanded, but did even ask for commands; *What shall we do?* They, as it were, threw down a blank, and desired the Apostles to write what commands they would that tended to salvation; as if they had said, we are ready to do what the Lord commandeth, and according as the Lord commandeth: Thus being made sensible of their sins, and of the wrath of God, which they had provoked against themselves, by crucifying the Lord of life, *They cried out, what shall we do?* We will submit to any thing that is fit to be done. *Saul*, afterward *Paul*, came out with fury to persecute the Disciples of Christ; but the Lord having beaten him from his horse to the ground, *he trembling and astonished, said, Lord what wilt thou have me to do?* (Acts 9. 6.) He was fit to take any impression, and to be moulded into any form, by the hand of God. They who have been made to know what it is to break commands, are willing to obey and keep them. This was the first spring of their obedience; God had humbled them.

There was a second spring of their obedience, which will yield a sixth Observation: For, as the Lord had convinced them of their sin, so he had given them hopes of mercy in the pardon of it, and of reconciliation to himself. So much was intimated in that gracious counsel given them; *Take unto you seven Bullocks and seven Rams, and go and offer up a burnt-offering for your selves*, &c. This was a comfortable word, and doubtless they understood it so, and said in their own hearts, God might have made us a sacrifice, but he commands us to offer a sacrifice. And what doth this signifie? Surely, that he will be gracious to us, and is ready to pardon us. Having these hopes of pardon, they went and willingly did what the Lord commanded, they went to *Job*, they submitted to him whom they had contemned, they honoured him whom they had despised before.

Hence note;

The intimations of mercy, and hopes of pardon, prevail mightily upon the soul of a sinner.

The Lord did not only shew them their sin, and terrifie them with kindled wrath, but shewed them a sacrifice, and this presently won upon them. The love of God is more constraining than his wrath; and hopes of pardon and salvation, than the fear of punishment and damnation: both have their effects, and are strong motives, wrath and love, but the strongest is love. As when the Apostle beseeched the *Romans* (*Rom.* 12. 1.) to present themselves a living sacrifice, he besought them by *the mercies of God*: So when the Lord commanded these men to offer up slain beasts in sacrifice, hope of mercy was the motive. 'Tis mercy wch moves most effectually, to offer both our services & our selves a sacrifice unto God; that's the same Apostles argument again (2 *Cor.* 7. 1.) *Wherefore having these promises, let us cleanse our selves* (that is, use all means of cleansing our selves, let us go to Christ for the cleansing of our selves) *from all filthiness both of flesh and spirit, perfecting holiness in the fear of the Lord. The end of the Commandement is charity* (1 *Tim.* 1. 5.) that is, 'tis charity or love which gives the Commandement its end. What is the end of the Commandement? it is that we should obey and fulfil it. To what end doth the Lord give us Commandements? it is that we should keep them. Love is the end of the Commandement, as it gives the Commandement a compleating end. Now, whence comes our love, either to God or man? Surely from the manifestation of Gods love to us. So that, when the Lord manifesteth his love to us, raising and confirming our hopes by promises, then our love appeareth in doing and keeping Commandements; and therefore, love is there joyned with faith unfeigned, a faith without hypocrisie or deceit. Now, the work of faith in God for pardon and reconciliation, is grounded upon a sacrifice. Thus, as Evangelical obedience is better than legal, so mercy revealed in the Gospel, quickens to obedience, more than wrath revealed in the Law. The sight of mercy, and the sense of the love of God, in sending his own Son to be a sacrifice for us, works more upon us, than if the Lord should threaten to make us a sacrifice, or to consume us in the fire of his wrath for ever. It was the sacrifice

crifice which made these men go to *Job* and humble themselves, they perceived there was hope now, and that though they had failed, yet the Lord was ready to receive them, and would not deal with them according to their folly, as he told them he would, if they did not (according to his command) go to *Job* with their seven Bullocks, *&c. and offer up a burnt-offering. They went and did as the Lord commanded them.*

But what came of it? how did they speed? what was the issue of all? The Text saith,

The Lord also accepted Job.

This may seem a strange connection; they going and doing as the Lord commanded them, one would have thought, it should be said, *And the Lord accepted them*, whereas the Text saith only thus, *The Lord also accepted* Job.

But were not *Jobs* friends accepted? shall we think that they lost their labour? not so neither; without all question these three bringing their sacrifice according to the command of God, both for matter and manner, were accepted too: yet, because it was at the request and prayer of *Job* for them, therefore the Text saith not, *The Lord accepted*, but, *The Lord also accepted* Job; that is, he offering sacrifice, and praying for them, they were accepted. This sheweth us the great mystery, or the sum of the Gospel; the Lord did not accept them in themselves, but he accepted *Job* in sacrificing for them, and all in Christ. And consider, it is not said, The Lord accepted the sacrifice, or the prayer of *Job*, but, *The Lord accepted* Job; his person was accepted in and through the sacrifice or intercession of Christ, and his sacrifice and intercession for *Eliphaz* and his two friends were accepted also in him.

Accepit Jehova personam Jobi sacerdotio jungentis nomina Christi sacerdotis, & victimæ sempiternæ nostræ quam ista figurabant. Jun.

How the Lord testified his acceptance of *Job*, whether by consuming his sacrifice with fire from heaven, or by any other outward token of his favour, is not here expressed, and therefore to us uncertain; only this is certain, and that is enough for us to know, that God accepted him.

What it is to *accept*, was shewed in opening the former verse.

In brief, to be accepted, is to have favour with God, our petitions answered, and the things done which we move or petition for. *The Lord also accepted* Job.

Rogavit Job & Dominus ignovit; profuit illis amicitia, quibus obfuit insolentia Ambros. 3 Offic. c. ult.

Amicè ut amicos illos amplexus est.

And when 'tis said, *The Lord also accepted* Job, this implyeth, that *Job* did willingly undertake the service and duty for his three friends. Though it be not said, that *Job* offered sacrifice and prayed for them, yet both are wrapt up and understood in this conclusion, *The Lord also accepted Job.* This gives evidence or witness to the goodness of *Job*, and his eminence in grace; how full of love, how ready to forgive was he! He did not insult over *Eliphaz*, &c. nor say, now I have got the day, God hath determined the matter for me; he did not tell them, ye have wronged and abused me, ye have unjustly censured and reproached me; but putting their unkindnesses into oblivion, and laying aside the thought of them, he laid out his soul to the utmost for the healing or making up of the difference (arising from their folly) between God and them.

For the better improvement of these words,

First, Let us compare them with those in the eighth verse. Here it is said, *The Lord also accepted* Job; and there the Lord said, *Him will I accept*; there it is a promise, here a performance.

Hence note;

Whatsoever the Lord promiseth to do, he will certainly perform and do.

A word from God is as sure as his deed; our hope upon promise, as good as possession; *In hope of eternal life, which God who cannot lye, promised before the world began* (*Tit.* 1. 2.) Christ will be *Amen*, that is, performance (2 *Cor.* 1. 20.) to all the promises (2 *Cor.* 1. 20.) As they are all made in him, so they shall every one of them, and in every thing, be made good by him, *unto the glory of God by us*; that is, we shall at last have abundant cause of glorifying of God, in performing and making good of all the promises, upon the undertaking of Jesus Christ for us. No man shall fail of acceptance, that is under (as *Job* was) a promise of acceptation; get under promises, and you shall partake the good promised.

Secondly, Whereas upon their doing according as the Lord commanded, presently it followeth, *The Lord also accepted Job.*

Note;

Note;

Though the Lord will surely perform what he hath promised, yet if we would have the good promised, we must do the duty commanded, otherwise our faith is but presumption.

If *Eliphaz* and his two friends had not done as the Lord commanded them, they could not rightly have expected God should do what he promised, *accept* Job, *and so themselves.* There are promises of two sorts. First, of preventing grace; these are made to the wicked and unconverted. Secondly, there are promises of rewarding grace; these are made to the godly, who must perform the duty commanded, if they would receive the mercy promised. *As many as walk according to this rule, peace be on them, and mercy* (*Gal.* 6. 16.) If you will have peace, you must walk according to rule; the Lord is not bound to fulfil promises, if we take liberty to break Commandements, or neglect to do them. And they who have true faith in the truth, and faithfulness of God to fulfil the one, can never take liberty to break the other. None are so sure to the Command, as they who have fullest assurance in the Promise.

The Lord also accepted Job.

Here are but few words, yet much matter; and who knoweth how much mercy? Here is much, yea, all in a little, *The Lord accepted* Job.

Hence note, Thirdly;

To be accepted of God, is the answer of all our prayers and desires, a full reward for all our services.

Acceptation with God is the happiness of man, and should be his satisfaction. If we are accepted in our services, we are bountifully rewarded for them; and if our persons are accepted, we shall be everlastingly saved. When the Lord accepted *Job*, he heard his prayer for his friends, they were reconciled. This good news, *The Lord also accepted Job*, was enough to make their hearts leap for joy. *Acceptation* is a reviving word, the sum of all that we can wish or pray for; 'tis enough & enough to confirm our faith, and to wind up our assurance to the very highest expectation of a supply to all our wants, and of pardon for all our sins. All the

the kindnesses of God are comprehended in this one word, *Acceptation*.

Fourthly, *The Lord accepted Job*. Here is no mention at all of accepting his sacrifice, yet that was accepted too.

Hence note;

The Lord having respect to our persons, cannot but have respect to our services.

If our persons are accepted, our services are; and if the services of any are not respected, it is because their persons are not. 'Tis said (*Gen.* 4. 4, 5.) *The Lord had respect unto* Abel, *and to his offering; but unto* Cain *and his offering, he had no respect.* Respect or no respect to what is done, alwayes begins with the person of the doer.

Yet further, *Job was accepted*; but upon what account? or how was *Job* accepted? not in himself, nor for himself, but in Christ the promised *Messias*.

Hence note, Fifthly;

That any mans person is accepted, is from free grace, through Jesus Christ.

When we have done all, we deserve nothing, we are only accepted. The Lord accepted *Job*, not for his own sake, not for the worth of his service, not for the worthiness of his person, but for him whom he in that action represented, and in whom he believed, Jesus Christ. *Job* himself needed Christ for his acceptation; 'tis in and through him that any are accepted. The word *Acceptance* plainly implieth, that there is nothing of merit in us; acceptation notes grace and favour. This respect to us, is not for any desert in us.

From the whole, we may infer,

First, *If the Lord accepted* Job *when he offered sacrifice, and prayed for his friends; how much more doth he accept Jesus Christ, who offered himself a sacrifice for sinners, and ever liveth to make intercession for them, whose sacrifice he is!*

Did the Lord presently accept *Job* and his friends, or *Job* for his friends? then what confidence may we have, that Jesus Christ, who

who is our everlasting sacrifice and Advocate, who is entred into the holiest, the Sanctuary of heaven, and there pleads for us with his own blood, is accepted for us, and we through him. Christs suit shall never be refused, nor shall we, while we come to God through him. This act of divine grace, was, as I may say, but a shadow or figure of that great work of Jesus Christ, in reconciling sinners, and making them accepted with the Lord; and therefore, as often as we pray, Christs everlasting sacrifice should come to our remembrance, for the confirmation of our faith, and our encouragement against fears. We may argue down all our doubts about acceptation by Christ, upon this account, that *Jobs* friends were accepted at his suit, and their acceptation not bottom'd on him, nor in his sacrifice, but as both shadowed Christ. Where the Reconciler is accepted, they that are in him, and for whom he makes request, are accepted too. What the Lord spake from heaven (*Mat.* 3. 17.) *This is my beloved Son, in whom I am well pleased*, reacheth all believers to the end of the world, whose head and representer Christ is. Let us adore, and ever be thankful, that we have received such grace in Christ; for, though Jesus Christ in his person is of infinite worth, and his sacrifice of so great a value, that it became a price sufficient for the ransom and redemption of all sinners: yet, it was of free grace that Christ was made a ransom for sinners, and we accepted through him.

Secondly, Take this Inference:

If the Lord be ready to hear a Job *for his friends, then the Lord will much more hear a* Job *for himself.*

That the prayers and supplications which Believers put up to the Lord, obtain mercy and good things for others, may strengthen faith, that they shall obtain for themselves.

Thirdly, We may infer,

Job was become a great favourite with God, after his humiliation and self-abhorrence.

He no sooner fell out with himself for his former miscarriages, but the Lord, as it were, fell in love with him afresh. What a favourite was he grown, who could thus readily get an answer, and obtain favour for those, against whom the Lord said, *My wrath is kindled?*

Thus

Thus much concerning the judgment and determination of God in this matter, which put a period to the long continued controversie between *Job* and his three friends, and reconciled both parties both unto God and between themselves. O how blessed is the issue of the Lords Judgment and undertaking towards his servants and children! When once he was pleased to appear in the case, he soon silenced both sides, and made them in the conclusion both of one heart, and of one mind.

And no sooner was this humbling and reconciling work done and over, but restoring and restitution work followed, as will appear in opening the third and last part of this Chapter, which is also the last part of the whole Book.

JOB, Chap. 42. Vers. 10.

10. *And the Lord turned the Captivity of Job, when he prayed for his friends: Also the Lord gave Job twice as much as he had before.*

This verse begins the third part of the Chapter. We have seen *Job* humbled before God in the first part; we have seen *Jobs* friends reconciled to God, and his anger turned away from them in the second: In this third, we have *Job* himself restored, or the restitution of *Job* to as good, yea, to a better estate than he had before; and this was done *when he prayed for his friends: The Crown is set upon the head of prayer.*

The restitution of *Job* is set down two wayes.

First, more generally, in this verse, where it is described three wayes.

First, by the Author of it, *The Lord*; *it was he that turned the Captivity of Job.*

Secondly, by the season of it; *When he prayed for his friends.*

Thirdly, by the degree and measure of it; *Also the Lord gave Job twice as much as he had before.* His was not a bare return or restitution, but with advantage, and that to a duplication.

And the Lord turned the captivity of Job.

Before I open the words as translated by us, I shall briefly mind the Reader of another translation. The word which we render *Captivity*, is by some rendred *Repentance*; and there is a twofold interpretation of that rendring.

Probarem si asset תשובה *ubi nunc* שבות *nam* תשובה *conversio pœnitentiæ.* Druf. *Dominus quoq; conversus est ad pœnitentiam Job*, V ulg.

First, Some refer it to God, and read the words thus, *The Lord was turned to repentance concerning Job*: And then the meaning is, the Lord repented or changed his dispensation with respect to the affliction of *Job*, when he prayed for his friends. The Scripture speaks of the Lords repentance two wayes.

First, that he repenteth of the good which he hath done for, or bestowed upon man (*Gen.* 6. 6.) *It repented the Lord that he had made man*; he seemed as one troubled in his mind, that ever he had set up man in such a condition. And as there the Lord repented of his making mankind in general in that good naturalstate, so elsewhere he is said to repent of his doing good to some men in particular, as to their civil state (1 *Sam.* 15. 11.) *The Lord repented that he had made Saul King*, that he had set him upon a Throne to rule men on earth, who had no better obeyed the Rule given from his own Throne in heaven.

Secondly, The Lord is said to repent of the evil which he hath either actually brought upon man, or threatned to bring upon him. In the former sense *Moses* saith (*Deut.* 32. 36.) *The Lord shall judge his people and repent himself for his servants, when he seeth that their power is gone, and there is none shut up or left*; that is, when they are in an afflicted low condition, the Lord taketh the opportunity or season to restore them, and then he is said to repent concerning any afflictive evil brought upon his people. In the latter sense (as he is said to repent of the evil threatned) it is said of repenting *Niniveh* (*Jonah* 3. 10.) *The Lord repented of the evil that he had said that he would do unto them, and he did it not.* Thus the Lord is turned to repentance with respect to evil, either brought or threatned to be brought upon a people; for which we have that remarkable promise (*Jer.* 18. 7, 8.) *At what instant I shall speak concerning a Nation and concerning a Kingdome, to pluck up, and to pull down, and to destroy it; if that Nation against whom I have pronounced, turn from their evil, I will repent of the evil I thought to do unto them.* If they turn, I will turn. Another word is used in the Hebrew there, but it imports the same thing. Repentance in God is not any change of his Will, Counsel, or Purpose; it only notes a change in his providences and dispensations.

tions. *The Lord is of one mind: who can turn him?* (Job 23. 13.) But he is not alwayes of one way; he repenteth, that is, he changeth his way somtimes, and so he did towards *Job*: He once cast him down, and left him as a captive bound hand and foot under the power of Satan, as to his outward man and worldly enjoyments; but the Lord turned and repented, that is, *turned his Captivity*. This sense and reading is much insisted on by several Interpreters, and it is a comfortable truth; yet I am not satisfied that it is the truth intended in this place.

Secondly, Others who follow that translation, refer this *repentance* to *Job*, and so the sense is this, *The Lord turned at the repentance, or upon the repentance of Job when he prayed for his friends*; of which repentance we read in the former part of the Chapter. The Observation which naturally ariseth from this interpretation, is clear from many other Texts of Scripture.

> *When persons or Nations pray and depart from iniquity, when they joyn true repentance with prayer, the Lord turneth to them in mercy, and turneth evil away from them.*

The Lord turned in mercy to repenting *Job* when he prayed for his friends. And this was promised to Gods peculiar people the Jewish Nation (2 *Chron.* 7. 14.) *If my people which are are called by my Name shall humble themselves, and pray, and seek my face, and turn from their wicked wayes, then will I hear in heaven, and will forgive their sin, and will heal their land.* This was performed to the *Ninivites*, a heathen Nation; when they repented of the evil which they had done, God repented of the evil which he threatned to do unto them, or bring upon them, and did it not, brought it not. But I shall not stay upon this useful poynt here, because it is grounded upon a translation which is not (as I conceive) so clearly grounded upon the Original as our own.

The Lord turned the Captivity of Job.

in Hebræo est pulchra paronomasia, nam שוב *est vertere aut convertere, et* שבות *captivitas.* שב את שבות

The Hebrew is very elegant, *He turned the turning or captivity of Job*. Why his *Captivity*? *Job* was never lead captive in person, he was not carryed away prisoner by the *Chaldeans* and *Sabeans*, who captivated his cattel. How then is it here said, *The Lord turned the captivity of Job?*

I answer, These words, *The Lord turned the Captivity of Job*, may be taken two wayes.

Jehova restituit, quod captum fuerit Jobo. Jun.

Captivitas ponitur pro ipsis captivis. Drus.

First, thus, *He turned that to Job* (whatsoever it was) *which was lead into Captivity*. So some translate, *The Lord restored that which was taken from Job*. His Cattel, which were taken away by violent men, & his children, which were taken away by a vehement wind, were returned or restored to him again. The word *Captivity* is elsewhere in Scripture taken tropically for things or persons captivated; that which is *captivated* is called *captivity*. *The Lord turned the captivity of* Job, that is, he returned that which was captivated or taken away. Take a Scripture or two for that sense of the word *captivity* (Judg. 5. 12.) *Awake, awake* Deborah, *awake, awake, utter a song; arise* Barak, *and lead thy captivity captive, thou son of* Abinoam.. That is, bring them back who were taken captives; or thus, lead those captive who have taken thy people captives. So (*Psal.* 68. 18.) which is quoted by the Apostle (*Ephes.* 4. 8.) *When he ascended up on high, he lead captivity captive*. The *Psalmist* gives us a prophesie, and the Apostle reports the history of the glorious ascension of Christ. *When he ascended up on high, he lead captivity captive*. Which text, as the former, may be taken two ways.

First, Christ ascending, led those captive, who had led poor soules captive, that is, the devils; which the Apostle expresseth thus (*Col.* 2. 15.) *And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it*, that is, in his cross or suffering, or (as our Margin hath it) *in himself*: And as Christ spoiled those principalities, and triumphed over them, not only really, but openly in his passion; so he led them captive and triumphed over them more openly in his ascention.

Secondly, He led those that were captives, sinful men, captive; he brought them out of a miserable captivity into a blessed captivity, that is, from the captivity of sin, Satan, and the world, into a captivity to himself. The Apostle speaks so of the mighty power of the Word, in the ministery of the Gospel: *The weapons of our warfare* (that is, the weapons with which we, the Ministers of the Gospel, make war upon sinners to convert them) *are not carnal* (that is, weak) *but mighty through God, to the pulling down of strong holds, casting down imaginations*, &c. *and bringing into captivity every thought to the obedience Christ* (2 *Cor.* 10. 4, 5.)

Not only are our persons, but our thoughts captivated to Christ, by the power of the Spirit ministred in the Gospel. Thus the Scripture speaks of *captivity* in both these notions: the *captivaters* and the *captivated* are called *captivity*. Here in this place, we may take it in the latter sence, *the Lord turned the captivity of* Job; that is, what was captivated or taken away, the Lord, as it were, fetch't back again, and restored it to him. In this sense *Abraham*, when he heard that his Nephew *Lot* was taken captive, *led captivity captive* (Gen. 14. 16.) He pursued them that had taken him captive, he brought back *Lot*, and the rest of the prisoners, together with the spoils. Thus the Lord did not only deliver *Job* from all those evils, which he was under, but restored the good things to him which he had lost or were carried away.

Secondly, We may take it thus, *The Lord turned the captivity of* Job; that is, he took away, or called in Satans commission, which he had given him over *Jobs* estate and body, and by which Satan held *Job* in captivity, or as his captive; for as we read (*chap.* 2. 6.) Satan could not touch him, till he had leave, or a letter of license from God; till God said, *Behold, all that he hath is in thy power, only upon himself put not forth thy hand* (chap. 1. 12.) Nor could he touch his person, till his commission was enlarged; and the Lord said again, *Behold, he is in thine hand, but* (or only) *save his life* (chap. 2. 6.) And as soon as his commission was taken away, or called in by God, he could trouble him no longer. The Lord forbidding the devil to meddle any more with him, *Turned the captivity of* Job.

Hence, Observe;

First, *To be in any affliction is to be in bonds or captivity.*

The afflicted condition of *Job* was a captivity. Troubles in our estate, troubles in our relations, troubles in our bodies, troubles in our souls, are like bonds and prisons. It is a very uneasie and an uncomfortable condition to be in prison, and so it is to be in any afflicted condition considered in it self. *Job* spake as much of himself, while his affliction continued upon him strongly (*chap.* 13. 27.) *Thou puttest my feet in the stocks, and thou lookest narrowly unto all my paths.* *Job* was not only as a man in captivity, but as a man in the stocks, which is a great

great hardship in captivity. *David* calleth such an estate an imprisonment (*Psal.* 69. 33.) *The Lord heareth the poor, and despiseth not his prisoners.* Some are prisoners strictly, being under restraint; all are prisoners largely, or (as we say) prisoners at large, who are in any distress. The Lord maketh many prisoners by sickness and weakness of body, as also by poverty and the want of bodily comforts and conveniences. The afflicted condition of the Church in any kind is expressed by captivity, as captivity, in kind, is sometimes the affliction of the Church. The ten tribes were led into captivity by *Salmanazar*, *Judah* by *Nebuchadnazzar*. Hence that promise (*Jerem.* 30. 18.) *Behold, I will bring again the captivity of* Jacobs *tents*; And that prayer (*Psal.* 14. 7.) *O that the salvation of* Israel *were come out of* Sion. *When the Lord bringeth back the captivity of his people,* Jacob *shall rejoyce, and* Israel *shall be glad.* This Scripture may be taken both strictly, as a prayer for their return out of proper captivity, and largely, for their deliverance out of any adversity: So (*Psal.* 126. 1.) *When the Lord turned the captivity of* Sion *we were like them that dream.* Read also (*Zeph.* 2. 7.)

Secondly, From the author of this turn, *The Lord turned the captivity*, &c.

Observe.

Deliverance out of an afflicted state is of the Lord.

He is the authour of these comfortable turns, and he is to be acknowledged as the authour of them. The *Psalmist* prayed thrice, *Turn us again* (Psal. 80. 3, 7, 19.) The waters of affliction would continually rise and swell higher and higher, did not the Lord stop and turn them, did not he command them back, and cause an ebb. Satan would never have done bringing the floods of affliction upon *Job*, if the Lord had not forbidden him and turned them. It was the Lord who took all from *Job*, as he acknowledged (*chap.* 1. 21.) and it was the Lord who restored all to him again; as we see here the same hand did both in his case, and doth both in all such cases (*Hos.* 6. 1.) *Let us return to the Lord for he hath torn, and he will heal us; he hath smitten, and he will bind us up.* *David* ascribed both to God (*Psal.* 66. 11, 12.) *Thou broughtest us into the net; thou layedst affliction upon our loins: thou hast caused men to ride over our heads, we went through*

through fire and through water. The hand of God led them in that fire and water of affliction, through which they went; but who led them out? The *Psalmist* tells us, in the next words, *Thou broughtest us into a wealthy place*; the Margin saith, *into a moist place.* They were in fire and water before. *Fire* is the extremity of heat and drineſs; water is the extremity of moiſtneſs and coldneſs. A *moiſt place* notes a due temperament of heat and cold, of drineſs and moiſtneſs, and therefore elegantly ſhadows that comfortable and contentful condition, into which the good hand of God had brought them, which is ſignificantly expreſſed in our tranſlation, *by a wealthy place*; thoſe places flouriſhing moſt in fruitfulneſs, and ſo in wealth, which are neither over-hot nor over-cold, neither over-dry nor over-moiſt. And as in that Pſalm *David* acknowledged the hand of God in this, ſo in another, he celebrated the Lords power and goodneſs for this (*Pſal.* 68. 20.) *He that is our God is the God of ſalvation, and unto God the Lord belong the iſſues from death*; that is, the out-lets or out-gates from death, are from the Lord; he delivereth from the grave, and from every grief. *The Lord turned the captivity of* Job, not only preſerving him from death, but filling him with the good things and comforts of this life.

Thirdly, Note;

The Lord can ſuddenly make a change or turn.

As he can quickly make a great change from proſperity to adverſity, and in a moment bring darkneſs upon thoſe who injoy the ſweeteſt light; ſo he can quickly make a change from adverſity to proſperity, from captivity to liberty, and turn the darkeſt night into a morning light. For ſuch a turn the Church prayed (*Pſal.* 126. 4.) *Turn again our captivity, O Lord, as the ſtreams in the ſouth*, that is, do it ſpeedily. The ſouth is a dry place, thither ſtreams come, not by a ſlow, conſtant currant, but as mighty ſtreams, or land-floods, by a ſudden unexpected rain; like that (1 *Kings* 18. 41, 45.) *Get thee up* (ſaid *Elijah* to *Ahab*) *for there is a ſound of aboundance of rain, and preſently the heaven was black with clouds and wind, and there was a great rain.* When great rains come, after long drought, they make ſudden floods and ſtreams. Such a ſudden income of mercy, or deliverance from

from captivity, the Church then prayed for, and was in the faith and hope of; nor was that hope in vain; nor ſhall any, who in that condition wait patiently upon God, be aſhamed of their hope. The holy Evangeliſt makes report (*Luke* 13. 16.) that Satan had bound a poor woman *eighteen years*, all that time he had her his priſoner; but Jeſus Chriſt in a moment made her free. *Ought not this woman, being a daughter of* Abraham, *whom Satan hath bound, lo, theſe eighteen years, be looſed from this bond on the ſabbath day?* The devil, who had her in his power eighteen years, could not hold her a moment, when Jeſus Chriſt would turn her captivity, and looſe her from that bond. If the Son undertake to make any free, whether from corporal or ſpiritual bondage, they ſhall not only *be free indeed* (as he ſpake, *John* 8. 36.) at the time when he is pleaſed to do it, but he can do it at any time, in the ſhorteſt time, when he pleaſeth. We find a like turn of captivity is deſcribed (*Pſal.* 107. 10, 11, 12, 13, 14.) ſuch as ſit in darkneſs, *and in the ſhadow of death, being bound in affliction and iron, becauſe they rebelled againſt the word of the Lord*, &c. Theſe (*verſ.* 13.) *cryed unto the Lord in their trouble, and he ſaved them out of their diſtreſſes: He brought them out of darkneſs, and the ſhadow of death, and brake their bands in ſunder.* Thus far of the firſt particular conſiderable in *Jobs* reſtitution, the Author of it, *The Lord turned the captivity of* Job.

The ſecond thing to be conſidered, is the ſeaſon which the Lord took for the turning of *Jobs* captivity; the Lord did it ſaith the text,

When he prayed for his friends.

Some conceive the turn of his captivity was juſt in his prayer time, and that even then his body was healed. I ſhall have occaſion to ſpeak further to that afterwards upon another verſe. Thus much is clear, that

When he prayed,

That is, either in the very praying time, or preſently upon it, the Lord turned his captivity. Poſſibly the Lord did not ſtay till he had done, according to that (*Iſa.* 65. 24.) *It ſhall come to paſs, that before they call, I will anſwer; and while they are yet ſpeaking, I will hear.* Or according to that (*Dan.* 9. 20.)

While

While I was speaking, and praying, and confessing my sin, and the sin of my people Israel, *and presenting my supplications before the Lord my God, for the holy mountain of my God: Yea, while I was speaking in prayer, even the man* Gabriel, *whom I had seen in the vision at the beginning, being caused to flie swiftly, touched me, about the time of the evening oblation, and he informed me, and talked with me, and said,* O Daniel, *I am come forth to give thee skill and understanding; at the beginning of thy supplications the commandement came forth, and I am come to shew thee,* &c. What commandement came forth? even a command for the turning of their captivity. Thus here (I say) possibly the Lord gave out that word of command, for the turning of *Jobs* captivity, at that very time when he was praying for his friends.

But without question, these words, *when he prayed for his friends*, note a very speedy return of his prayers; that is, soon after he had done that gracious office for them, he found matters mending with himself, and the answers of prayer in the mercies of God coming tumbling in thick and three-fold. His captivity fled far away when he had thus drawn near to God; he had, as a very full and satisfactory, so a very speedy answer,

When he prayed.

Prayer is the making known our wants and desires to God. It is a spiritual work, not a meer bodily exercise; it is the labour of the heart, not lip-labour. *Jobs* prayer was a fervent working, or effectual prayer (as the Apostle *James* speaks, *chap.* 5. 16.) not a cold, slothful, sleepy prayer; when he prayed, he made work of prayer. Many speak words of prayer, that make no work of prayer, nor are they at work in prayer. *Job* prayed in the same sense that *Saul* (afterwards *Paul*) did (*Acts.* 9. 11.) when the Lord Jesus bid *Ananias* go to him, for, *Behold he prayeth*, implying, that he was at it indeed. He had been brought up after the strictest rule of the Pharisees, who prayed much, or made many prayers; but he prayed to so little purpose before, that we may well call that his first prayer, and say he had never prayed before. *Job* prayed for his friends, as *Paul* for himself; he was very earnest with God for them, and prevailed. Extraordinary cases call for extraordinary layings out in duty. It was an extraordinary case, *When he prayed*

For

For his friends.

The Hebrew is, *When he prayed for his friend*. It is usual in the Grammar of the holy Text, to put the singular for the plural: 'Tis so here, either, First, because he prayed for every one of them distinctly, and by name; or, Secondly, because he looked upon them all as one, and bound them up in the same requests, *When he prayed*

Singulare partitivum pro plurali. Merc.

For his friends.

They are called his friends, to shew the esteem that he had of them, notwithstanding all their unkindness and unfriendliness towards him. He prayed for them in much love, though they had shewed little love to him; and his heart was so much towards them, that the Text speaks as if he had forgot himself, or left himself at that time quite out of his prayers. Doubtless *Job* prayed for himself, but his great business at that time with God, was, *for his friends.*

O, raram & singularem virtutem, quæ in paucissimis vel Christianis reperitur. Merc.

Now, in that *Jobs* prayer is said expressly to be for his friends, not for himself, though we cannot doubt but that he prayed, and prayed much for himself;

Observe;

A godly man is free to pray for others, as well as for himself, and in some cases, or at some times, more for others than for himself.

He seldom drives this blessed trade with heaven for self only, and he sometimes doth it upon the alone account of others. 'Tis a great piece of spiritualness, to walk exactly, and keep in with God to the utmost, that so our own personal soul concerns may not take up our whole time in prayer, but that we may have a freedom of spirit to inlarge for the benefit of others. Many by their uneven walkings, exceedingly hinder themselves in this duty of praying for friends, and of praying for the whole Church. Uneven walkings hinder that duty in a twofold respect.

First, Because they indispose the heart to prayer in general; which is one special reason why the Apostle *Peter* gives that counsel to Husband and Wife (1 *Pet.* 3. 7.) *to walk according to knowledge, and as being heirs together of the same grace of life,*

that (ſaith he) *your prayers be not hindred*; that is, leſt your hearts be indiſpoſed to prayer.

Secondly, Becauſe uneven walkings will find us ſo much work for our ſelves in prayer, that we ſhall ſcarce have time or leiſure to intend or ſue out the benefit of others in prayer. He that watcheth over his own heart and wayes, will be and do moſt in prayer for others. And that,

Firſt, For the removing or preventing of the ſorrows and ſufferings of others.

Secondly, For the removing of the ſins of others; yea, though their ſins have been againſt himſelf, which was *Jobs* caſe. He prayed for thoſe who had dealt very hardly with him, and ſinned againſt God in doing ſo; he prayed for the pardon of their ſin, God being very angry with them, and having told them he would deal with them according to their folly, unleſs they made *Job* their friend to him. This was the occaſion of *Jobs* travelling in prayer for his friends; and in this he ſhewed a ſpirit becoming the Goſpel, though he lived not in the clear light of it. And how uncomely is it, that any ſhould live leſs in the power of the Goſpel, while they live more in the light of it? To pray much for others, eſpecially for thoſe who have wronged and grieved us, hath much of the power of the Goſpel, and of the Spirit of Chriſt in it. For, thus Jeſus Chriſt, while he was nailed to the Croſs, prayed for the pardon of their ſins and out-rages, who had crucified him, *Father, forgive them, for they know not what they do* (*Luke* 23. 34.) Even while his crucifiers were reviling him, he was begging for them, and beſeeching his Father that he would ſhew them mercy, who had ſhewed him no mercy, no, nor done him common juſtice. And thus (in his meaſure) *Jobs* heart was carryed out in his prayer for his friends, that thoſe ſins of theirs might be forgiven them, by which they had much wronged him, yea, and derided him (in a ſort) upon his Croſs, as the *Jews* did Chriſt upon his. This alſo was the frame of *Davids* heart, towards thoſe that had injured him (*Pſal.* 109. 4.) *For my love they are my adverſaries* (that's an ill requital; but how did he requite them? we may take his own word for it, he tells us how) *but I give my ſelf unto prayer*; yea, he ſeemed a man wholly given unto prayer. The elegant conciſeneſs of the Hebrew is, *But I prayer*; we ſupply it thus, *But I give my ſelf unto prayer*:

prayer: They are ſinning againſt me, requiting my love with hatred, *But I give my ſelf unto prayer*. But for whom did he pray? doubtleſs he prayed, and prayed much for himſelf; he prayed alſo for them. We may underſtand thoſe words, *I give my ſelf unto prayer*, two wayes. Firſt, I pray againſt their plots and evil dealings with me (prayer was *Davids* beſt ſtrength alwayes againſt his enemies) yet that was not all. But, Secondly, *I give my ſelf to prayer*, that the Lord would pardon their ſin, and turn their hearts, when they are doing me miſchief; or, though they have done me miſchief, I am wiſhing them the beſt good. *David* (in another place) ſhewed what a ſpirit of charity he was cloathed with, when no reproof could hinder him from praying for others (in ſome good men, reproofs ſtir up paſſion, not prayer) (*Pſal.* 141. 5.) *Let the righteous ſmite me, it ſhall be a kindneſs* (ſmite me, how? with reproof; ſo it followeth) *Let him reprove me, it ſhall be an excellent oyl, which ſhall not break my head, for yet my prayer ſhall be in their calamities*; that is, if ever they who are my reprovers fall into calamity, though they may think they have provoked me ſo by reproving me, that they have loſt my love, and have caſt them out of my prayers, or that I will never ſpeak well of them, or for them again, yet I will pray for them with all my heart, as their matters ſhall require; I will pray for them when they have moſt need of prayer, even in their calamity. Some heighten the ſenſe thus; The more they ſharpen their reproof, the more I think my ſelf bound to pray for them. It ſhews an excellent ſpirit, not to be hindred from doing good to others, by any thing they do or ſpeak againſt us, nor by their ſharpeſt (though perhaps miſtaken) reproofs of us. Thus it was with this good man, *Job prayed for his friends*, who had ſpoken much againſt him, and not only reproved him without cauſe, but reproached him without charity; and God turned his captivity when he *prayed for them*.

Hence obſerve, Secondly;

Prayer for friends, eſpecially for unkind friends, is very pleaſing to God, and profitable to us.

We never reap more fruit or benefit by prayer our ſelves, than when we lay out our ſelves in prayer for others; and then moſt, when we pray for thoſe who have deſerved leaſt at our hands.

Prayer for unkind friends, is the greatest kindness we can do them, and the noblest way of recompencing their unkindness. Holy *David* was much in this way of duty, and found the benefit of it (*Psal.* 35. 12, 13.) *They rewarded me evil for good, to the spoyling of my soul; but as for me, when they were sick, my cloathing was sackcloth, I humbled my soul with fasting* (that is, I was greatly affected with, and afflicted for them in their affliction; and see what followed) *My prayer returned into my own bosom.* There is some difference about the Exposition of those words; but I conceive that is clear in it self, as well as to my purpose, that *David* received fruit and a good reward for those prayers. As if he had said, *If my prayer did them no good, it did me good; if it did not profit them, it profited me; my prayer returned into my own bosom, I found comfortable effects of it.* We never gain more by prayer, than when we pray for those by whom we have been losers; we never find more comfort by prayer, than when we pray heartily for those by whom we have found much sorrow: whatever good we pray for in the behalf of others, falls upon our own heads; and the more we pray for good upon the heads of those that have done evil to us, the more good is like to fall upon our own heads and hearts. Christ saith (*Mat.* 10. 13.) *When ye come into an house, salute it* (Christ means not a Courtly complemental salute, but a Christian spiritual salute, wishing them mercy and peace, as is plain by that which followeth) *and if the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you.* As if he had said, *When ye come into an house, good or bad, salute it; if the house be good, they shall receive the benefit of your prayer, if not, you shall have the benefit of it your selves;* though they get no good by your good wishes to them, or prayers for them, yet you shall. This is more expressly assured us again by our blessed Saviour (*Luke* 10. 6.) *Into whatsoever house ye enter, first say, peace be to this house* (bestow a prayer upon them) *and if the Son of peace be there, your peace shall rest upon it; if not, it shall turn to you again;* your prayers shall not be lost, nor shall ye be losers by your prayers.

Hence

Hence take these two Inferences.

First, *If when we pray for friends, for unkind friends, God be ready to do us good, then he will be much more ready to do us good, when we (as he hath commanded us) pray for professed or real enemies.*

The worse they are (if not so bad as to be past prayer, by the Apostles rule, 1 *John* 5. 16.) for whom we pray, the better are our prayers, and an argument, as of our greater faith in God, so of our greater love to man.

Yet this is not to be understood, as if we should pray for the prosperity of enemies, or evil men, in their evil purposes or practices (this were to pray at once for the misery of *Sion*, for the downfal of *Jerusalem*, and the dishonour of God.) Our prayer for enemies, should only be, that God would change their hearts, and pardon their sins, as was touched before. I grant, we may (in some cases) pray, *Lord, overturn, overturn them*; or (as *David* against *Achitophel*) *Lord, turn their counsels into foolishness*; yet even then we should also pray (with respect to their persons) *Lord turn them, turn them.* The Gospel teacheth us to do so (*Luke* 6. 28.) *Bless them that curse you, pray for them that despitefully use you:* Not that we should pray for a blessing on them as they are cursers and despisers, but that they may repent, and give over their cursed cursings and despiteful usages. The Apostle is full for this (*Rom.* 12. 14.) *Bless them that persecute you, bless and curse not* (vers. 19.) *Avenge not your selves.* And as we should not avenge our selves, so we should be sparing in prayer, that God would take vengeance; and if ever we put up such prayers, beware they flow not from a spirit of revenge. We, indeed, are sometimes afraid to be over-gentle and kind-hearted towards them that offend us; and this bad Proverb is too much remembred, *If we play the Sheep, the Wolf will eat us up*, as if to do our duty, were to run further into danger, and that it must needs turn to our wrong, not to avenge our wrongs. But know, if we carry it meekly like sheep, we have a great Shepheard, who will take care of us, and is able to preserve us from the Wolf. Consider these two things in praying for enemies, or for those that have any way wronged us.

First, If by prayer we gain them ('tis possible by prayer to turn a Wolf into a Sheep) then it will be well with us, they will be our friends.

So-

Secondly, If they continue Wolves and enemies still, God will be more our friend, and turn the evil which they either intend or do us, to our good.

A second Inference is this.

If God be ready to deliver us from evil, and do us good when we pray for others, then he will be ready to do us good, and deliver us from evil, when we pray for our selves.

This Inference appears every where in Scripture. And as the Lord himself hath often invited or encouraged us to the duty of prayer for our selves by this promise; take one instance for all (*Psal.* 50. 15.) *Call upon me in the day of trouble, I will deliver thee, and thou shalt glorifie me*; that is, thou shalt have both occasion and a heart to glorifie me. So the Lords servants have often had experience of his power and goodness in delivering them; or, as 'tis here expressed concerning *Job*, of turning their captivity; take one instance for all (*Psal.* 34. 4, 6.) *I* (said *David*) *sought the Lord, and he heard me, and delivered me from all my fears. This poor man cryed, and the Lord heard him, and saved him out of all his troubles.* The Lord, who doth us good when we pray for others, cannot but do it when we pray for our selves. *The Lord turned the captivity of* Job, *when he prayed for his friends.*

But some may ask, will the Lord turn any mans captivity, when he prayeth for his friends? whose prayer, and what prayer is it that obtains so high a favour?

I answer, in general; It is the prayer of a *Job*. That is,

First, The prayer of a faithful man, or of one who is perfect and upright with God. It is not the prayer of every man that prevails with God (*Jam.* 5. 16.) *The effectual fervent prayer of a righteous man* (only) *availeth much.* Nor is it the prayer of a meer morally righteous man, that availeth; he must be an Evangelically righteous man, that is, a man estated by faith in the righteousness of Jesus Christ.

Secondly, As 'tis the prayer of the faithful, so the prayer of faith; as it is the prayer of one in a state of grace, so of one acting his graces, especially that grace of faith. It is possible for a man that hath faith, not to pray in faith; and such a prayer obtaineth not (*Jam.* 1. 5, 6, 7.) *If any man* (saith that Apostle) *lack wisdom*; we may say, whatsoever any man lacketh, *let him ask*

ask of God; but let him ask in faith, nothing wavering: for let not that man (the man that wavereth) *think that he shall receive any thing* (that is, any good thing asked) *of the Lord.* To ask without faith, may bear the name, but is not the thing called prayer; and therefore such receive nothing when they ask.

Thirdly, It is the prayer of a person repenting, as well as believing. *Job* was a penitent, he repented in dust and ashes for the evil he had done, before he obtained that good for his friends and for himself by prayer. *If my people* (saith the Lord, 2 *Chron.* 7. 14.) *Which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked wayes* (there's compleat repentance) *then will I hear from heaven, and forgive their sin, and heal their Land* (there is compleat mercy.) Some pretend, at least, to be much in believing, yet are little, if at all, in repenting and humbling themselves under the mighty hand of God. How can their prayers prevail, for the turning away of their captivity, who turn not from iniquity? *If I* (said *David*, *Psal.* 66. 18.) *regard iniquity in my heart* (his meaning is, if I put it not both out of my heart and hand, by sound repentance) *God will not hear me*; that is, he will not regard, much less favourably answer, my prayer. It is a piece of impudence, I am sure, such a piece of confidence, as God will reject, and wherein no man shall prosper, to expect good from God by prayers, while our evils are retained, or abide in our bosoms unrepented of. God hath joyned faith and repentance together; woe to those who put them asunder. They who either repent without believing, or believe without repenting, indeed do neither; they neither repent, nor believe, nor can they obtain any thing of God by prayer. But, the prayer of a faithful man, made in faith, and mixed with sound repentance, will make great turns; such a one may turn the whole world about by the engine of prayer.

But, what is there in such a prayer, that should make such turns, and move the Lord to change his dispensations, or our conditions? I answer,

First, Such prayer is the Lords own Ordinance or appointment; and he will answer that. When we meet God in his own way, he cannot refuse us; he seals to his own institutions, by gracious answers.

Secondly,

Secondly, As prayer is the Ordinance of God, so he hath made promise to hear and turn the captivity of those that pray, as was shewed before. Promises are engagements to performance. God will not be behind hand with man, as to any engagement: For, as he is powerful, and can, so he is faithful, and will do whatever he hath engaged himself to do by promise. A word from the God of heaven, is enough to settle our souls upon for ever, seeing his *word is settled for ever in heaven* (*Psal.* 119. 89.) Half a promise, or an half promise, an *it may be* (*Zeph.* 2. 3.) from God, is better security than an absolute promise, than an *it shall be*, yea, than an oath from any of the sons of men.

Thirdly, Prayer honours God. Our seeking to him in our wants and weaknesses, in our fears and dangers, are an argument that we suppose him able to help us, & that all our ruines may be under his hand: Such a seeking to God, is the honouring of God; and therefore, God is a rewarder of them that diligently seek him, and call upon him. Our coming to God in all our wants, shews, that he is an inexhaustible fountain; so *thick a cloud*, that we cannot weary him, nor he spend all his waters, how much soever he showers down, or spends upon us. He can distil mercies, and drop down blessings everlastingly. We often want vessels to receive, but he never wants oyle to give. It is the glory of Kings and Princes, that so many come with petitions to them; that they have many suiters at their gates, may possibly burden them, but undoubtedly it honours them; doth it not signifie, that he hath a purse to relieve their necessities? or power to redress their wrongs and injuries? *O thou that hearest prayer*, is a title of honour given to God (*Psal.* 65. 2.) *To thee shall all flesh come.* As God hath said (*Psal.* 50. 15.) they that call upon him shall glorified him, for help received, so they do glorifie him, by calling upon him for help: No marvel then, if he turn a *Jobs* captivity, when he prayeth.

Fourthly, Prayer is the voice of the new creature. The Lord loveth that voice, 'tis musick, the best musick, next to praise, in his ear. *Let me hear thy voice* (*Cant.* 2. 14.) that is, let me hear thee praying, or thy prayer-voice; *let me see thy countenance: for sweet is thy voice, and thy countenance is comely.* The Lord delighteth in prayer; therefore the Lord will turn the captivity of a *Job* when he prayeth.

Fifthly,

Fifthly, Prayer is not only the voice of the new creature, but it is the voice of the Spirit with the new creature. *The Spirit himself maketh intercession for us* (Rom. 8. 26.) 'Tis the holy Spirits work to form requests in our hearts to God. As *the Spirit it self witnesseth with our spirits, that we are the children of God* (Rom. 8. 16.) so he prayeth in the spirits of Gods children. The prayer of a believer hath the power of the holy Spirit in it, and therefore it must needs make great turns. God turned the captivity of *Job* when he prayed.

Sixthly, Jesus Christ presents such prayers, the prayers of faith, the prayers of repentance, unto God his Father. Christs intercession gives effect, or gets answer to our supplications. The Father hears the Son always (*John* 11. 42.) and so he doth all them, whose prayers are offered to him by the Son (*Revel.* 8. 3.) *The angel came and stood at the altar, having a golden censer, and there was given unto him much incense, that he should offer it with the prayers of all Saints, upon the golden altar which was before the throne.* The angel there spoken of, is the *angel or messenger of the Covenant*; propheſied of (*Mal.* 3. 1.) that is, Jesus Christ, 'tis he, he alone, who offers the incense of his own prayers, with the prayers of all Saints, upon the golden altar, which is before the throne; and being there represented doing so, presently (as it followeth, *ver.* 5.) *There were voices, and thunders, and lightenings*, signifying the wonderful effects of prayer, till it should come (after many turnings in the world, or, as I may say, after a world of turnings) to the Lords turning of *Sions* captivity, as here of *Jobs*.

Seventhly, Jesus Christ doth not only present the prayers of believers to God, but also prayeth in them; when saints pray he prayeth in them, for he and they are mystically one: And as Christ *is in believers the hope of glory* (Col. 1. 27.) so he is in them the help of duty; and so much their help, that *without him they can do nothing* (John 15. 5.) Now a believers prayer being, in this sense, Christs prayer, it cannot but do great things.

Lastly, As Jesus Christ presents the prayers of believers to the Father, and prayeth in them, or helps them to pray, by the blessed and holy Spirit sent down, according to his gracious promise, into their hearts; so he himself prayeth for them, when they are not actually praying for themselves. For (saith the Apo-

stle, *Heb.* 7. 25.) *He ever liveth to make intercession for them.* The best believers do not always make supplications for themselves; but Christ is always making, as well as he ever lives to make, intercession for them. The Apostle (speaking of Christs intercession) useth the word in the present tense or time, which denoteth a continued act (*Rom.* 8. 34.) *Who is even at the right hand of God, who also maketh intercession for us.* The sacrifice of Christ (though but once offered) is an everlasting sacrifice; and this other part of his priestly-office, his intercession, is everlasting, as being often, yea, always or everlastingly offered. The way or manner of Christs making everlasting intercession for us, is a great secret; it may suffice us to know and believe that he doth it. Now it is chiefly from this everlasting intercession of Christ, that both the persons of the elect partake of the benefits of his sacrifice, and that their prayers are answered for the obtaining of any good, as also for the removal of any evil, as here *Jobs* was for the turning of his captivity.

Thus I have given a brief accompt of this inference, that if prayer prevails to turn the captivity of others, then much more our own. Prayer hath had a great hand in all the good turns that ever the Lord made for his Church: And when the Lord shall fully turn the captivity of *Sion*, his Church, he will pour out a mighty spirit of prayer upon all the sons of *Sion*. The Prophet fore-shewed the return of the captivity of the *Jews* out of *Babilon* (Jerem. 29. 10.) *After seventy years be accomplished at Babilon, I will visit you, and perform my good word towards you, in causing you to return to this place; for I know the thoughts that I think towards you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end.* But what should the frame of their hearts be at that day? the 12th verse tells us, *And ye shall go and pray unto me, and I will hearken.* These words may bear a two-fold sense. First, The sense of a command; *Then shall ye call upon me, and then shall ye go and pray*, That is your duty in that day. Secondly, I conceive they may also bear the sense of a promise; then shall your hearts be inlarged, then I will pour out a spirit of prayer upon you, *And ye shall go and pray unto me, and I will hearken.* We may conclude the approach of mercy, when we discern the spirits of men up in and warm at this duty. Many enquire about the time, when the captivity of *Sion* shall fully end? we may find an answer to that question best, by the inlargement of our own hearts in prayer. *David* speaking of that, said (*Psal.* 102. 17.) *He will regard the prayer of the destitute* (the meanest and lowest shrubs in grace, as the word there used imports) *and not despise* (that is, he will highly esteem, and therefore answer) *their prayer*: How much more the prayer of the tall cedars in grace, or of the strong wrestlers, when they call upon him, and cry unto him, with all their might day and night? *The Lord turned the captivity of* Job *when he prayed for his friends.*

Nor was it a bare turn. As *Job* did not offer a lean sacrifice to God in prayer, but the strength of his soul went out in it; so the Lord, in giving him an answer, did not give him a lean or slight return, but, as it followeth,

Also the Lord gave Job *twice as much as he had before.*

The Hebrew is, *The Lord added to* Job *to the double.* Some translate too barely, *The Lord made an accession* or *an addition*; but that doth not reach the sense intended: For, a little more than he had before, had been an addition to what he had before; but double is more than a little, or the common notion of an addition; the Lord gave him twice as much, or double, to that great estate which he had before. This doubling of his estate may be taken two ways.

First, Strictly, as four is twice two, and eight twice four. In that strict sence it may be taken here, as to his personal estate; but as to persons it will not hold, the number of his children was the same as before. If we compare this chapter with the first chapter (*ver.* 3.) we find his estate doubled in strict sence: Whereas *Job* had then seven thousand sheep, now saith this chapter (*ver.* 12.) *he had fourteen thousand sheep*; and whereas before he had three thousand camels, now he had *six thousand camels*; and whereas before he had five hundred yoke of oxen, now he had *a thousand yoke of oxen*; and lastly, whereas before he had five hundred she asses, now he had *a thousand she asses.* Here was double in the letter; the Lord added all his cattle double in number: Yet we need not tye up the word *double*, or *twice as much*, strictly to that sense. Therefore

See the wild conceits of the *Jewish Rabbins* about the doubling of *Jobs* estate, in *Mercer* upon the place.

Secondly, Double may be taken largely, and so *double or twice as much*, is very much. He added to him double, that is, he made

In duplum, i.e. in plurimum. Quam plurimum: numerus finitus pro infinito. Jun.

made a very great addition, possibly in some things treble, yea, fourfold to what he had before. And thus the Lord made good what *Bildad* had spoken to *Job*, closely hinting, that surely *Job* lay in some secret sin, and was not right with God, because God let him lye in that forlorn condition, and did not so much as restore him to the same, much less raise him to a better estate, than he had before (*chap.* 8. 6, 7.) *If thou wert pure, and upright, surely, now he would awake for thee, and make the habitation of thy righteousness prosperous: Though thy beginning was small, yet thy latter end should greatly increase.* It is usual in the Hebrew, to say those things are double, which excel and are great. Thus spake *Zophar* (chap. 11. 6.) *O that God would speak and open his lips against thee; and that he would shew thee the secrets of wisdom, that they are double to that which is. Know therefore,* &c. The secrets of Divine wisdom are double to what is, namely, to what they appear, or are apprehended to be: The wisdom of God is double, yea, an hundred fold more than what man is able to conceive it to be; The secrets of Gods wisdom are unsearchable, and past any creatures finding out. Thus in other Scriptures *double* is put for very much (*Isa.* 40. 2.) *Speak ye comfortably to* Jerusalem, *and cry unto her, that her warfare is accomplished, that her iniquity is pardoned, for she hath received of the Lords hand double for all her sins.* We must not think that *Jerusalem* made satisfaction to the Lord for her sin, much less may we imagine that *Jerusalems* sufferings did exceed her sins, or the desert of her sins: For 'tis said (*Ezra* 9. 13.) *Thou hast punished us less than our iniquities deserve.* And (*Lam.* 3. 22.) *It is of the Lords mercies that we are not consumed.* But the meaning of *double* there, is plainly this, she hath received a very great punishment, the Lord hath made her feel the sorrowful effects of her sin fully; For said *Daniel* (chap. 9. 12.) *Under the whole heaven hath not been done, as hath been done unto* Jerusalem. This is called a double recompence by another Prophet (*Jerem.* 16. 18.) *I will recompence their iniquity, and their sin double, because they have defiled my land.* And thus *Jeremy* prayed, against the opposers and despisers of his prophesie (*chap.* 17. 18.) *Destroy them with double destruction.* So then, when it is said, *the Lord added double, or twice as much to* Job *as he had before*, it noteth, at least, a very great addition to the prosperous estate which *Job* had before, even in outward things.

Hence

Hence Observe, First;

When we are about spirituals, the Lord takes occasion to minister to us in temporals. The Lord not only turned the captivity of Job, *when he prayed for his friends, but gave him twice as much.*

Job did not pray for the doubling of his estate, or for great things in the world; we find him many times giving up his hopes as to temporals, when he would not give up his hopes as to spirituals and eternals: *Though he kill me, yet will I trust in him; he also shall be my salvation.* He submitted his life to God, in hope of a better life; but he had little or no expectation about the things of this life; yet the Lord gave him abundance with his life, as also an aboundant, or long life, as we read at the end of this Book. There are two special reasons, why the Lord gave *Job* a great increase in temporals.

First, Because in those Old Testament times the promises went much in temporals.

Secondly, Because *Job* having lost his credit in the world, when he lost his estate, spiritual supplies would never have set him right in the eye of the world, he had suffered, as to his reputation in spirituals, by his loss in temporals; and therefore the Lord doubled his estate, to vindicate his reputation in the eye of the world. And the Lord did this unsought & unthought of by *Job*; therefore (as the point saith) it is a truth, that while we are careful about spirituals, the Lord takes care of our temporals (*Mat.* 6. 33.) *Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you.*

Secondly, Note;

The Lord is a bountiful rewarder of his servants, and a liberal repairer of their losses.

The Lord is a bountiful rewarder two ways:

First, For what we do, we shall not lose our labour in serving him. God gives good and great wages (1 *Cor.* 15. 58.) *Be ye stedfast and unmoveable, always abounding in the work of the Lord; for as much as ye know that your labour is not in vain in the Lord;* that is, labour abundantly, for your labour shall have an aboundant reward: Not only shall it not be in vain, but richly rewarded.

warded. *The Lord is not unrighteous to forget your work and labour of love* (Heb. 6. 10.) The Lord should be unrighteous to forget our labour of love; not because any labour of ours can endebt him to reward us, but, because he hath freely promised to reward us.

Secondly, The Lord is a bountiful rewarder of us for what we suffer: And that, First, When we suffer under his own hand. Secondly, When for his sake we suffer peaceably and patiently under the hand of men. *Job* was a great sufferer both ways; he suffered greatly under the afflicting hand of God, and he suffered greatly under the violent hands and reproachful tongues of men, and the Lord was to him a bountiful rewarder, with respect to both: For he did not only heal his wounded state, and make him up as well as he was before, according to that in (*Jerem.* 30. 17.) *I will restore health unto thee, and I will heal thy wounds*; but he did it double, insomuch, that he, who in the days of his former prosperity, was only the greatest of all the men of the East, became in the days of his latter prosperity, greater than he had been himself. The Lord hath plentiful rewards for the godly, and so he hath (though of another kind) for the wicked. *He* (saith *David*) *plentifully rewardeth the proud doer* (Psal. 31. 23.) There is a reward of wrath, as well as a reward of favour. Wrath is the reward of proud men: Thus the Lord will plentifully reward proud *Babilon*, at one time or other, by some hand or other (*Revel.* 18. 6.) *Reward her, even as she rewarded you, and double unto her double according to her works: In the cup which she hath filled fill to her double.* *Babilon* shall at last lose double blood, for the blood that she hath drawn, yea (as the Text saith) *double, double*, that is four times as much; and who knows how much that *double unto her double* means? For 'tis said (*ver.* 7.) *How much she hath glorified her self, and lived deliciously, so much torment and sorrow give her.* Now as no man can tell nor imagine, how much she hath glorified her self, nor how deliciously she hath lived; so no man can tell how much torment and sorrow she shall have! Yea, we read not only of a double, and quadruble, but of a seven-fold reward of wrath for evil men (*Psal.* 79. 12.) *Render unto our neighbours seven-fold into their bosome.* And surely that Scripture means bad neighbours. Now as the Lord doth

doth plentifully reward the proud and evil doers in a way of wrath; so he will plentifully reward well-doers and well-sufferers, whether under his own hand, or the hand of man, in ways of mercy. And if so, then,

First, Fear not to lose by God, and that in a two-fold respect. First, When he cometh to borrow of you for the poor. *He that hath pity on the poor, lendeth to the Lord* (Prov. 19. 17.) Every time we are asked to give to the poor, upon due occasion, God sends to borrow of us; and he will surely repay what he hath borrowed; therefore fear not to lose by God, when he borrows of you for the poor. Secondly, Fear not to lose by God, when he takes all from you, and makes you poor. Sometimes God doth not come a borrowing, but he cometh a taking; he will have all, whether you will or no: He will sometimes take all away by fire, by losses at sea or land; in these, and such like cases, fear not to be losers by God: But, First, Trust him, as *Job* did. Secondly, Be patient, as *Job* was. They that have an interest in God, and a portion in the promise, need not fear they shall lose a thread or a shoe-latchet by God, though his providence takes all away, and strips them (as it did *Job*) naked. What God takes from his servants, he keeps for them, and will restore to them, either in the same kind with much more, as he did to *Job* at last, or in some other kind, which is much better, as he did to *Job* at first. While *Job* was deprived of his all worldly good things, God gave him much patience at first, so that when all was lost and gone, he could say, *Naked came I out of my mothers womb, and naked shall I return thither: The Lord hath given, and the Lord hath taken, blessed be the name of the Lord.* While this frame of heart lasted, it was better than all that he had lost; and though through the extremity of his pains and temptations, it was somewhat abated, and his patience somewhat ruffled, yet it was never wholly lost; and when it was worst with him, his faith failed not, which was best of all.

Now what the Apostle spake concerning those troubles which befel the *Israelites* in the wilderness, *They happened for examples* (1 *Cor.* 10. 11.) So all these troubles and takings away, happened to *Job* as our example, or (which the Greek word signifieth) as a type, that we should be patient under the Lords hand in taking; and

and remember for the encouragement of our faith, the Lords bounty in restoring. For this and the Apostle *James* calleth us to consider this dealing of God with *Job* (Jam. 5. 11.) *Ye have heard of the patience of* Job, *and have seen the end of the Lord.* What is that to us (may some say) that *Job* was patient? Yes, all the matter is to us, it was written for our example and admonition, and saith the Apostle, ye have not only heard of the patience of *Job*, but *have seen the end of the Lord.* Here is an exercise of those two noble senses, Hearing and Seeing, mentioned, and doubtless for great purposes both. But why doth he adde, *ye have seen the end of the Lord?* Some interpret these words as a second instance; the Apostle mentioning *Job* in the former words, and Christ in these, *Ye have seen the end of the Lord*; that is, how it was with Christ in his sufferings. The Lord Jesus Christ was well rewarded for all that he suffered, *God highly exalted him* (Phil. 2. 7.) *because he humbled himself, and became obedient unto death, even the death of the cross.* 'Tis a truth; if we take those latter words of the verse, *Ye have seen the end of the Lord*, for the issue of Christs sufferings. But I rather conceive, that the whole verse relateth unto *Job*; and so *the end of the Lord* in the latter part, is the end which the Lord made with *Job.* As if the Apostle *James* had said, *Hath it not been set before your eyes, what end the Lord made with him? or how he gave him double in the end?* Be not afraid to lose by God, either borrowing or taking, for he is a bountiful rewarder.

Secondly, As we should not be afraid to lose by God (when he comes either to borrow a part, or (as the case was with *Job*) to take all from us) so, *let us not be afraid to lose for God* (which was touch't before, together with the former Inference, upon the 11th verse of the 42 Chapter.) We have no ground in the world of fear, when all that we have in the world is taken from us for Gods sake, that is, for righteousnes sake, seeing, God who here restored to *Job* double, all that himself had taken from him, hath also promised to give his faithful servants double for all that is taken from them (upon his account) by men, or which they lose for him. That's the meaning of the Prophet (*Isa.* 61. 7.) *For your shame ye shall have double*; that is, ye having suffered shame, or been put to shame for Gods sake, or for doing that which is honorable

honourable and commendable in it self, *shall receive double.* What double? As by *shame* we are to understand any evil suffered, so by *double* any good promised as a reward for suffering that evil, especially such good as stands in direct opposition to that evil? As if it had been said, ye shall have double honour for shame, and double riches for poverty, and double health for sickness, and and double liberty for imprisonment and captivity. 'Tis much to have double reparation of any loss; yet this doubling is a poor matter to what is promised in another place, to those who lose for God. We have Christs word, with an asseveration for it (*Mat.* 19. 28, 29.) *Verily I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel: And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name sake,* (here are great sufferings, but behold a greater reward followeth; not like *Jobs*, twofold, but an hundred-fold; so saith that Text) *shall receive an hundred-fold, and* (which is ten-thousand-fold more than that) *shall inherit everlasting life.* Be not afraid to lose for God. *Job* had double, who lost by God, and so may you; but if ye lose for God, here is an hundred-fold for you. But some may say, this hundred-fold is a great way off, in the next Life. I answer, If it be so, yet do not think ye shall be losers; for if ye should never see good day more in this world, yet if ye are assured of everlasting life in the world to come, is not that enough? What pitiful spirits have they, that are not willing to take their hundred-fold in the life to come! Yet mark it, Jesus Christ doth not put us off so neither; therefore another Gospel expresseth the promise fully, to meet with this objection (*Mark* 10. 29, 30.) when some told Christ, they had left all to follow him, *Jesus answered and said, Verily I say unto you, there is no man that hath left houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the Gospels, but he shall receive an hundred-fold, now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come, eternal life.* Jesus Christ gives present recompences, as well as future; in *this time*, as well as in the time, or rather eternity, to come. And that there is a kind of *Synchronism*, or neer joyning, in time of payment

loſs, of ſuffering and rewarding, ſome have found in the letter; they have had great worldly exaltations, ſoon after their depreſſions in this world. And Jeſus Chriſt, who made this promiſe, hath made it good in ſpirituals, to the experiences of many thouſands, who have loſt all for him; they have had that at preſent given into their ſouls, which hath been to them, or in their eſtimation, an hundred-fold better than what they loſt. They that have indeed ſuffered loſs for Chriſt, never complained of their ſufferings or loſſes; they have often triumphed in them, and rejoyced (as the Apoſtle *Peter* ſpeaks, 1 Epiſt. 1. 8.) *with joy unſpeakable, and full of glory*. If any think they do fooliſhly, who ſuffer worldly loſſes for Chriſts ſake, let them remember this return of a hundred-fold, and be aſhamed of their own folly in thinking ſo. It is not fooliſhneſs, but true wiſdom, to loſe much, for the gain of more. Are not they wiſe, who loſe one, upon good aſſurance to get an hundred? have we not Chriſts word for it? and is not that good aſſurance that it ſhall be ſo? Sure, no Merchant can put off his goods at a better market, than he that putteth them all off for God. How rich would men be, if they could get an hundred for one? Such a rich trade hath Chriſt opened, and they are the wiſeſt Merchants now, who venture in it, and will be ſo accounted in the end, even by thoſe who now call them fools and mad-men. That which is loſt for Chriſt, is ſown; and though the ſeed that is caſt into the ground, may ſeem caſt away, yet it will ſpring up again. *Light is ſown for the righteous, and gladneſs for the upright in heart* (*Pſal.* 97. 11.) And what Chriſt ſaith of the good ground, is moſt true in this caſe; that ſeed of light is ſown in ſuch ground as will bring forth, to ſome thirty, to ſome ſixty, to ſome an hundred-fold. Therefore, to conclude this Inference, *Be not afraid to loſe for God*; he will not only ſee you indempnified, but (at leaſt) doubly rewarded. *Job*, who once loſt by God, or by the hand of God upon him, was repayed by the ſame hand with him, double in kind; and if we have double in a better kind, double faith in God, and double love to God, and double zeal for God, and double peace in our own conſciences, this is an hundred-fold better than all we can loſe for him, in or of this world.

JOB,

JOB, Chap. 42. Verſ. 11.

11. *Then came there unto him, all his brethren, and all his ſiſters, and all they that had been of his acquaintance before, & did eat bread with him in his houſe; and they bemoaned him, and comforted him, over all the evil that the Lord had brought upon him; every man alſo gave him a piece of money, and every one an ear-ring of gold.*

IN the former verſe we have the bleſſed turn of *Jobs* ſtate in general; *The Lord gave him twice as much as he had before*: In this verſe, begins the particular account of *Jobs* reſtorings. There were four things wherein *Job* ſuffered loſs.

First, He ſuffered the loſs of his eſtate.
Secondly, The loſs of his children.
Thirdly, The loſs of his health.
Fourthly, The loſs of his friends.

Jobs repair begins with his laſt loſs; his friends were the laſt that he loſt in the day of his affliction, but the firſt that he recovered in the day of his reſtoration. The firſt budding or ſpring of *Jobs* felicity, after ſo long and ſharp a Winter of ſorrow as he had gone thorough, was, the putting forth of freſh and fragrant acts of love from his ancient friends, that of late had forſaken him, and left him in the hour of his temptation.

Inter adverſitates Jobi quaſi præcipua erat quod fuerat ab amicis ſuis deſertus, & ideo hujus adverſitatis primò remedium ponitur. Aquin.

This verſe, wherein the account is given about this firſt mercy, I may call, or intitle, *The addreſs of Jobs friends*, and in it we may conſider,

First, How they are deſcribed, or what they are called. First, as to their relation, *His brethren, his ſiſters, and acquaintance came*. Secondly, in their quantity or number, they came *all*: Here is all, all, all; *All his brethren, and all his ſiſters, and all that had been of his acquaintance before*; there was not one miſſing, not one that forbore to make this friendly addreſs unto him.

Secondly, As we have an account who they were that came to him, ſo what they did when they came; and that is ſet forth

four wayes in this one verse. First, *They did eat bread with him.* Secondly, *They bemoaned him.* Thirdly, *They comforted him.* Fourthly, *They were very bountiful, and very respectful to him; They gave him every one a piece of mony, and every one an ear-ring of gold.* Thus you have the state and parts of this verse, which I call, *The address of Jobs friends unto him.*

Then came there unto him, all his brethren, and all his sisters.

Then. The word in the Hebrew, is the ordinary copulative, *And*, which hath various rendrings in Scripture, according to the state of the place. Here we translate it, *Then*, which may have a double reference. First, to the turn of his captivity, *Then they came.* Secondly, to his prayer for his friends, and the Lords acceptance of him; when God had so eminently declared his favour to him and his friends, upon his intercession, *Then there came unto him,*

All his brethren, and all his sisters.

Brethren and sisters are taken two wayes in Scripture.

First, Strictly; and so they that are of, or have the same parents, at least, one of them, are brethren and sisters.

Secondly, Brethren and sisters are taken largely, for all of the kindred. The kindred of Christ, are called his brethren (*Mark* 3. 31.) *Then came his brethren, and his mother, standing without*, that is, his kindred; for whether Christ had any brother, in a strict sence, as born of the same Mother, we have nothing from Scripture to affirm; it is generally agreed that he had not, his brethren were his kindred at large. *Abraham* spake truly, though not the whole truth (*Gen.* 20. 12.) when he called *Sarah* his sister, that is, his kinswoman. *Moses* called *Israel* brother to the *Edomites*, who were distant from that people, many degrees, they descending from *Esau*, these from *Jacob* (*Numb.* 20. 14.) *Thus saith thy brother Israel*; that is, *Israel* that is of thy blood, though a great way off, *Isaac* being their common Father. Thus here, all *Jobs* brethren and sisters are all his kindred; and not only these, but,

All that were of his acquaintance before.

The Hebrew is, *All that knew him before*, that is, had familiarity and converse with him before. Christ (*Mat.* 7. 22.) said of those that did so hotly press acquaintance upon him, *I know you not*, ye are not of those that I know, or have had fellowship with, you are none of my acquaintance. So that, there was a collection of all *Jobs* relations and friends at that time, they all flockt to him, and thronged about him, as to and about some strange sight; the fame of his restoration was soon blown all the Country over. Hence the Septuagint render the words paraphrastically; *All his brethren heard all that had befallen him; and so they came.* *Audierunt omnes fratres, quæcunque acciderant ei, & venerunt.* Sept.

But, where was his wife? There is no mention here of her return; she had spoken as *a foolish woman* (Chap. 2. 10.) and did not answer the duty of her relation after that, as he complained (Chap. 19. 17.) *My breath is strange to my wife, though I intreated for the childrens sake of mine own body*; yet doubtless she returned to her duty, and honoured him as her head and husband, now at last, else the mercy had not been compleat, but defective in a very considerable part of it.

Now, in that *Jobs* restoring, or the repair of his losses, began with the return of his friends,

Observe;

The loss of friends, is a great and grievous loss.

He that loseth the affection of friends, loseth a great possession, a great interest. Friends indeed are great helps, great helpers; to be in a friendless condition, is to be in a helpless condition; to have friends, is a very valuable mercy. Let us bless God that we have men to friend us, above all, that God is our friend.

Secondly, These words, *Then came all his brethren*, imply, that when he was in an afflicted condition, none of his friends came at him, neither those that are here called his brethren and sisters, nor those that are called his acquaintance.

Hence observe;

In times of affliction, worldly friends will leave us, and godly friends may prove strange to us.

Doubtless, among those brethren, sisters and acquaintance of *Job*, *some*, that I say not, *many*, were godly, yet even they left him, in the day of his distress. Men are but men, and they oftentimes shew themselves unconstant to man. As Christ had those

that

Amicitia mundi sequitur marsupium.

that followed him for the loaves, so have we too. *Friendship followeth the purse, the bag*; and when all is gone, such friends are gone. When Christ himself was in affliction, those that were in neer relation to him, *his very Disciples*, left him; they all left him, and *Peter* denied him. When the Apostle *Paul* was in a great affliction, and stood as a prisoner, to answer for his life before *Nero*, his friends durst not appear; *At my first answer* (saith he, 2 *Tim.* 4. 16.) *no man stood with me, all men forsook me.* He had not a friend that would own him, nor appear for him, in the time of his affliction and persecution; and he prayed that God would not lay it to their charge, that they had been thus unfriendly to him.

Then, First, Let us not trust in friends, no, not in a brother; and not only, not in a brother at large, but not in a brother in the strictest sence, not in a brother of the same blood and bowels with us, no, not in a brother of the same faith with us (*Mich.* 7. 5.) *Trust ye not in a friend, put ye not confidence in a guide; keep the doors of thy mouth from her that lyeth in thy bosom.* Trust not in neerest friends, no, not in godly friends; they may fail: Though we are to trust them so, as not to suspect them, yet we are not to trust them so, as to rely upon them, or to make them our strength; for then they prove *Egyptian* reeds, which will not only not support, but wound us. That's good counsel (*Isa.* 2. 21) *Cease ye from man* (let him be who he will, though a brother, though of most intrinsick and neerest acquaintance, though never so great and potent, yet cease from him; the reason there given, is) *his breath is in his nostrils*; the man is frail, his life is short and uncertain, he may not last long. And we may take another reason from the Point in hand; his love is uncertain, as well as his life, and his affections seldom last long; let us therefore have weaned affections from those that affect us, and are friendly to us.

Then, Secondly, *'Tis our wisdom to get Christ for a friend*; he is a friend for ever: He that would have a friend to stick to him in adversity, as well as prosperity, let him get Christ to be his friend, who is unchangeable, whose love fails not; that's our greatest and surest interest. Christ *having loved his own which were in the world, he loved them unto the end* (*John* 13. 1.) That's the spirit of unfeigned friendship (*Prov.* 17. 17.) *A friend loveth at all times, and a brother is born for adversity.* That's true of a real

a real friend, who lives up to the rule of friendship, *He loveth at all times*, and therefore to the end. When the Prophet *Malachi* saith (Chap. 1. 6.) *A son honoureth his father*, his meaning is, a son should or ought to honour his father, or, a son who knoweth his duty, will honour his father; so, a friend ought to love at all times, and a true friend will: yet that Scripture in the *Proverbs* is chiefly true of Christ, and absolutely true of him only; he alone is such a friend as loves at all times. Hence that divine challenge (*Rom.* 8. 35.) *Who shall separate us from the Love of Christ?* And then the Apostle proceeds from *who*, to *what*. As no person, so no thing, can separate us from the love of Christ. *Shall tribulation, or anguish, or peril, or sword?* shall these separate us from the love of God? no, these shall not, these cannot; these cannot make Christ strange to us, nor love us the less; he loves in tribulation, as well as out of tribulation; in streights, as well as in our greatest inlargements; in sickness, as well as in health; in disgrace with men, as well as when most honoured and cryed up by them; when naked, as well as when cloathed; as well in rags, as in the richest array. Hence that confident conclusion (*vers.* 38.) *I am perswaded, that neither death, nor life,* &c. *shall be able to separate us from the love of God, which is in Christ Jesus our Lord.* And if so, then we see where our true interest lyeth: Let us make sure of Christ; he will never leave us; all earthly friends may. Friends are a great mercy, but they are not a sure mercy.

Again, Consider *Jobs* friends, who came not at him when in that afflicted condition; yet as soon as ever God turned his captivity, and made him prosper in the world, then they would own him, then they came.

Hence note, Thirdly;

Such as are no friends in adversity, will readily shew themselves friendly in prosperity.

That they came *then*, is an intimation, if not a proof, that they came not before; but then they came. What Christ spake in another case, I may apply by way of allusion to this; *Where the carcase is, thither will the Eagles be gathered together.* When *Job* was up, his friends appear'd. *All are ready to worship the rising Sun.* When the face of things and times change with us, then the faces of friends change towards us, then they have other respects

spects and countenances for us; this spirit of the world hath been anciently observed, even by Heathens; *If you be happy, or restored to happiness, you shall number many friends, though you had none before.* Such friends, are like those birds that visit our coasts in Summer, when 'tis warm weather, when every thing flourisheth and is green, then some birds visit us, who all the Winter, when 'tis cold, frost and snow, leave us.

Si fueris felix multos numerabis amicos. Tempora si fuerint nubila solus eris.

Farther, it may be conceived, that several of *Jobs* friends left him, not only upon the occasion of his poverty and want, but upon the supposition of his hypocrisie and wickedness; many of them might have the same opinion of him, which those three had, who particularly dealt with him, that surely he was a bad man, because the Lord brought so much evil upon him. Now, when the Lord restored *Job*, they had another, a better opinion of him, the Lord also giving a visible testimony of his accepting *Job*.

Hence note, Fourthly;

God will one time or other vindicate the integrity of his faithful servants, and set them right in the opinion of others.

God suffered *Jobs* integrity to lie under a cloud of supposed hypocrisie, but at last the Lord restored him to his credit, as well as to his estate, and made his unkind, and not only suspicious, but censorious friends, acknowledge that he was upright and faithful. The Lord promiseth (*Psalm* 37. 6.) *to bring forth the righteousness of his servants as the light, and their judgement as the noonday*; that is, a right judgement in others concerning them, as well as the rightness of their judgement in what they have done and been, or his own most righteous judgement in favour of them. They who had a wrong judgement, and took a false measure of *Job* (measuring him by the outward dispensations of God, and judging of his heart by his state, and of his spirit by the face of his affairs) these were at last otherwise perswaded of him. 'Tis, as the way, so the sin and folly of many, to judge upon appearance, upon the appearance of Gods outward dealings; they conclude men good or bad, as their outward condition is good or bad; and therefore, the Lord, to redeem the credit of his faithful servants that lye under such misapprehensions, sends prosperity, and manifests his gracious acceptance of them, that men of that perverse opinion may be convinced, and delivered out of their error.

Note,

Note Fifthly;

The Lords favouring us, or turning the light of his countenance towards us, can soon cause men to favour us, and shine upon us.

See what a change the Lord made at that time, both in the state of things, and in the hearts of men, when the Lord outwardly forsook *Job*; friends forsook him, children mockt him, acquaintance despised him, his very servants slighted him: yet no sooner did the Lord return in the manifestations of his favour, but they all returne, desiring to ingratiate themselves with him, and strive who shall engage him most. God can quickly give us new friends, or restore the old. The hearts of all men are in the hand of the Lord, who turns them from us, or to us, as he pleaseth. When God manifests his favour, he can command our favour with men. Though that which is a real motive of the Lords favour to his people, their holiness, and holy walkings, gets them many enemies, and they are hated for it by many; yet the Lord discovering or owning the graces of his servants, by signal favours, often gets them credit, and sets them right in the opinion of men. Thus it was with *Job*; all his friends returned to him, upon the Lords high respect to him in turning his captivity.

Explent contumelias honoribus, detrimenta muneribus, execrationes precibus.

Again, in that *Jobs* friends came to him,

Observe, Sixthly;

It is the duty of friends to be friendly, to come to and visit one another.

Cui dominus favet, ei omnis favent.

It is a duty to do so in both the seasons, or in all the changes of our life: It is a duty to do so in times of prosperity, when God shines upon our Tabernacle. When any receive extraordinary mercies, it is the duty of friends to shew them extraordinary courtesies, and to bless God for them, and with them. When *Elizabeths neighbours and cousins heard how the Lord had shewed great mercy upon her, they rejoyced with her* (Luke 1. 58.) It is a duty to rejoyce with those that rejoyce, and to come to them, that we may rejoyce with them. It is a duty also to visit those that mourn, and to mourn with them. Friendly visits are a duty in all the seasons of our lives.

Once more. *Then came all his brethren, &c.* It was late e're they came, but they came.

Hence Note;

It is better to perform a duty late, than not at all.

They had a long time, even all the time of his long affliction, neglected, or at least slackned this duty of visiting *Job*; yet they did not reason thus with themselves; It is in vain to visit him now, or our visiting him now may be thought but a flattering with him, or a fawning upon him: No, though they had neglected him before, they would not add new to their old incivilities. We say of repentance (which is a coming to God) *Late repentance is seldom true, yet true repentance is never too late.* None should think it too late to come to God, though they have long neglected him; nor should sinners, who have long neglected God, be discouraged: Though it be best for us, and our duty, to repent betimes; yet God will not refuse a sinner at any time, who indeed repents. Now as late repentance, so any late duty, is better than none, or than a total neglect of it. *Jobs* friends came to him, though late, and were friendly received. But what came they for? or what did they when they came? That's set forth in four things, as was shewed in opening the Text.

First, The Text tells us, *They did eat bread with him in his house.*

I shall not stay upon that nicety which some take notice of, that when bread and water are named together, they always signifie poor fare (1 *Kings* 18.4.) *Obadiah* fed the Prophets whom he secured from the fury of *Jezabel* in Caves, *with bread and water*: He could not feast them there, but gave them what might keep them alive. So that threatning (*Isa.* 3.1.) imports they should not have necessaries. But when bread is put alone, that signifieth (say they) a full, or at least, a very competent and comfortable provision (2 *Sam.* 9.7.) And so to eat bread together is to feed liberally together. Yet I find these two, bread and water, put together, and signifying a full Table in one place of Scripture. When that *Syrian* Army, smitten with blindness, was led by *Elisha* into *Samaria*, the Prophet said (2 *Kings* 6.22.) *Set bread and water before them, that they may eat and drink*; then it followeth, *he* (that is, the King of *Israel*) *prepared great provisions for them.* The greatness of the provision which the King prepared for them, is not spoken of only with respect to their number (an army being many, cannot be fed with a little) but with respect to the nobleness of their entertainment; which yet I conceive was but answerable to what the Prophet desired, when he said, *set bread and water before them.* As if the meaning were, *Make them good chear*: So that bread and water may imply plenty, as well as bread alone. *Jobs* friends

Did eat bread with him. Not the bread of mourners (as some expound) of which we read (*Deut.* 26.14. *Hos.* 9.4.) but the bread of rejoycers. I shall not omit to mind the Reader of what one of the Ancients meditated upon this passage. *Job* (saith he) *doth here prefigure Christ after his resurrection, restored to his honours, and honoured, not only by his Apostles, but also by the fathers, both Jewes and Gentiles; the faithful flocking to him, and feasting with him in his house the Church, there with sorrow remembring his sufferings, and in that heavenly Court eating with him the bread of life.* Christ after his resurrection called his Apostles to *eat bread with him*; as here, after *Jobs* restitution, which may be called his resurrection, 'tis said, All his friends *came and did eat bread with him in his house.*

Præfigurat hic Jobus Christum post resurrectionem, honoribus restitutum, honorstem non tantum ab Apostolis, sed etiam patribus Judæis et Gentilibus fidelibus, et in domo ejus Ecclesia convivantibus, Passionem ipsius cum dolore recolentibus, et in cœlesti aulacum ipso panem vitæ comesturis. Greg. l. 35. *Moral. c.* 9, 10, 11.

Hence Note;

For friends to eat, yea, to feast soberly together, is not only lawful, but sometimes a duty.

The creatures are given to us, not only for our necessity, but for our comfort, and to maintain society. *Solomon* saith (*Eccl.* 8.15.) *Then I commended mirth, because a man hath no better a thing under the Sun, than to eat, and drink, and to be merry.* He speaks not of a sensual mirth and eating, like voluptuous Epicures, but of eating with gladness and singleness of heart, as 'tis noted of the Primitive Saints (Acts 2.46.) There is no worldly thing better than to eat and drink *with sobriety* in the use of the creature, and with *singleness* of heart one towards another. *To use what we have, is better than the having of it.* To eat together is good, with these limitations or cautions. First, if we eat to the glory of God (1 *Cor.* 10.31.) Secondly, if we eat with joy in God (*Eccl.* 9.7.) Thirdly, if we eat tasting and remembring the goodness of God (*Deut.* 6.11, 12.) Fourthly, if we eat fearing to offend God, and wrong ourselves with access (*Prov.* 23.1, 2. Luk. 21.34.) Fifthly, if we have a sense of the afflictions of others (*Amos* 6.6.) especially of those who have nothing to eat. Sixthly, if we eat with thankfulness, or giving thanks to God, who satisfies our hunger (*Mark* 8.6. *John* 6.11.) Seventhly, if we eat with charitableness, giving a portion of what we have in plenty, to those that are in want and hungry (*Jam.* 2.15, 16.)

Again, They came to eat bread *with Job in his house*. See the nobleness of *Jobs* spirit. Doubtless, when they came they made their Apologies, pleaded their excuse, and confessed that they had failed in friendship, and had not lived up to the law of love. Courteous and noble spirited *Job* took all well, past by all discourtesies, welcomed and embraced them: He did not only not upbraid them with former unkindnesses, why came ye not to me in the day of my trouble and affliction, in the day of my distress and sorrow? where were ye? Thus some would have rounded them; ye come to me when all is well with me; but where were ye when I wanted comfort and company? *Job*, I say, did not only not upbraid them with their former unkindnesses, when they came to him, but took their coming kindly. When the Elders of *Gilead* came to *Jepthah*, to desire him to be their Captain against the children of *Ammon*, he said (*Judg.* 11.7.) *Did not ye hate me, and expel me out of my fathers house? and why are ye come unto me now when ye are in distress?* *Jepthah* cast their ill carriage towards him in their teeth, and only not rejected them and their request. Thus *Job* might have said, why did you leave me in the time of my distress? *&c.* but we have no such language from this good man, not a word of that.

Hence Note;

It becomes us to accept the love of formerly unkind friends, and not to twit them in the teeth with their unkindnesses.

Job well understood that it was a part of his tryal and burden from God, that his friends forsook him, and were once uncivil to him: therefore he would not burden them with it. A godly man considers, it is of the Lord if friends prove unfriendly to him, and that it is for tryal whether he can trust upon and cleave unto God alone when friends leave him. Thus to receive unfriendly friends is to be perfect (in our measure) as God is perfect. How unkindly have we dealt with God! and yet when we come to him he accepts of us. They that are sensible how they have refused the Lord sometimes, and that he hath yet graciously accepted of them, they (I say) will be ready to accept of friends that have been froward and unkind to them: It is much the will of God, that we should do so, and 'tis a great part of our conformity unto God when we do so. It was very well that *Job* gave fair respect to his friends, and treated them lovingly when they came to him; and

and it was well, and but their duty that they came to him.

Yet this was not all they did; *Jobs* friends did not only come and eat bread with him (that had been but according to the custom of common friends) they went further,

They bemoaned him. That's the second friendly office which they did him. The word signifies, *to shake the head*; so the Latine Translation renders it, *His friends came to him, and moved their heads over him*, so expressing their compassion. That gesture of moving the head, was used sometimes in derision, sometimes in admiration, in which latter sense the Septuagint take it here, *They comforted him, and wondered at all the evills that God had brought upon him.* It might well move wonder, that so good a man should suffer so much evil; yet this gesture of shaking the head, is rarely, if at all used in way of admiration; whereas, in way of compassion, nothing is more usual, and it complyeth fully with our translation, *they bemoaned him.* As they feasted with him, so they *bemoaned* him, and condoled his former sad state; and to do so is a proper act of sincere love and friendship.

Moverunt super eum caput. Vulg.

Consolati sunt eum et mirati sunt super omnibus, &c.

נוד *est proprie migrare, unde pro condolere sumitur; quod qui aliquem solari volunt & ejus vicem dolere, & loco suo ut id faciant soleant migrare.*

Hence Note;

It is our duty to pity and bemoan the afflicted.

We read of Ephraim *bemoaning himself* (Jer. 31.18.) and there is a twofold bemoaning of our selves. First, With respect to the sins that we have committed. Secondly, There is a bemoaning of our selves, as to our afflictions; and possibly both are to be understood in that place concerning *Ephraim*. 'Tis a duty also with respect to others; we ought to bemoan those that are in sufferings, and those that have sinned, as well as our own sins or sufferings. And though, that which gives us the greatest occasion of bemoaning others is their sin, yet 'tis a great duty also to bemoan those that are under sufferings, and to have bowels of compassion, or a fellow feeling of their afflictions.

But it may be objected, what need had *Jobs* brethren to bemoan him now that he was delivered out of his afflictions, and his captivity turned? were not these bemoanings improper and unseasonable?

I answer, First, Though *Job* was come out of his afflictions, yet he was but very lately come out of them; he was yet, as it were, upon the borders of sorrow, and was come only a step out

of

of his troubles; ſo that his tears were then ſcarce wiped away, or dryed up, and the ſorrow of his late adverſity was even forced to intermingle with the joy of his newly begun proſperity: The remembrance of his affliction was, doubtleſs, yet very ſtrong upon him, and the pain of it ſcarce off him; he had, as yet, a taſt of the wormwood and gall of that moſt bitter cup, of which he had, a little before, drunk ſo deeply; his wound was but in healing, not quite healed; and therefore they might well bemoan him, as to his former afflictions, in that morning or day-break of his mercies. Joy and ſorrow uſe to conflict together, and ſtrive for maſteries, whether the one ſhall keep, or the other get the ground, at the beginning of all great changes.

Secondly, This act of *Jobs* friends in bemoaning of him, might reſpect not only the abiding ſenſe of his former affliction, but the ſharpneſs, and foreneſs of it, while it was upon him; ſo that, as his own remembrance of his former ſufferings might ſtill hang upon him, ſo while his brethren, and other viſitants, remembred how grievous and tedious his ſufferings had been, it might well ſtir their compaſſions, and cauſe them to bemoan him.

Thirdly, *Job* had none to bemoan him, while the affliction was actually upon him; *Have pity upon me, have pity upon me*, ſaid he in the 16th Chapter, yet found little or no pity from any: Now that being a great part of his ſuffering, that he had none to pity him while he ſuffered; the Lord ſent his brethren to him, when he was new come out of his ſufferings, to perform that duty to him, which ſhould have been done him while he ſuffered.

Further, Becauſe we ought not only to pity and bemoan our friends in adverſity, but to help them out, and make a perfect cure; therefore *Jobs* friends proceed to that duty alſo: For, having bemoaned him, the text ſaith,

They comforted him.

That is, they uſed all the means they could to comfort him, they gave him comfortable words, cordial conſolations. *Job* himſelf had been a great comforter of others (as *Eliphaz* acknowledged in the 4th Chapter) and now he hath his comforters; even they comforted him concerning his former miſeries, who formerly had been miſerable comforters.

From

From the method of their proceeding; Firſt, They bemoaned him; and, Secondly, They comforted him,

Note;

We can never truly comfort others, till we have pitied others.

Comforting begins at pittying. It is poſſible to pity one, and not to comfort him: Some will give bemoaning words, yet are not able to miniſter real comforts; ſo then, there may be pittying without comforting, but there cannot be comforting without pitying. God himſelf is thus expreſt (2 *Cor.* 1. 3, 4.) Firſt, He is called, *The father of mercies*, that is, he is full of pity, full of compaſſionate bowels. And then, Secondly, He is called, *The God of all conſolation*. He is a comforting God, becauſe a pittying God. If God were not pitiful and compaſſionate, we ſhould have no comfort from him: ſo it is with men, if we pity not others we cannot comfort them. *Job* called his friends *miſerable comforters* (chap. 16. 2.) They came to mourn *with him, and to comfort him* (chap. 2. 11.) but had they more affectionately mourned with him, they would have more effectually comforted him. They did not pity him enough in his miſery, and ſo they proved but miſerable comforters to him.

Secondly, From the work it ſelf,

Obſerve;

To comfort thoſe that are in affliction is our duty, and a work of charity.

To miniſter comfort to the ſorrowful, is a greater point of charity, than to miniſter bread to the hungry, or clothing to the naked. As the ſoul is better than the body, ſo thoſe acts of charity, which offer relief to the ſoul in any kind, are better than thoſe by which the body is relieved. Though to give bread be more coſtly to us than good words (we uſe to ſay good words are cheap) yet good and comfortable words are worth much more than bread, they are better than gold, yea, than fine gold, ſweeter alſo than the honey, and the honey-comb. The Apoſtle gave this duty in charge to believers (1 *Theſſ.* 5. 11.) *Comfort your ſelves together, and edifie one another.* And at the 14th verſ. *Now we exhort you brethren, warn them that are unruly, comfort the feeble minded, ſupport*

port the weak. The *weak*, in the latter words, are the same with the *feeble* in the former; and the *support* spoken of in the one, is nothing else but the comfort spoken of in the other. Comfort to a feeble mind, is like a prop or a pillar to a feeble building, the supporter of it.

And because it is so important a work, to comfort feeble minds I shall briefly name some special cases, wherein the mind of man is feeble, and then hint what word of comfort is most proper for its support, in each case.

First, If the mind be infeebled by outward wants, apply that comfortable Scripture (*Mat.* 6. 32, 33.) *Your father knoweth that ye have need of those things*; which if received by faith will give the mind great support in that case.

Secondly, In case of the loss or death of friends; the Apostle hath put words into our mouths for the comforting of such (1 *Thess.* 4. 13.) chiefly these two ways. First, By remembring that their friends are only *asleep in Jesus*, or gone to sleep in the bosome of Jesus. Secondly, That they shall be raised again at the coming of Jesus.

Thirdly, In case of suffering and persecution, read comfort and support, *Mat.* 5. 11, 12, 13. 1 *Pet.* 4. 12, 13, 14.

Fourthly, In case of bodily sickness, or any chastenings from the hand of God, we have a store or treasure of comforting words, *Heb.* 12. from the 5. to the 14th verse.

Fifthly, In case of desertion, or Gods hiding his face, take comfort from *Isa.* 50. 10. *Isa.* 54. 7, 8.

Sixthly, When any are under the sence of divine wrath for sin, they may take comfort by meditating all those Scriptures which hold out the free grace of God to sinners, and the full satisfaction which Christ hath made for sin to the justice of God, and so for deliverance from the wrath which is to come (1 *Thess.* 1. 10.) These are the principal cases wherein we need a comforter; and most of these, if not all, met in *Jobs* case. He was poor and had lost all, that was the first case; his children were dead, that was the second; he was persecuted, vexed, and reproached, that was a third; he was sick and weak in body, that was a fourth; he was under grievous desertions, that was a fifth; he was also under the sence of wrath, the arrows of the Almighty drunk up his spirits.

spirits. All these evils God brought upon him, and some of them in the highest degree; and though he were then got out of them all, yet (as was said before) being got but a little way out of them he needed comfort; and therefore his new-come old friends and acquaintance, bemoaned and comforted him, as a man newly come out of great affliction.

And we should be much in this duty of comforting others upon these considerations.

First, Comfort upholds the soul, when burdened or weakned, from sinking.

Secondly, Comfort quiets the soul, when tost up and down as with a tempest; comforts wisely and seasonably ministred will make a great calm. Comfort is the repose and rest of the soul.

Thirdly, Comfort quickens and revives the soul when dying away with sorrow; comforts are cordials: *For which cause we faint not* (2 *Cor.* 4. 16.) And what the cause was which kept them from fainting, we may find both in the verse going before, in those words, *All things are for your sakes* (vers. 15.) or in the verse following, *Our light affliction, &c.* (ver. 17.) Comforts either prevent and keep us from qualms and swoonings, or bring us out of them again. *Give wine to him that is of a heavy heart; let him drink and forget his sorrow* (Prov. 30. 6, 7.) Give him this wine of comfort, and it will renew his spirit more than wine.

Fourthly, Comfort confirms and establisheth the soul, when we are ready to let go our hold. The Apostle sent *Timotheus, to establish and comfort* the *Thessalonians* concerning their faith (1 *Epist.* 3. 2.) that is, to establish them in the faith (both in the doctrine and grace of faith) by comforting them.

Jobs friends might see cause of comforting him upon many considerations, possibly upon most of these: The Text saith only, *They comforted him*

Over all the evil which the Lord had brought upon him.

The plaister was as broad as the soar, or they administred as many plaisters as there was soars; *They comforted him over all the evil*, &c. This directs us to a great point of holy prudence in comforting the sorrowful, even to comfort them in or about every thing, which hath been an occasion of their sorrow. When we are to stop the

holes of a leaking vessel, if we stop three or four, and leave but one, we indanger all the liquor in the vessel; you were as good stop none at all, as not stop all: so it is in this case; therefore see how wisely *Jobs* friends carried it, *They comforted him over all the evil*

Which the Lord had brought upon him.

And all that was the evil of suffering. The Lord is the bringer of such evils upon all that suffer them, even upon his dearest and most faithful servants; those evils come from him who is only good, and altogether good: The Lord takes these evils to himself, *I create evil* (Isa. 45. 7.) and saith the Prophet (*Amos* 3. 6.) *Shall there be evil in a City, and the Lord hath not done it?* As the Lord owns these kind of evils, so we honour God in acknowledging him the Author of them. Our crosses are of God, as well as our comforts; our poverty, as well as our riches; our sickness, as well as our health. This point hath occurred more than once from other passages in this Book, and therefore I shall adde no more now.

This was the third labour of love which the brethren of *Job* bestowed upon him, *They comforted him over all the evil which the the Lord had brought upon him.*

Yet this was not all, they did not only bestow a *mouthful* of good words upon him (I speak not lightly of good words, they are a weighty piece of charity) Good words are much better (as was toucht before) than gold and silver, and may be much more beneficial and useful to the receiver, than thousands of gold and silver: Yet, I say, *Jobs* friends did not only bestow a mouthful of good words upon him, for the removal of his inward grief, but they brought their *handsful* of good things to bestow upon him, for the making up of his outward losses; and this was the fourth act or office of love which they did him, as it followeth,

Every man also gave him a piece of money, and every one an ear-ring of gold.

Here was real kindness, as well as verbal. Though good words (as was said) be a great charity, yet 'tis no charity to give nothing but good words where more is needed, unless this be our case, that indeed we have nothing more to give. The charity of some is

is only in words, to those who are in extream need of more; and it is only so, not because they have no more in their hands to give, but, because they have no hearts to give more. To say to a naked or hungry one, be clothed and fed, or to give a large parcel of condoling and bemoaning words, and then do nothing, no not give a Doit, for the supply of his wants; is this love or charity? *Jobs* friends loved him now, not in word and in tongue only, but indeed and in truth; their deeds shewed the truth of their love.

They gave him every one of them a piece of money.

There are two readings of this clause. The word which we here render *a piece of money*, signifies also *a sheep*; according to which Master *Broughton* translates, and so do others, *They gave him each one a lamb*; we say, *a piece of money*; the same word signifying both, as is plain from other Scriptures (*Gen.* 37. 19.) *And he* (that is, *Jacob*) *bought a parcel of a field, where he had spread his tent at the hand of the children of* Hamor, Shechems *father, for an hundred pieces of money*, or *lambs*, as we put in the Margin. The same thing is reported again, in the same words (*Josh.* 24. 32.) Now the reason why that word is rendred both a lamb and a piece of money, is, say some, because money in those times, bare the stamp or figure of a lamb upon it; as in some times and places money or coin was stamped with the figure of an oxe; from whence came that Proverb, *The oxe is upon his tongue*, that is, he speaks *as he is bribed*. A second reason given of it, is, because the riches of the Antients was most in cattle; and that kind of riches being as money, by which all things are valued, and by which they made their payments; therefore the same word was used for cattel, and for coin or money. The Latine word for *money* is also derived from another, which signifies *cattle*. And it is reported by *Pliny*, that *Severus* first stampt money with the effigies or image of sheep and oxen.

Dederunt ei quisque pecudem unam. Bez.

Pecunia à pecore dicta est. Plin. l. 18. c. 3. Severus *rex ovium boumque effigie primus æs assignavit.* Plin.

They gave him every one a piece of money, or a lamb.

Some are most for that reading, *they gave him a lamb*, because that seems most answerable to the loss of *Job*; he lost all his cattle, and now every one brought him a lamb: But it is not much to the matter, whether we take their reading or ours. If it were a

 lamb,

lamb, it was worth a piece of money; and if it were a piece of money, it would buy a lamb.

But, why did they bring *Job* either a *piece of money* or *a lamb*? I answer.

First, To testifie their renewed friend-ship, or as a signification of their love, and so to ingratiate themselves with him.

Secondly, It might be towards the repair of his losses; every one brought him somewhat; yet I conceive they bestowed those gifts upon him, rather as an honour than a relief, yet possibly they might intend both in giving them. Upon the one account or the other, or upon both, the Lord brought over *Jobs* friends to congratulate him with these presents. It hath been an ancient usage to present Princes with gifts in way of honour and homage, as appears plainly from what is of the refusal of some called *Sons of Belial* (a Title of disgrace bestowed by the Spirit of God upon none but the worst of men) to bring presents unto *Saul*, the first King of *Israel* (*1 Sam.* 10. 27.) And many superiors in any kind think themselves slighted, if they have not gifts from their inferiors. *Job* was a Prince, the greatest man of the East, and for that reason it was but a duty in his friends to bring him presents. *Every one gave him a piece of money (or a lamb)*

And every one an ear-ring of gold.

Gemmas à fronte pendentes. Vulg. *Monile demissum*, Sept.

There is som: dispute what this ear-ring of gold was. The word is translated (*Isa.* 3. 21.) *A nose jewel*; which was not a jewel to hang upon the nose, but a jewel that was fastned upon the forehead, and hung down towards the nose. In other places it is called an *ear-ring* (Gen. 24. 47. *Gen.* 35. 4. *Exod.* 35. 22.) Such jewels were doubtless used, and worn by great persons in the Land of *Uz*, where *Job* dwelt, and was chief among them. *Jobs* friends brought him not only presents of money or cattle, which are useful to all, but jewels, which are ornamentals, and used only by persons of noble quality or of great estate. An ear-ring in some mens ears, would be no more becoming nor better placed, than a *jewel in a swines snout*; to which *Solomon* compares beauty in a woman without wit, discretion, and understanding. A jewel, or an ear-ring, is not for every mans wearing. The presents brought *Job*, shewed him a person of honour. *Every one also gave him a piece of money, and every one an ear-ring of gold.*

Honoraria obtulerunt. Jun. *Munera hæc erant, tum amicitiæ, tum obsequii symbola. Sic enim viri principes munere salutabantur.*

Hence,

Hence Note, First;

To send or bring gifts in many cases, is not only lawful, but necessary, and a duty.

Though both the giving and taking of gifts, heareth ill, in Scripture and common language, yet there are six sorts of gifts which may lawfully be given and taken; and there is a seventh sort, which none ought either to give or take.

First, Gifts of pure charity, or *Eleemosinary gifts*, such as are bestowed upon, and distributed among the poor, are a duty. We should be much in gifts of charity for this very reason; because to give them is not so much a bounty, as a duty: A part of all we have, is due to those that have nothing.

Secondly, There are gifts of respect to those who are not in want, yea, to those who abound; these are *honorary gifts*. 'Tis lawful, and a duty also to bring gifts to Kings and Princes, as was shewed in opening the words. When Christ is spoken of as a King, the Scripture saith, *The Kings of* Tarshish, *and of the Isles shall bring presents*; *the Kings of* Sheba *and* Seba *shall offer gifts* (*Psal.* 72. 10.) And as that holy Prophesie saith it should be so, so the holy History saith it was so; the wise men of the East came with gifts to Christ, as soon as he was born (*Mat.* 2.)

Thirdly, There are gifts of courtesie from equals. One friend sends a gift to another, in testimony of love and kindness, or as rejoycing in the goodness and kindness of God to them, in delivering them from any evil (as *Jobs* case also was) These are *congratulatory gifts*.

Fourthly, There are gifts of bounty, such are from superiors to inferiors, to testifie their greatness and magnificence.

Fifthly, There are gratulatory gifts, in token of thankfulness for benefits and favours received.

Sixthly, There are gifts of incouragement to those that are industrious and deserve well, which we may call *remunerative gifts*: These are as oil to the wheel of ingenuous spirits in a good work; it is lawful at any time, and sometimes necessary, to bestow such gifts.

Seventhly, There are gifts of bribery, which pervert justice, and put out the eyes of Judges: They are not the rewards of industry, but the wages of unrighteousness; such as *Balack* would have

have given *Balaam*, he offered him great gifts, *I will promote thee to honour.* But what was it for? even to hire him to curse the people of God. Let all take heed of giving or taking gifts to pervert justice, or to encourage any in the doing of any wickedness or unworthiness; these are *corruptive gifts.*

Further, Whereas they gave not only *a piece of money or a lamb*, but every one an *ear-ring of gold*; which we may consider not only as to the matter, as it was gold, but as to the form, as it was *an ear-ring*, or an artificial piece of gold, so that an ornamental piece of gold; they might have given gold (and probably they did) in the pieces of money which they gave him; but they gave him ear-rings also, in which the fashion or use is most considerable, and the workmanship more worth than the mettal.

Hence, Note;

It is lawful to wear ornaments.

Not only may we wear that which serves for a covering to the body, but that which is for the adorning of it. An ear-ring is an ornament. As all are to wear cloths to hide their shame and nakedness, so some may wear robes, to shew their state and greatness. *Job* received ear-rings; he did not cast them by as vain things. When *Abraham* sent his servant to take a wife for his Son *Isaac*, he stored him with cabinets of precious jewels to bestow upon her (*Gen.* 24.) and when he found *Rebeccah* at the well, and found who she was, he *took a golden ear-ring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold, and gave them to Rebeccah.* And afterwards, when her parents had given consent to the marriage, then (*ver.* 53.) *The servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebeccah*, &c. *Abraham* would not send such things to a Wife for his Son, had they been vain in their own nature, or sinful in their use. Yet take the point with these cautions. We may wear ornaments, but,

First, We must not be proud of them.

Secondly, We must not set our affections upon them.

Thirdly, We must beware of an affectation in wearing them.

Fourthly, We must take heed of wastfulness; we may not lavish out an estate upon ornaments, nor make our selves poor, to make our selves fine.

I

I grant some Scriptures speak negatively in appearance, as to the use and wearing of jewels and ornaments (1 *Tim.* 2. 9.) *In like manner also let women adorn themselves in modest apparel, with shamefastness and sobriety, not with broidered hair or gold, or pearl, or costly array.* This Scripture seems to cross the point directly, and so doth that other (1 *Pet.* 3. 3.) *Whose adorning* (speaking of women) *let it not be that outward adorning of plaiting the hair, and of wearing of gold, and of putting on of apparel; but let it be the hidden man of the heart.* How then can good women wear these ornaments?

I answer, These Scriptures do not absolutely forbid the wearing of ornaments, but only as to those exceptions before given, to wear them in pride, or to set our affections upon them, or to affect them, or to wear them wastfully, beyond our purse and place; such wearing of ornaments is indeed unlawful. Again, it is not sinful to have or use ornaments, but to make them our ornaments, that is sinful; our adorning must be the hidden man of the heart, that must be grace; That this is the Apostles mind is clear, because he saith their *adorning must not be the putting on of apparel*, as well as not the plaiting of the hair, and wearing of gold. Therefore the negation is not absolute, but comparative; let not them count these their ornaments, but grace or the hidden man of the heart. As the Lord saith, *I will have mercy and not sacrifice*, that is, mercy rather than sacrifice; so, I will have the hidden man of the heart, not costly jewels and apparel, your ornament; that is, I esteem the one much rather than the other; and so ought you to esteem both your selves and others accordingly.

Take this caution further. Times of affliction and suffering, are very unseasonable to wear ear-rings of gold and ornaments. When there is any great appearance of the displeasure of God against a people; then how unsuitable are all our pleasant things! The Lord said to the people of Israel, *Put off your ornaments, that I may know what to do with you* (Exod. 32.) When we live in such a time, in humbling days, or are called to humbling duties, we should be very watchful about these things, and rather appear in raggs than robes, with dust upon our heads, rather than with ornaments upon our backs.

Thus

have given *Balaam*, he offered him great gifts, *I will promote thee to honour.* But what was it for? even to hire him to curse the people of God. Let all take heed of giving or taking gifts to pervert justice, or to encourage any in the doing of any wickedness or unworthiness; these are *corruptive gifts.*

Further, Whereas they gave not only *a piece of money or a lamb*, but every one an *ear-ring of gold*; which we may consider not only as to the matter, as it was gold, but as to the form, as it was *an ear-ring*, or an artificial piece of gold, & that an ornamental piece of gold; they might have given gold (and probably they did) in the pieces of money which they gave him; but they gave him ear-rings also, in which the fashion or use is most considerable, and the workmanship more worth than the mettal.

Hence, Note;

It is lawful to wear ornaments.

Not only may we wear that which serves for a covering to the body, but that which is for the adorning of it. An ear-ring is an ornament. As all are to wear cloths to hide their shame and nakedness, so some may wear robes, to shew their state and greatness. *Job* received ear-rings; he did not cast them by as vain things. When *Abraham* sent his servant to take a wife for his Son *Isaac*, he stored him with cabinets of precious jewels to bestow upon her (*Gen.* 24.) and when he found *Rebeccah* at the well, and found who she was, he *took a golden ear-ring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold, and gave them to Rebeccah.* And afterwards, when her parents had given consent to the marriage, then (*ver.* 53.) *The servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebeccah*, &c. *Abraham* would not send such things to a Wife for his Son, had they been vain in their own nature, or sinful in their use. Yet take the point with these cautions. We may wear ornaments, but,

First, We must not be proud of them.

Secondly, We must not set our affections upon them.

Thirdly, We must beware of an affectation in wearing them.

Fourthly, We must take heed of wastfulness; we may not lavish out an estate upon ornaments, nor make our selves poor, to make our selves fine.

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Thus far of the first part of *Jobs* restauration, the return of his friends, and the significations of their friendliness towards him, eating bread with him, bemoaning him, comforting him, and presenting him with gifts of honour, if not of enrichment, pieces of money, and earings of gold: Yet all their civilities and bounties reached but a little way, if at all towards that restauration which the Lord intended him, the doubling of his whole estate, which he soon received in full measure, heaped up, pressed down, and running over, as will appear in opening the two next verses, and those which follow to the end of the chapter.

JOB, Chap. 42. Vers. 12, 13.

12. *So the Lord blessed the latter end of Job more than his beginning: For he had fourteen thousand Sheep, six thousand Camels, and a thousand yoak of Oxen, and a thousand She-Asses.*

13. *He had also seven Sons and three Daughters.*

IN these two verses we have the second and the third part of *Jobs* restauration: His friends were restored to him in the former verse; his further restauration is set down in these two verses.

First, generally at the beginning of the 12th verse: *So the Lord blessed the latter end of Job more than his beginning.*

Secondly, Particularly; and

First, With respect to his Cattle or outward estate; for *he had* (saith the Text) *Fourteen thousand Sheep, and six thousand Camels,* &c.

Secondly, With respect to his issue or children, (*vers.* 13.) *He had also seven Sons and three daughters.*

Vers. 12. *So the Lord blessed the latter end of Job more than his beginning.*

In these words we may take notice of four things.

First, the means, or as I may call it, the procuring cause of *Jobs* increase, or of his growing and flowing prosperity; it was a *blessing.*

Secondly, We have here the Author or Fountain of this blessing; it was *the Lord.*

Thirdly, We have the Subject of this blessing, as here expresst; and that was *the latter end of Job*, or *Job in his latter end.*

Fourthly, We have the quantity or greatness of this blessing, which is expresst comparatively, it was *more than his beginning.* The Lord blessed his beginning, but his latter end was more blessed.

I shall consider the two first together, the cause of his flowing prosperity, *a blessing*; and the Author, or fountain of it, *the Lord, the Lord blessed.* There is a twofold way of blessing.

First, a wishing or desiring of a blessing: We are not thus to understand it here, as if the Lord did only wish a blessing upon *Job.*

Secondly, There is a commanding of a blessing, and so we are to understand it here. *The Lord blessed*, that is, the Lord commanded a blessing, or effectually poured out a blessing upon *Job.* The word *blessed* (*The Lord blessed*) hath two things in it.

First, It implyeth plenty and abundance, a copious and a large provision of good things. For as the word [*abundare*] in Latine, and *to abound* in English, comes (say Grammarians *ab unda*) from *water*, because waters abound and flow; so this Hebrew word [*Beracah*] which signifieth a blessing, comes from, or at least, is near in sound to the word *Berecah*, which signifieth a Fish-pond, where there is a great confluence of waters, and a great multiplication of fishes, or, a Fountain, from whence waters flow continually. So that to bless, notes the bringing in of abundance, or of a great increase, like the waters of a Fish-pond, or Fish in the waters. To increase as Fish, is to increase abundantly. It is said of the Children of *Israel*, *They multiplyed like fish* (that's the significancy of the word used *Exod.* 1. 12.) while they were under the oppression of the *Egyptians.*

Sicut abundare ab unda Latini dicuntsita videri possint Hebræi ברכה *quasi affluentiam denominare à fonte aut piscina, quam appellant* Berecah.

Secondly, This Expression, *The Lord blessed*, imports a powerful effect following it. *The Lord blessed the latter end of Job*; that is, he made his latter end very blessed. As the Lords saying is doing, as his word is operative, and will work; so the Lords blessing or well-saying, is well-doing; his saying is doing, whether for good or hurt. Man blesseth man by wishing or praying for a blessing upon him, or that God would do him good: Man blesseth

Dei benedicere idem est quod benefacere. Beatum non facit hominem nisi qui fecit hominem. Augustin. *Epist.* 52 *ad* Macedon.

seth God, when he praiseth him for his goodness, and for the good which he hath done, either to himself or others: But when God blesseth man, he doth more than wish, he makes him blessed. Man blesseth man ministerially; God blesseth man effectually, as he also did the seventh day (*Gen.* 2. 3.) And therefore the Lord is said to *command the blessing* (Levit. 25. 21.) especially in *Sion, even life for evermore* (Psal. 133. 5.) Nor was it less than a command, by which *The Lord blessed the latter end of Job more than his beginning.*

Hence Note;

The good word or blessing of God, is enough to procure the good of man.

Every word of God hath its effect; he speaks no vain words: his Word going out of the mouths of his Ministers, *returns not to him void, but accomplisheth that which he pleaseth, and prospers in the thing whereunto he sends it* (Isa. 55. 11.) that is, either for the conviction or conversion of those that hear it. Surely then, the word of blessing going out of his own mouth, shall not return to him void, or without effect. *David* spake thus of, or to God (*Psal.* 145. 16.) *Thou openest thine hand, and satisfiest the desire of every living thing.* When the Lord opens his hand, he also opens his heart: and when his heart and hand open, his mouth opens too; that is, he gives forth a word of blessing, and he gives it forth to satisfaction. *Thou satisfiest every living thing.* And again (*Psal.* 104. 28.) *Thou openest thine hand, they are filled with good. They*, that is, whatsoever lives upon the earth or in the Sea, *wait upon thee* (as it is said, *vers.* 27.) *that thou maist give them their meat in due season; that thou givest them, they gather; thou openest thy hand, they are filled with good.* The hand of God is full of good, and his blessing fills all with good, out of his hand.

This may comfort the godly in their lowest condition. What was it that raised *Job* from poverty to riches, from weakness to strength, from the dunghil to the throne? Only this, *The Lord blessed him.* Though all be lost, his word of blessing will restore all again. If estate be lost, his blessing will make us rich; if health be lost, his blessing will make us well; if strength be lost, his blessing will renew it; if credit be lost, his blessing will repair it, and get us honour for disgrace or reproach. The blessing of the Lord is every good thing to us, and doth every good thing for us. As it is dreadful to stand under the droppings of a curse; to be cursed is every evil: so happy are they who stand under the sweet influences of a promise; to be blessed is every good. And if God blesseth us, the matter is not much, who curseth or wisheth ill to us. The curse causeless shall not come, nor can any curse come where God hath blessed.

But some may enquire, who are they that the Lord will bless? To be blessed, is not every mans portion. A man may be rich, yet not blessed; great, yet not blessed; healthful, yet not blessed: A man may have many blessings, for the matter, yet not be blessed. This then is a material question, *Who are they that may expect a blessing from God upon their souls, upon their bodies, upon their estates, upon their families, upon their all?*

I answer, First, In general; They that are in a state of grace, they that are in the Covenant, or as the Apostle calls them (*Heb* 6.17.) *Heirs of promise*: These are the blessed of the Lord; and these, both great and small, the Lord will bless (*Eph.* 1. 3.) *Blessed be God, who hath blessed us with all spiritual blessings in heavenly things in Christ.* Being in Christ, we are in Covenant; and being there, we cannot miss being blessed with all spiritual blessings, and with whatever is a needful blessing, in outward things to: He that blesseth in the greater, will not with-hold his blessing in the less, according to our need.

Secondly, As they are the general subjects of the blessing, who are in the Covenant of grace, or in Christ, so are they more specially, who act graciously, and walk as they have received Christ; for a person that is in a state of grace, may hinder the blessing from flowing down upon his soul, upon his body, upon his estate, upon any thing, upon every thing he hath and doth, by acting sinfully, and walking unevenly. *David* put the question (*Psal.* 24. 3.) *Who shall ascend into the hill of the Lord?* &c. and answered it (*vers.* 4, 5.) *He that hath clean hands, and a pure heart, who hath not lift up his soul to vanity, nor sworn deceitfully; he shall receive the blessing from the Lord, and righteousness* (that is, a righteous reward, or a reward according to righteousness) *from the God of his salvation.* *Solomon* asserts the present performance of what is only promised in this *Psalm*; he saith not, The just shall receive the blessing, but they have actually received it (*Prov.* 10.6.)

10. 6.) *Blessings are upon the head of the just.* By the just man we may understand; First, him that is in a justified state, or him that is just by faith; Secondly, him that walks in a just way, or that do justly: And they who are indeed justified, are not only engaged by that high act of grace to do justly, but are either constantly kept in doing so, or are soon brought to see they have not done so, and to repentance for it. Just and upright men, in these two notions, are so much blessed, that they are a blessing (*Prov.* 11. 11.) *By the blessing of the upright, is the City exalted.* As an upright man wisheth and prayeth for a blessing upon the City where he liveth, so he is a blessing to it, and that no small one, but to the greatning, enriching, and exaltation of it. He that is good in his person, becomes a common good to Cities, yea, to whole Nations; such are a blessing, because they receive so many blessings (*Pro.* 28. 20.) *A faithful man shall abound with blessings.* This faithful man is one that acts and doth all things faithfully, as appears by his opposition (in the same verse) to him *that maketh hast to be rich*, of whom the Text saith, *he shall not be innocent*; that is, he must needs deal unfaithfully or unrighteously; for in making such post-hast to riches, he usually rides (as we say) over hedge and ditch, and cannot keep the plain way of honesty.

Thirdly, As they who are in a state of grace, and they who act graciously in that state, so they who worship holily, or holy worshippers, have a special promise of the blessing. As *Sion* is the seat of holy worship, so there the Lord commandeth the blessing upon holy worshippers (*Psal.* 133. 3.) And again (*Psal.* 115. 12, 13.) *He will bless the house of* Israel, *he will bless the house of* Aaron, *he will bless them that fear the Lord, both small and great*; that is, the generality of holy worshippers shall be blessed. The fear of the Lord is often put in Scripture, for the worship of the Lord; and so they that fear him, are the same with them that worship him.

Fourthly, They are the blessed of the Lord, who trust the Lord for all, and so make him the all of their trust (*Psal.* 34. 8.) *O taste and see that the Lord is gracious; blessed is the man that trusteth in him*; that is, in him only or alone, being convinced of the utter insufficiency of the creature. That man is *cursed, who trusteth in man, and maketh flesh his arm* (*Jer.* 17. 5.) therefore, pure trust in God hath the blessing.

Fifthly,

Fifthly, They that are a blessing unto others, shall have *the blessing* from the Lord. What it is to be a blessing to others, read at large in the 29th Chapter of this Book (*vers.* 11.) and in 31. Chapter (*vers.* 20.) They that do good to others, they especially who do good to the souls of others, are a blessing to others. Now, they who do good, they shall receive good themselves (*Prov.* 11. 25.) *The liberal shall be made fat, and he that watereth, shall be watered also himself.* He that *watereth* is a common good, a blessing to the place where he lives, a blessing to the rich, a blessing to the poor, a blessing to relations, a blessing to strangers; upon such, the Scripture assures the blessing of the Lord.

Sixthly, They who promote the worship and service of God, they that are friends to the Ark of God, shall be blessed (2 *Sam.* 6. 11.) *The Lord blessed the house of* Obed-edom, *because he entertained the Ark*, shewed kindness to the Ark, and was ready to do any service for the Ark of God; he will be a friend to the true friends of his Church.

Seventhly, They shall receive a blessing of God, who strive in prayer for his blessing. *Jacob* was blessed; but he wrestled for it. They that would have it, must ask it with a gracious importunity; they that seek it diligently, shall find it.

These are the chief characters of the persons whom the Lord will bless. And seeing his blessing is so effectual for the procurement of our good, we should above all things labour to procure his blessing. When *Jacob* wrestled with the Angel, he asked nothing of him but a blessing (*Gen.* 32. 26.) He did not say, *I will not let thee go*, except thou deliver me from my brother *Esau*; he did not say, *I will not let thee go*, unless thou make me rich, or great; he only said, *I will not let thee go, except thou bless me*; let me be blessed, and let me be what thou wilt, or I can be. What should we desire in comparison of the blessing of God, seeing his blessing (strictly taken) is the fruit of his fatherly love! A man may be rich, and great, and honoured among men, yet not beloved; but he that is indeed blessed, is certainly beloved of God. *Esau* could not obtain the blessing: Now what saith the Lord by the Prophet of him, as the Apostle quotes the Prophet? (*Rom.* 9. 13.) *Esau have I hated. Esau* got much riches, but he could not get the blessing, for he was hated of the Lord; and

there-

therefore it is said (*Heb.* 12.17.) *He found no place for repentance, though he sought it carefully with tears*; that is, he could not make *Isaac* repent of blessing *Jacob* (though through a mistake, yet) according to Gods appointment; he could not prevail with him, no, not by tears, to take off the blessing from his brother *Jacob*, and place it upon himself: And the reason why the blessing remained with *Jacob*, was, because he was loved of God. *The blessing must go, where the love goes.* The loved of the Lord, are and shall be blessed; and they who are blessed, have all good with a blessing. (Read, *Gen.* 24. 35. *Gen.* 26.13. *Gen.* 28. 3. 2 *Sam.* 6. 11. *Psal.* 107. 38.) Yea, as God giveth all good with a blessing, so he giveth himself, who is the chief good, best of all, and blessed for evermore, to those whom he blesseth.

Then how should we desire the blessing of God, or to be blessed by God? It is wonderful, how passionately, and even impatiently, the Votaries of *Rome* desire the Popes blessing; they think themselves made men, if they can but have his blessing. I have read of a Cardinal, who seeing the people so strangely desirous of his blessing, said, *Seeing this people will be deceived, let them be deceived.* But we cannot be too desirous of a blessing from the Lord; if we have a blessing from him, and he bless us, we cannot be deceived; we can never miss of comfort, if he bless us.

Quando quidem populus hic vult decipi, decipiatur.

But whence is it then, that some look so much after creature-helps, not minding the blessing of God? Doubtless it flows or springs from one of these three bad fountains or bitter roots.

First, From ignorance; they know not what the blessing of God means; for, as Christ told the woman of *Samaria* (*Acts* 4. 10.) *If thou knewest the gift of God, thou wouldst have asked*, &c. So, did they know what it is to be blessed of God, they would ask it above all things. It proceeds,

Secondly, From a spirit of profaneness in many; they despise God in their hearts, and think it below them to call for his help or blessing. Of such *David* speaks (*Psal.* 14. 6.) *Ye have shamed the counsel of the poor, because the Lord is his refuge*; or, because ('tis all one in effect) he lives upon the blessing of God, you are ashamed of this; this is poor counsel, think you, as it is the counsel of the poor; this trusting in God, this making God our refuge,

refuge, this living upon the blessing of God, is a pitiful life, say you. *The wicked through the pride of his countenance, will not seek after God, God is not in all his thoughts*, or not at all in his thoughts, to seek unto him, and depend wholly upon him (*Psal.* 10. 4.) As *Ezra was ashamed to require of the King a band of soldiers and horsemen, to help them against the enemy in the way, because he had spoken unto the King, saying, the hand of our God is upon all them for good, that seek him*, &c. (*Ezra* 8. 22.) So, prophane persons are ashamed to ask help of God, and his blessing at any time, but then especially, when they have bands of soldiers and horsemen to help them, as will appear further in the next thing. For,

Thirdly, This mindlessness and regardlessness of the blessing of God proceeds in some, from confidence in an arm of flesh, either their own or others. The Prophet reproved the *Jews* for this in the day of their trouble (*Isa.* 22. 8, 9, 10, 11.) *And he* (that is, God) *discovered the covering of Judah* (that is, what *Judah* covered himself with, or thought himself safely sheltered by from all danger; what was that? the next words tell us) *thou didst look in that day to the armour of the house of the Forrest; ye have seen also the breaches of the City of* David, *that they are many, ye have fortified the wall*, &c. *but ye have not looked to the maker thereof, neither had respect unto him that fashioned it long ago.* The meaning of all is this; ye relyed upon, and put confidence in your own strength, but looked not after, nor sought unto me for my blessing; ye thought ye should do well enough, if your magazines were well stored, and your City well fortified, and therefore neglected me. The same Prophet (Chap. 31. 1.) shews the same reason why they neglected God, *why they looked not to the holy One of Israel, nor sought the Lord*; it was, because *they went down to* Egypt *for help, and stayed on horses, and trusted in chariots, because they were many, and in horsemen, because they were very strong.* We cannot trust in God, and creatures too. If God alone be not trusted to, he is not at all trusted; and they who put their trust in any creature, withdraw it from God, and make that creature their God. They cannot so much as mind, much less seek a blessing from the true God, who chuse to themselves another God.

Again,

Again, seeing the Lords blessing is effectual, then whatever our successes and increases are, let us ascribe all to his blessing. Do not sacrifice to your own nets, nor burn incense to your own drags, but say, this hath God wrought, the blessing of the Lord hath brought it to pass. As the Apostle spake about spirituals (1 *Cor.* 3. 6.) *I have planted*, Apollo *watered*, *but God gave the increase*; so 'tis in temporals, all our encrealings are of God: Therefore let us say with the *Psalmist*, *Not unto us, O Lord, not unto us, but to thy Name be the praise.* Do not thank your wit for riches, nor your industry for increase, nor your strength for victory, nor any humane help for any of your attainments: *The race is not to the swift, nor the battel to the strong, neither yet bread to the wise, nor yet riches to men of understanding*, &c. (*Eccl.* 9. 11.) All is of God, it is his blessing upon the means, which makes the means successful.

But some may say, are all men to ascribe all their successes and increases to the blessing of God?

I answer, Negatively; All encreases and outward successes are not to be ascribed unto, nor fathered upon God. A man may encrease in riches, and double his estate, as *Jobs* was, yet not by the blessing of God: Only that comes by a blessing from God, which is got in Gods way, or by good means, according to the characters before hinted of the persons whom the Lord will bless; for they who either make a profession of dishonesty, or are dishonest in their profession, let them take heed of pinning their successes upon God, and of thanking him for them. Many say in their hearts, and some are not ashamed to say it with their mouths, *Honest dealers must die beggars. They never came by riches in the way of a blessing, who say honesty is the way to poverty*; much less, they whose consciences know and tell them (though others know it not, and so cannot tell them) that they have enriched themselves by the wrong, or raised themselves by the ruin of others.

Job was enriched and raised high, and the Text assures us what enriched him, what raised him; *The Lord blessed*

The latter end of Job, *more than his beginning.*

We have seen the Author of this blessing: These words shew the

the subject of this blessing, *The latter end of Job*, or *Job* in his latter end, together with the quantity and abundance of this blessing, *More than his beginning. The Lord blessed* מראשתו *Præ initio ejus.*

The latter end of Job.

That is, *Job* in the latter part of his life; and he blessed it *more than his beginning*, that is, than the former part of his life. God blessed, and greatly blessed the former part of *Jobs* life, for *he was the greatest man of all men in the East*; but now *Job* shall be greater than *Job*, he shall be greater than himself. His affliction razed down his house, and all he had, to the very foundation; but when God would hold the plummet in his hand, and rebuild him, to what an amazing height did his house arise! *The Lord blessed his latter end, more than his beginning.* The words are plain, and need no comment. From them we may observe,

First, *The latter part of a good mans life, is the best part of his life.*

It is often so, I do not say, it is always so, in outward things, God deals not with all alike; but it is often so, God gives them their best at last, even in the things of this life. As the Governour of the Feast said to the Bridegroom (*John* 2.) *Thou hast kept the best wine till now.* So the Lord often keeps the best wine of outward comforts, to the very last of our lives. *Bildad* put it only as a supposition to *Job* (Chap. 8. 7.) *If thou wert pure and upright, surely then he would awake for thee, and make the habitation of thy righteousness prosperous; though thy beginning was small, yet thy latter end should greatly increase.* But we may resolve it as a Position concerning *Job*; surely he was pure and upright, for God did awake for him, and made the habitation of his righteousness prosperous; his beginning was (comparatively) small, but his latter end did greatly encrease, or he had a great encrease at his latter end. And though this be not always true, as to outward things, that the Lord blesseth the latter end of a good man more than his beginning; yet it is always true, as to spiritual things, it is always true, as to the best things. The Lord gives his people their best soul-blessings at last; though they have great good before, yet greater good, or their good in a greater measure then; he gives them more grace, more of his Spirit, more of his

comforts, and their latter end is moſt bleſſed, as it is the beginning of endleſs bleſſedneſs. *Abraham* ſaid to the rich man in the Parable, *Son, remember thou haſt had thy good things, and* Lazarus *evil things; but now he is comforted, and thou art tormented.* The Lord deals beſt with all his people at laſt, one way or other; to be ſure, all ſhall be well with them in the latter end. *Solomon* ſaith (*Eccl.* 7. 8.) *Better is the end of a thing, than the beginning.* And he ſaid ſo, not becauſe all things end better than they begin; but becauſe when things or perſons end well, it is then ſurely well with them, whatever their beginning was. *That is well, which ends well.*

Hence, let us be minded not to judge the work of God before the latter end. The works of God ſeem croſs many times to his people; but he will ſet all right, and make them amends for all at the latter end. The Apoſtle *James* calls us to conſider *Job's* latter end (Chap. 5. 11.) *Ye have heard of the patience of Job* (that is, you have heard of his ſufferings in the fleſh, and of his ſuffering ſpirit) *and ye have ſeen the end of the Lord*; that is, what end the Lord made for him. Some give another interpretation of theſe latter words (as was ſhewed formerly) but this I conceive moſt clear to the context, *Ye have ſeen the end of the Lord*, that is, what end the Lord made for *Job*: Though the middle part of his life was very grievous, yet God changed the Scene of things, and his end was very glorious. *David* (*Pſal.* 37. 37.) would have the end of upright men marked and well conſidered; *Mark the perfect man, and behold the upright, the end of that man is peace.* Poſsibly he hath had a great deal of trouble in his way, but his end is peace. Let not us be offended at the croſſes which we meet with in the courſe of our lives, but look to the promiſed crown at the concluſion of our lives. Let us not ſtay in the death of Chriſt, nor in the grave of Chriſt, but look to the reſurrection and the aſcenſion of Chriſt. You may ſee thoſe who are Chriſts on the Croſs, and in the Grave, but mark and you ſhall ſee their reſurrection and aſcenſion. The two witneſſes are repreſented ſlain, yet raiſed, and then aſcending up to heaven in a cloud, their enemies beholding them (*Rev.* 11. 11, 12.) *Deſpiſe not the day of ſmall things* (*Zech.* 4. 10.) the latter end may have a great encreaſe; deſpond not in the day of ſorrowful things, for the latter end may be full of joy. There are three things which ſhould much comfort us in our afflictions. First;

First, That they cannot laſt alwayes, they *will have* an end.

Secondly, That while they laſt, or before theyh ave an end, they are medicinal and healthful, they are for our good while they continue upon us, or we in them.

Thirdly, (which we have in the Text) we may expect, that as they ſhall ſurely have an end, ſo that they will end comfortably. *No chaſtning for the preſent* (ſaith the Apoſtle, *Heb.* 12. 11.) *ſeemeth joyous, but grievous; nevertheleſs, afterwards it yieldeth the peaceable fruits of righteouſneſs, unto them which are exerciſed thereby.* God will not only bring our troubles to an end, but he will give us ſweet fruit at the end of them, as a recompence for all our troubles. God will not only bring our ſufferings to an end, but to ſuch an end as will make us gainers by them. Thoſe are even deſirable and lovely loſſes, which iſſue in ſuch advantages.

Secondly, In that the Lord gave *Job* ſo great an advance in worldly things,

Obſerve;

The Lord ſometimes gives his people much more of this world, than they deſire, or ever looked after.

Job was far from praying for ſuch an encreaſe, he never deſired that his earthly ſubſtance ſhould be doubled in his latter end: Indeed, we find him once wiſhing that it were with him as in his beginning, but he wiſhed not for more (Chap. 29. 2.) *O that it were with me as in the months paſt, as in the day when the Lord preſerved me, when his candle ſhined upon my head, and by his light I walked through darkneſs.* *Job* wiſhed that he were in as good a condition as he once had, but he never wiſhed that all might be doubled, or that his latter end ſhould be more than his beginning; yet the Lord gave him more, gave him double to his beginning, God exceeded his prayers and his wiſhes. As the Lord *is able to do exceeding abundantly for us, above all that we aſk or think* (*Eph.* 3. 20.) ſo he often doth; and uſually, therefore, moderates the deſires and askings of his people, as to the things of this world, that he may out-give their askings, and out-do their deſires.

Thirdly, The Lord made *Job* the greateſt man in the Eaſt in

his beginning, but he blessed his latter end more than his beginning.

Hence note;

How much soever the Lord gives at one time, he can give more at another.

God gave *Job* good measure before, but now according to that expression (*Luke* 6. 38.) he gave *him good measure, heaped up, pressed down, and running over.* Let us not say, when God hath given us much, or done much for us, he can give or do no more for us: he hath more in his treasure of temporal good things, and he hath more in his treasure of spiritual good things, than he hath yet given out to any; he can give more faith, how much faith soever he hath given; he can give more patience, how much patience soever he hath given, and so of every grace and good thing. The Lords stock and treasure can never be drawn dry; he is an ever-over-flowing fountain. If you had much at the beginning, you may have much more at the latter end. So much of these words, as they hold out the restoring of *Jobs* estate in general; the particulars are summ'd up in the close of the verse:

For he had fourteen thousand Sheep, and six thousand Camels, and a thousand yoke of Oxen, and a thousand She-Asses.

The encrease of his estate is here set forth in cattel only, as his first estate was (cattel were the riches of those times and Countreys) yet doubtless his estate encreased in every thing or kind. First, his family and servants encreased, to look to so many cattel. Secondly, his Lands and pastures encreased to feed them. Thirdly, his house and buildings encreased, to receive and lodge so numerous a Family. Fourthly, his honour and dignity increased. Some affirm, that whereas before, he had only some small principality under his government, now he was declared King over all the Land of *Uz*. Thus all sorts of good things were given him double; but whether at once, or by degrees, is not expresst.

Some of the Rabbins have a fancy, and it is a wild one, that *Jobs* cattel which were taken from him, were not carried quite away, but only driven into some other Country, and there kept; so that when he was restored, they were brought home to him again, with this double encrease. This may well go for a fancy; for,

for, not his own cattel, but cattel of the same kind, were restored to him double. There is no difficulty in these words. The Lord blessed the latter end of *Job* more than his beginning, giving double or twice as many Sheep, Oxen, Camels, Asses, as he had before.

Hence note;

Outward good things, Sheep and Oxen, Houses and Lands, Gold and Silver, are a blessing, as they come from God unto his servants.

Here is nothing said of the best things; all was but Sheep and Oxen, yet in these *Job* received a blessing. The Lord (*Deut.* 28. 4.) made large promises of blessings to his obeying people, or to his people in case of obedience, and all in outward comforts; *Blessed shalt thou be in the City, and blessed shalt thou be in the field; blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattel, the encrease of thy kine, and the flocks of thy sheep; blessed shall be thy basket, and thy store.* Spiritual things are the best blessings; spiritual things are not only the noblest, but the most necessary blessings. The favour of God, the light of his countenance, pardon of sin, grace in our hearts; these are excellent blessings, and these make us exceedingly blessed; and no doubt but *Job* did chiefly look after these blessings; this good man desired the light of Gods countenance, the shinings of his face upon him, the workings of his grace and spirit in him, the evidences of his love to him, infinitely above cattel, corn and wine. A godly man accounts himself but in a poor condition, if he were to reckon all his estate in Houses and Lands, in Sheep and Oxen; yet these are a blessing from the Lord upon him, and so he accounts them. And still it must be remembred, which hath already been touched, that before the coming of Christ, before there was a full discovery, and a clear manifestation of the grace of God in Christ to his people, they in those times were much led and fed with promises of temporal blessings. The faithful were allured to heaven by earthly things. Jesus Christ (who came down from heaven to lift us up thither, who took our nature, that we might partake of the divine nature, who was cloathed with our flesh, to shew that God dwelleth in us, and hath joyned us to his glory and immortality; Jesus Christ, I say)

ſay) was known only in ſhadows and remote propheſies, in thoſe times, and therefore it was neceſſary the Lord ſhould deal with them accordingly, and allure them by promiſes of cattel, and corn, and children, eſpecially by the promiſe of long life (which hath the greateſt reſemblance to, and bears the faireſt image of eternal life) and all becauſe the heavenly life was not then ſo perfectly diſcovered, as it is now in theſe Goſpel-times. For though it be a truth, that all the good things of the world are not ſufficient to make a love-token, yet God gives thoſe good things to his people as tokens of his love, and they ſee love in them; and theſe leſſer good things are then beſt to us, when we can look on them as bleſsings coming from the love of God, which we may do,

Firſt, When we can ſay we have got and keep them with a good conſcience.

Secondly, When we uſe and order them with prudence.

Thirdly, When we diſpence them charitably and freely, according to the needs and neceſsities of others. When we truly and intentionally honour God with our ſubſtance, in doing acts of love, it ſhews that he hath given it us in love.

Fourthly, When the Lord with encreaſe of riches, gives us an encreaſe of grace, when our ſouls thrive as well as our eſtates, then we may look upon riches as coming to us in love. Sheep and Oxen, Gold and Silver, without a juſt, and wiſe, and gracious poſſeſsing and uſing of them, prove curſes at laſt, not bleſsings, ſnares, not favours. There are none ſo unhappy as fooliſh rich men, none ſo baſe as covetous rich men, none ſo intollerable as proud rich men, none ſo vile and deſpicable as ſluggiſh voluptuous rich men, none more ungodly and irreligious, than they who having riches, truſt in them, and dote upon them; only when the Lord gives ſpiritual things with temporal, grace with goods, they are mercies to us. When *Luther* received a favour from a great Prince, he began to be afraid that God would put him off with ſuch things. A godly man receives a portion in earthly good things, but he will not take all the good things of the earth for his portion.

Now, as all ſpiritual things are better than temporal, ſo among temporals, ſome are better than others. *Job* received good things when his cattel were doubled, but he had better bleſsings of this life

life reſtored to him than thoſe; his eſtate reſtored double in cattle was nothing to his children reſtored ſingle, as it follows in the next words.

Verſ. 13. *He had alſo ſeven ſons, and three daughters.*

This is the third part of *Jobs* reſtauration *ſons and daughters.* We may conſider this bleſsing, Firſt, In the number, Secondly, In the ſex. In number, his children were ſeven and three. As to ſex, they were both ſons and daughters; he had ſeven ſons and three daughters, in all ten, juſt the number he had before, as we read at the ſecond verſe of the firſt chapter.

Some of the Jewiſh Rabbies (before ſpoken of) ſay, his former children were not indeed ſlain, but removed during the time of his affliction, and that, being ended, were reſtored the ſame both in number and perſon. This is as groundleſs a dream as the other about his cattle, and ſo I leave it. For,

That his children were really ſlain with the fall of the houſe where they were feaſting, the hiſtory makes evident in the firſt chapter; and that he had the ſame number of children (not the ſame children) reſtored, is all that is evident in this.

Only here a queſtion ariſeth, and ſome trouble themſelves much about it, to little purpoſe, how to make good that of the 8th ver. where 'tis ſaid, *The Lord gave* Job *twice as much as he had before*, whenas he had but juſt ſo many ſons and daughters as he had before. Here is no doubling of them, and it may be thought, that the Lord, being now bleſſing his latter end more than his beginning, ſhould have given him more children, double children; becauſe the more children the greater is the bleſsing.

I anſwer, Firſt, Negatively. The reaſon why his children were not double, though his cattle were, was not, Firſt, Out of any want of power in God, he could have doubled his children as well as his cattle. Nor was it, Secondly, For want of love or good will to *Job*: Nor was it, Thirdly, (As, one of the Antients, *Tertullian*, gives the reaſon) that *Job* might never want ſomething to exerciſe his patience with while he lived, foraſmuch as he ſaw himſelf ſhortned in that mercy. Nor was it, Fourthly, (As *Aquinas* conceived) becauſe, if his children had been doubled as well as his eſtate, then his children would not have had

Tertul. *lib. de patientia, c. 14.*

had a double estate, nor more than they should have had before. Forty proportionably divided among twenty, yields each of them no greater a portion, than twenty will do to ten. Nor was it, Fifthly, Because the Lord would not have him over-burdened with cares about their education; none of these were any reason, why *Jobs* children were not doubled to him in number, as well as his cattle. And therefore,

I answer affirmatively,

First, For the word *double, or twice as much,* in the Text, which this seems not to come up unto, we may easily salve that difficulty, for the Text speaks not of persons, but of things, or of his substance, with respect to *doubling* or a *twice as much.* As for his children they come in with an *also,* as an additional blessing to all the rest; *He had also seven sons, and three daughters.*

Secondly, Those words *twice as much,* need not be taken strictly, as was shewed before; *Job* might, and doubtless did receive a double mercy in his children, though their persons were not doubled nor multiplied, as will appear further afterwards.

Thirdly, I answer, it was the pleasure of the Lord, to give him no more than the same number of children, and that may suffice us.

Fourthly, Some of the Ancients are much pleased with this other answer, saying, *Job,* in a sence, had his children doubled; for his slain children were not lost, but gone before, and lived still in a blessed state: They having immortal souls, and being the seed of the righteous, their father had reason to believe them safe in *Abrahams* bosome. *Those children are not lost to their parents when they dye, who are not lost to God, or are not themselves lost children.*

Tibi non perit qui Deo non perit.

Fifthly, Though *Jobs* children were not doubled in number as his cattle were, yet we may judge them doubled to him in goodness and vertuous qualities. The beauty of his daughters is expressely noted in the following words: And shall we think that God, who had a blessing for *Job,* blessed his children only with fading bodily beauty? doubtless, their minds were more richly indowed, and their souls more beautiful than their bodies. And if *Jobs* daughters were such, we may well conceive his Sons were not inferiour to them in gracious qualifications, and that they much exceeded the sons he had before his affliction. Some have spoken

Non numero sed valore, quod occultè insinuatur in filiabus, quæ pulcherrimæ fuisse leguntur. Aquin.

spoken doubtfully, at least, of *Jobs* former children, as if (though good, yet) not very good; and they give two reasons for it out of this book. First, Because, when they went to feast at each others houses *Job* used to offer sacrifice, fearing his children had cursed God in their hearts. Secondly, *Bildad* (chap. 8. 4.) seems to lay a blot upon his former children, *If thy children* (saith he) *have sinned against him, and he have cast them away for their transgression,* &c. which may intimate the sinful miscarriages of his former children in the course of their lives, as well as that dreadful accident by which they dyed. Yet, I conceive, we need not cast any such blot upon them; they might be good, though these were better, and so a double mercy to their father. *He had also seven sons, and three daughters.*

Hence note;

Children are great blessings.

When the Lord told *Abraham* (Gen. 15. 2) *I am thy shield, and exceeding great reward,* Abraham said, *Lord what wilt thou give me, seing I go childless?* As if he had said, what is an inheritance without an heir? Children are a blessing which God many times denieth his own children: God denied *Abraham* that blessing long, yet gave it him at last. *Abrahams* servant reporting the blessings of God bestowed upon his master, put this as chief (*Gen.* 24. 35.) *The Lord hath blessed my master greatly, he is become great, he hath given him flocks and herds, silver and gold, men servants and maid servants* (what follows?) *and* Sarah *my masters wife, bare a son to my master, when she was old.* *Abrahams* servant counted this the complement of all his masters outward blessings, that as the Lord had given him a great estate, so a son to inherit and possess it after him. And if children be a blessing? let all who have them take heed of looking upon them as a burthen.

And seing they are a blessing of the Lord, seing they come from him, let all who have them be admonished to bring them up for him, or, as the Apostle directs, *In the nurture and admonition of the Lord.* Whatever we receive from God we should use for him, and return to him; our estates should be serviceable to the Lord, and above all we should labour to make our children serviceable to him.

Thus we have seen the three parts of *Jobs* restauration. First, His friends; Secondly, His wealth; Thirdly, His children, were restored to him. But *Job* had four losses, and we hear nothing about the restoring of the fourth. First, He lost his substance; Secondly, His children; Thirdly, His health; Fourthly, His friends: Here's a restoring of three of them, but nothing is spoken of the fourth, which I place third, the *restoring of his health*. Now health being the chief of outward blessings, better than sheep and oxen, and whatever we can have in this world, why was not the restoring of that mercy mentioned?

I answer, Though the restoring of his health and strength be not expresst verbally, yet it is expresst equivalently or vertually; for when it is said he offered sacrifice, when it is said he did eat bread with his friends in his house, these are proofs of his health; and what was last spoken, that he had so many children, proves it much more. So then, though this fourth part of his mercy, be not mentioned, yet it is implied in all that went before.

But, that being granted, 'tis further queried, when his health was restored? whether before he prayed for his friends, or in the time of his prayer for his friends? or whether after all was done? Some make hot disputes about this matter, which surely is not much material, if we knew the certainty of it; nor do I know how any should attain the certain knowledg of it, seing the Scripture is utterly silent, as to any determination of it.

There is one question more. The text saith, God gave *Job twice as much* in cattle, *&c.* but here is nothing said of his twice as much in grace, here is no mention of any amendment in his spiritual state; his goods were doubled, but was not his goodness? did *Job* recover only in temporals?

I answer, First, The graces of *Job* were never lost, as his cattle and children were; and therefore there needed no mention of the restoring of his graces. Satan, by the Lords permission, put him to it, and tried all his graces, but could not rob him of one.

Secondly, *Jobs* graces were not only not lost, but doubled in that exercise or combate. True grace encreaseth by the ordinary use of it, much more by the extraordinary trials of it. And doubtless *Job*, who was so eminently gracious, increased in every grace, while he continued in this fiery trial. He said of himself (*chap.* 23. 10.) *When he hath tried me I shall come forth as gold.* I shall come out better than I came in. He lost dross and corruption in the trial, but no grace, nor any degree of grace; his graces were doubled or increased. A believer thrives (as to the inner man) in affliction, how much soever he loseth and goeth backward as a man. As the time of affliction is a special time for the using of grace, so for the increasing of it: Grace never grows more in a gracious heart than in a day of trouble. And though possibly a godly man doth not sensibly, or to appearance grow in grace presently, yet he truly doth so, and in due time it will appear that he hath done so: We may take this chapter for a proof of it. God himself found *Job* much bettered in his graces, else he had not used him as a mediator for his friends, which was as high a spiritual honour as could be put upon him, acceptance being promised and given him in that work. Nor would the Lord have used that endearing word, *My servant, my servant* Job, four times in one verse, had not *Job* improved in his service, which could not be but by the improvement of his graces. God called *Job* servant once in the first chapter; surely he was become a better servant now that the Lord seemed so much delighted to call him *servant* in this last chapter of the book, when he had taken full trial of him by suffering, as formerly by doing. We may well conclude, *Job* was become a more humble servant, a more profitable servant, a more holy servant, a more spiritual servant, than ever he had been, when we find the Lord insisting so much upon, and so often repeating that relation to him, *My servant Job*. His sufferings had mended his service, and his passive obedience had fitted him more for active. God was so much pleased with his service, that he took pleasure to call him *servant*. So then, we may answer the querie proposed; *Jobs* increase was not only in cattle (that had been but a poor increase) his increase was also in grace and goodness; and he who was a servant of the Lord before, was then a more approved servant.

The Lord having told us, in the close of this verse, how many sons and daughters *Job* had, he is pleased to give us a character or description of his daughters in the two verses following.

JOB, Chap. 42. Verſ. 14, 15.

14. *And he called the name of the firſt* Jemima, *and the name of the ſecond* Kezia, *and the name of the third* Keren-happuch.

15. *And in all the land were no women found ſo fair as the daughters of* Job; *and their father gave them inheritance among their brethren.*

THe former verſe gave us the account of *Jobs* children; He had alſo ſeven ſons and three daughters: Nor is any thing more ſaid of his ſons, but that they were ſeven; but much more is ſaid of his daughters in theſe two verſes, than that they were three; and more is ſpoken of his daughters in three particulars.

Firſt, They are ſet forth by their names.
Secondly, By the comlineſs of their perſons.
Thirdly, By the greatneſs of their dowry.

Their names are expreſt in the 14th verſe.

He called the name of the firſt Jemima, *and the name of the ſecond* Kezia, *and the name of the third* Keren-happuch.

The comlineſs of their perſons is ſhewed at the beginning of the 15th verſe,

And in all the land were no women found ſo fair as the daughters of Job.

The greatneſs of their dowry is ſet down at the cloſe of the 15th verſe,

And their father gave them inheritance among their brethren.

Some have queried, why no more is ſaid of the ſons of *Job*, than how many they were? To ſuch, this anſwer may ſuffice, it was the Lords pleaſure to have no more ſpoken of them; and where no more is ſaid, why ſhould we expect more?

If

If any ſhall further enquire; but were not his ſons worthy perſons, that they are put off thus ſlightly, and mention made only of their number, not of their weight? Were they not worthy to have ſo much as their names recorded? which honour, and much more, is done their ſiſters, the daughters of *Job*.

I anſwer, We may upon good ground believe, that *Jobs* ſeven ſons were worthy perſons, becauſe they were a great part, yea, the chief part of his reſtored happineſs; for as children are better than riches, ſo among children, ſons are better than daughters, as being the more worthy ſex. Sons, if not well qualified, are not only leſs worthy than daughters, but a great croſs to their father: And therefore it would have been a diminiſhing of *Jobs* felicity, to have had ſons equal in number with the former, yet inferior in vertue and man-like qualities; we may, for this reaſon, ſafely conclude, that (though nothing be ſaid of their worth) that *Jobs* ſons were worthy perſons, or perſons of praiſe worthy qualities. But ſeing we have nothing from divine authority, but only from well-grounded reaſon, to aſſert concerning *Jobs* ſons, I ſhall not ſtay the reader in any further diſcourſe about them; but proceed as the text doth with the daughters, concerning whom we have many things to ſay from divine authority. And, Firſt, Their names muſt not be paſt with ſilence.

And he called the name of the firſt Jemima.

He,

That is, *Job*, I ſay, it was *he*. Though ſome make a queſtion whether it was he or no? or whether *Job* gave the name, or the people? I ſhall determine it upon *Job*; *he*

Called the name of the firſt.

The Hebrew is *he called the name of one*. Every *firſt is one, but every one is not firſt*; and therefore to diſtinguiſh who this *one* was, we render the word *Firſt*. 'Tis uſual in Scripture to call that *one* which is *Firſt*. Thus ſpake *Moſes*, deſcribing the works of creation (*Gen.* 1. 5.) *So the evening and the morning were the firſt day*: The Hebrew ſtrictly is, *The evening was, and the morning was, day one*. Any day is one day, the firſt day was one day, and the ſixt day was one day, as well as the firſt; but the firſt

or

or sixth were not the first day; therefore we translate for *one day*, the *first day*. Thus here *he called the name of one*, that is, *of the first* Jemima.

There is a two-fold firstness. First, In order of time. Secondly, In order of honour. First here is first in time. The other two might equal, yea, exceed the first in worth and dignity; but this was *Jobs* first-born daughter, his first in time. *He called the name of the first* Jemima.

Hence note, First;

It is a duty to give names to our children.

'Tis not meerly matter of prudence, 'tis not an humane invention to give names. God himself gave the name to the first man; God called him by the name, which, doubtless himself had given him, when he called him *Adam*. The proper name of the first man, is a name common to all men; *Adam* signifying *red earth*, sheweth us of what matter all men are made. And as God called the first man by that name *Adam*, so *Adam* gave a name to the first woman, his wife (*Gen.* 3. 20.) *He called his wifes name Eve, because she was the mother of all living*. And as God gave the first man a name, and he named the first woman, so God appointed the first man to give names to all living creatures (*Gen.* 2. 19.) *The Lord brought all the beasts of the field to* Adam *to see what he would call them; & whatsoever* Adam *called every living creature, that was the name thereof*. The Lord would have nothing nameless, or without a name; surely then, he would have men and women known by their names. *Abraham* was once called *Abram, a high father*; but God changed his name, and would have him called *Abraham, the father of a multitude*. Were it not for names we should be in a great confusion, both about persons and things; we could not distinguish men had we not names to call them by; and therefore the Latines say the word (*nomen*) signifying a name, comes from (*notamen*) a word which signifieth a mark of distinction. Whatsoever God is made known by, is called his name in Scripture, because men, and all things else, are known by their names. Though some in a special manner are called *men of name* in Scripture (*Gen.* 6. 4.) which we therefore translate *men of renown*; and men of no account or reputation among men, are called *men of no name*; yet the poorest, the obscurest

Nomen quasi notamen.

Shem, quasi Sham, positum.

obscurest man hath a name, by which he is known and distinguisht from other men. And as by names we distinguish persons at present, so we preserve the memory of persons, and of their actions, and of their sayings, whether good or bad for hereafter. How can it be told who did, or who said, this or that, unless we had their names who said or did it.

Secondly, *He called*, that is, *Job called the name of*, &c.

Hence note;

It is the fathers priviledge to give the name to his children.

To give a name is an act of power; and therefore the Lord, as I shewed before, brought all the creatures to *Adam* as their Lord: Having said (*Gen.* 1. 28.) *Have thou dominion over the beasts of the earth, and the fowls of the air, and the fish of the sea*, He brought them to *Adam*, as their Lord, to receive their names (*Gen.* 2. 19.) It is an act of great power either to give or to change names. When *Saul* (Acts 9.) was converted or changed, the Lord changed his name, he was no more called *Saul*, but *Paul*; being now become the Lords servant, and (as it were) one of his menial or houshold servants, he gave him a new name. The Prince of the *Eunuchs* changed the names of *Daniel* and his three companions; *He gave unto* Daniel *the name of* Belteshazzar, and to *Hananiah* of *Shadrach*, &c. (*Dan.* 1. 7.) Yet we read in Scripture that women very often gave names to their children. 'Tis conceived that *Eve* gave the name to *Cain*, *I have gotten a man from the Lord* (Gen. 4. 1.) yea, as some expound her meaning in those words, she thought she had gotten, *That man the Lord*, even the Lord Jesus Christ, *the promised seed* (Gen. 3. 15.) and then she had gotten somewhat indeed, *a possession* to purpose, as the name *Cain* signifieth. In the history of *Jacob*, we find the mothers, *Leah* and *Rachel*, still giving the name (*Gen.* 29. 32, 33, 34, 35. *chap.* 30. 6, 8. *&c.* 1 *Sam.* 1. 20.) But as it is well distinguished, though the nomination was often from the mother, yet the imposition or confirmation of the name, was always from the father: the mother desired the name, the father ratified it; as is plain in the case of *John* the Baptist (*Luke* 1. 59, 60, 61, 62, 63.) Friends present at his circumcision *called him Zacharias, after the name of his father*; *his mother answered, not*

In signum heriditariæ potestatis.

Nominatio à matre, impositio nominis à patre.

so,

so, but his name shall be called John. How was this matter determined? *They made signes to his father, how he would have him called,* he must end the matter; *and he called for a writing table, and wrote, saying, his name is John.* There have been many nominations from the Mother, but the imposition ever was from the Father; and usually, the Father only is mentioned in giving the name (*Gen.* 5. 3, 29.) as also here in the Text, 'tis said of *Job* alone, *He called the name of the first*

Jemima, and the name of the second, Kezia, *and the name of the third* Keren-hapuch. I shall,

First, Consider the signification of these names in the original Language.

Secondly, Give some account why *Job* gave them these names; for we must not think they were given (as we say) *at a venture, nor in a fancy.*

He called the name of the first Jemima.

ἡμέρα. Sept. *Diem.* Vulg. *A Radice* יום

The root of this name in the Hebrew, signifieth *Day,* or, *the light of the day*; and so both the Septuagint and the vulgar Latine translate: as if we should render it in English, *He called the name of the first, Day.*

He called the name of the second Kezia.

That, in the Hebrew, signifieth a *Spice* or *Perfume,* a very fragrant and pleasant spice, of which Naturalists speak much, and is commonly known by the name *Cassia,* and so rendred (*Psal.* 45. 8.) *All thy garments smell of Myrrh, Aloes and Cassia*: as if in English *Job* had called his second daughters name, *Sweet spice or perfume.*

And the name of the third Keren-happuch.

That's a compound word, from *Keren,* which signifieth *a Horn*; and *Happuch,* which among the Learned hath a double signification.

First, It signifieth a *pouder,* of which they made a kind of ointment, wherewith proud ones painted themselves, called in Latine *Stibium.* Some say it was a mineral; others say it was a plant growing in the Sea, which being ground to pouder, was of an ex-

llent redness in colour. Here the word *Keren* signifying *a Horn,* fixed to it, because they used to preserve such painting-pou- in a horn. We find this word *Happuch* made use of in the Verb *Kings* 9. 30.) where it is said, that *Jezebel* hearing *Jehu* was me to *Jezreel, Painted her face, and tired her head,* &c. The Pro- et also maketh use of it (*Jer.* 4. 30.) when he would shew how ible anything should be to do them good, the Lord being provo- d by their evil deeds. True bodily beauty cannot, much less can painted face procure them favour with men, with whom the Lord is angry for their wickedness and soul-pollutions; and therefore, saith the Prophet there, *Though thou cloathest thy self with crimson, and decketh thy self with ornaments of gold, though thou rentest thy face with painting, in vain shalt thou make thy self fair, thy lovers will despise thee, they will seek thy life.* When he saith, *Though thou rentest thy self with painting,* it is only to shew, that though they did their best, and used their utmost skill to make themselves look fair, though they should rub their faces with this vermillion, till they crack'd their very skin, yet it would do them no good, the enemy would not be enamoured with them, nor pity, nor spare them for their fine cloaths and fair faces.

Secondly, Others derive this word *Happuch* from a root, which signifieth *to turn,* and then the sence of the Text is, *He called the name of the third Keren-happuch,* that is, *The horn of conversion, or of turning.* I shall give the reason of that translation by-and-by. The Septuagint render it by a word which signifieth *Plenty, The horn of plenty.* But I conceive our rendring most proper: He called her name *Keren-happuch,* that is, *The horn of beauty,* alluding to the custom of proud women, who to make themselves look fair, and so to ensnare others with their beauty, anointed or painted themselves with that tincturing stuff. Thus we have the signification of these names.

But why did *Job* give his daughters such names as these?

First, I suppose this may be given as a reason of it, That he might in these names remember, or be minded of, his wonderful restoration. God having brought him out of a low and miserable estate, to a very high and comfortable one; he therefore called the name of the first *Jemima,* that is, *Day,* to signifie that he who before was in a night, a dark night of sadness and sorrow, of trouble and adversity, was now come to a comfortable day of

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prosperity. The Scripture saith, *Light is sown for the righteous.* They may be in the dark, in a dark day, in a day as dark as night, and where the very light (as *Job* spake, Chap. 10.) is as darkness; but there is a Day coming, *Light is sown for the righteous.* *Job* might say, I have been in the dark night of affliction, but now 'tis break of day with me; and therefore that I may remember this goodness of God, my first daughter shall be named *Day*, that her name may help me to remember the goodness of God all my dayes.

Again, When he called his second daughter *Kezia*, that also might refer to his new *state.* As if he had said, My former condition of stink and filth is passed away; I once sate (as it were) upon a dunghil, being little better than dung my self, full of ulcerous soars; my breath savour'd so ill, that my Wife could not endure me, and I was an offence to all neer me: but now the Lord hath renewed my flesh, as the flesh of a child, now I am sweet and clean, my savour is like a perfume; and therefore my second daughters name shall be *Kezia, Spice or perfume.*

Job might also say, My late affliction was a state of deformity, I was black and uncomely, my face was all as a scab, and my body as a sore, my countenance was slurr'd with tears and weeping (as he complained, Chap. 16. 16.) there was no beauty in me; *Job* might say of himself in that state, as it is said of Christ in the Propheste, *When we beheld him there was no beauty, no comelinesse in him*: but now my sores are healed, now I have recovered my former strength, freshness and comeliness; and therefore, the name of this daughter shall be, *The horn of beauty*, to mind me how the Lord hath *given me beauty for ashes, and garments of joy for a spirit of heavinesse.* Thus he might very well, and very piously, give his children these names, to mind him of the blessed change which the Lord had made in his outward condition. And this is the reason of that translation before mentioned, of the name of the third daughter, called *Keren-happuch, The horn of Conversion*, intimating how great a change the Lord had made in his horn; his horn was in the dust before, it was empty and had nothing in it but filth, whereas now it is become as turned to be a *Horn of plenty. Jobs* estate was changed from poverty to plenty, and his horn raised from the dust to honour and dignity; and therefore he called the name of his third daughter *Keren-*

Keren-happuch, The horn of Conversion, or, *The change of the Horn.* Thus *Job* might have great reason to call his daughters by these names, with respect to the change of his condition.

Hence observe;

Godly Parents do well, when they give such names to their children, as may be memorials of the providences of God towards them.

Joseph had a mighty turn in his estate, as the *Psalmist* epitomizeth the History of *Moses* in *Genesis* concerning him (*Psal.* 105. 17, 18, 19, 20, &c.) *He was sold for a servant, his feet were hurt with fetters, he was laid in irons, until the time that his word came; the word of the Lord tryed him: The King sent and loosed him, he made him Lord of his house, and Ruler of all his substance*, &c. This *Joseph* had two sons in the Land of *Egypt*, after this turn of his estate; but what were their names? The Text answers (*Gen.* 41. 51, 52.) *And he called the name of his first-born Manasseth*, which signifieth *forgetfulness*; and he giveth this reason of it; for (said he) *God hath made me forget all my toyl, and all my fathers house. And the name of the second called he Ephraim*, which signifieth *fruitful*; for (said he) *God hath caused me to be fruitful in the land of my affliction.* He was once very much afflicted, and now he was very fruitful; therefore, he called the name of his younger son, *Ephraim*, that he might remember the kindness of God to him, as often as he beheld or spake to, or of, that son. So *Moses* called his son *Gershom* (stranger) *for he said, I have been a stranger in a strange Land* (*Exod.* 2. 22.) We find also names given to things, as well as to persons, by way of remembrance. Thus (1 *Sam.* 7. 12.) after a great victory obtained against the *Philistines*, *Samuel* set up a stone, and gave it a name, *He called it Eben-ezar*, or the *Stone of help*: The reason was, *for* (said he) *hitherto the Lord hath helped us.* The name of the stone, was, to mind them of the Lords constant readiness to help them, even unto that day. So *Moses* (*Exod.* 17.) after that great deliverance from the *Amalekites*, built an Altar, and *called it Jehovah nissi*, which signifieth, *the Lord is my Banner*, to put them in remembrance how the Lord went forth as a man of War, and mightily confounded their enemies. There is a prudence to be used in the names, both of things and persons. We read (*Gen.* 10. 25.)

Unto Eber were born two sons, and the name of the one he called Peleg; and why *Peleg*? *for in his days* (saith that Text) *was the earth divided*. *Peleg* signifieth division. The whole world, which lay before as one common field in his daye, was divided and cantoniz'd into several Countries, therefore his name was called *Peleg*. And, as many names have been given from past or present providences, so some names have been given, as it were, by Propheſie, with respect to after providences (*Gen.* 5. 29.) *Lamech lived a hundred eighty and two years, and begat a son, and called his name Noah*, wch signifieth rest. Why so not from a providence that was past or present, but from what he believed should be; *For this same* (said he) *shall comfort us concerning our work and toyl of our hands, because of the ground which the Lord hath cursed*. Thus much of the names of *Jobs* daughters, as they signified the providences of God towards him, and the turn of his state.

Secondly, We may consider these names, with reference to the personal qualifications or endowments of his daughters, and those twofold; First, their corporal & external qualifications. Secondly, their spiritual & internal qualifications, which we may well conceive *Job* had a chief respect unto, in giving them these names.

First, *He called the name of the first Jemima*, or, *Day*, thereby signifying, First, the clear natural beauty of that daughter, or the brightness of her complexion like the brightness of the day, or as if she shined in beauty like the day, when beautified by the beams of the Sun. Thus Christ spake of the Church (*Cant.* 6. 10.) *Who is she that looketh forth as the morning, fair as the Moon, clear as the Sun*? *Jobs* eldest daughter looked forth as the day, she was of a resplendent comeliness: and we may well suppose, *Job*, who gave her this name, had prayed she might have, and hoped she would have, and doubtless in her time she had not only a beautiful face, and a comly feature of body, but (which is far better) a beautiful soul, a well-featured disposition of mind, much grace and goodness; in which sense, the Church (in the place last mentioned) is said *to look forth as the morning, to be fair as the Moon, and clear as the Sun*. The name *Day*, doth very well shadow, both the virgin beauty of the body, and the divine unspotted beauty of the soul. Secondly, he might call her so, thereby signifying, that as the day is sweet and pleasant, so was she, both as to her bodily aspect in comeliness, and the aspect of her soul in holiness. Thirdly, (say some) he called her name *Day*, because beauty (bodily beauty they mean) is of no long continuance, it is but, as it were, for a day; like a flower, which a day opens and withers.

Una dies aperit, fustulit una dies.

He called the second *Kezia*, or as one of the Ancients renders, *Cassia*, signifying *spice and perfume*, to note that she was of a fragrant temper, of a winning disposition and conversation. Grace and vertue yield the sweetest smell in the nostrils of God, and of all good men. The Church (*Cant.* 1. 3.) saith of Christ, *Because of the savour of thy good ointments, thy name is an ointment poured forth; therefore do the virgins love thee*. These ointments were the precious graces of Christ. 'Tis so in some proportion, with all the godly; their ointments (the unction of the Spirit poured upon them) cast a delightful savour. *Solomon* saith (*Eccl.* 7. 1.) *A good name is better than precious ointment*. A good name, arising from good qualities, from grace received and acted, is the most precious ointment, more precious than all the ointments which affect the sense. To be *Jemima*, beautiful in body as the day, and not to be *Kezia*, not to have a spirit sweet as *Cassia*, what is it, but a piece of pageantry, or gilding upon a common post?

Job called the name of the 3d *Keren-happuch*, or, *Horn of beauty*; First, with respect to her out-side, intimating, that she was a great beauty. Some say, she was called *Keren-happuch* by an *Antiphrasis*, because *she needed not, much less used, the horn of beauty to make her self beautiful*; she was even beauty it self: Her natural beauty exceeded all that artificial beauty which proud women make shew of, by painting their faces. She was also *a horn of beauty*, as to her graces and spiritual endowments. Thus *Job* might give his daughters these names, not only with respect to the change of his condition, but considering the conditions of his daughters, both with respect to their bodily beauty, and the divine excellency of grace bestowed upon their souls.

Hence note;

It is good to give names, exciting to vertue and to duty.

The names of *Job's* three daughters, *Day*, *Perfume*, *Horn of beauty*, might stir them up to approve themselves such as their names

Nomine bona calcar ad virtutem habent.

names imported? Vertuous names, or names of vertue, should mind us to do vertuously. 'Tis also a piece of spiritual prudence and policy, to put, as the names of excellent things, of graces and vertues, so of excellent persons, such as have excelled in grace and vertue, upon our children, that they may be provoked to imitate and follow their examples, whose names they bear. The good wishes and desires of parents concerning children, may be silently (if I may so speak) expressed in their names. They who would have their children excel in such a grace or good way, may do well to fix it in their names, as prophecying or hoping, at least, they will really be what they are in name, or what their names promise. One of the Ancients reports this practice of the Ancients; *We give names* (saith he) *wherein we hold forth our wishes and desires, and pray to God that our children may answer the signification of their names.* Many Scripture-names have mysterious meanings in them. *Hosea*, signifieth a *Saviour*, his parents therein prophecying (as it were) and shewing their faith, that he would be a Prophet, and prove instrumental for the salvation of others. *Obadiah*, signifieth *the servant of God*; his parents gave him that name (we may suppose) hoping he would, and wishing he might be a faithful servant of God. *Zachariah*, signifieth *the memory or remembrance of God*; his parents earnestly desiring, *that God would both remember him* (which is all mercy to man) or that he might *always remember God* (which is all duty to God) *Remember now thy Creator in the dayes of thy youth*; that is, perform all duty to God.

Apud nos votiva & quasi ob virtutis auspicium ponuntur vocabula, &c. Victoris, Cassii, Fit, Probi; *sic apud Hebræos, Micheas, & Habdias & Zacharias cæteraq; his similia ex virtutem vocabulo liberi à parentibus imponuntur.* Hieron. *in Proæm. Comment in lib.* Mich.

We see then, it hath been usual among godly parents, to give significant names to their children, either that they might be minded of the mercies of God to them, or of the duties which they were to perform to God.

Nomina erant quasi omina vel monita vel vota rei futuræ.

I shall only adde for the close of the point, this short admonition to all, to women especially (because the Text speaks of them) that, *As it is useful and usual for parents to give good names to their children, so children should have a gracious ambition to make good the signification of their names.* What will it advantage a man to be called *John*, which signifieth grace, if himself be graceless? or to be called *Obadiah*, which signifieth a servant of God, if he neglect to serve God? or to be called *Zechariah*, which signifieth the Remembrance of God, if he forget God?

God? Again, what will it benefit a woman to be called *Susanna*, which signifieth *a Lilly* (a beautiful flower) if she be not like *that lilly among thorns*, the Church (*Cant.* 2. 2.) but only a lilly in the wilderness of this world? What will it benefit a woman to be called *Tamar*, which signifieth a Palm-tree, tall and strait, if her self be of a low, base, and crooked disposition. 'Tis better to be a crooked shrub in bodily stature, than a tall strait Palm-tree with a crooked mind, and a low spirit. To be named *Jemima*, as fair as Day; to be named *Kezia*, as sweet as spice or perfume; to be called *Keren-happuch*, as beautiful as the very horn of beauty; what will it advantage any women, unless they have real vertues, and gracious qualities answering these names? Yea, these names will be real witnesses against them at last, and fill their faces with shame. To profess our selves to be, or to have a name to be, what we are not, is to be deeply hypocritical; and to bear that in our names which we are not, nor take any care to be, is highly disgraceful. But when names are fulfilled in persons; when men and women, who wear good names, are or do the good signified by their names, how precious are their names! and their memories, how honorable! And when the good or vertues of the three feminine names in the Text meet and center in the person of any one woman; when *Jemima*, the day-light of true knowledge and understanding is joyned with *Kezia*, the perfume of reputation, ascending from *Keren-happuch*, store of beautiful graces, put forth in the gracious actions of a spotless and unblameable conversation; what Pencil is able to draw to the life the ravishing features of such a person? Such, I believe, were those noble Ladies, *Jobs* daughters, named in the Text, which was the joy of their fathers heart, and the staff of his old age.

Thus much of the names of *Jobs* daughters, and of the signification of them; both in reference to the then present change of *Jobs* estate, and the hope he had of their future good estate; with respect to the beauty and gracefulness of their bodies, but especially to the beauty and graciousness of their souls or minds.

Now as the beauty and vertues too of *Jobs* three daughters were implyed, and wrapt up in their names, so their beauty is plainly expressed in the next words.

Vers.

Vers. 15. *And in all the land were no women found so fair as the daugheers of* Job, *and their father gave them inheritance among their brethren.*

In this verse we have two things concerning *Jobs* daughters. First, The supereminency of their beauty. Secondly, The greatness of their dowry or portions, bestowed on them by the bounty of their father. The former we have at the beginning of the verse.

And in all the land were no women found so fair as the daughters of Job.

When 'tis said, *in all the land*, we are to understand it of all the land of *Uz*: Yet the Septuagint extend it to all lands all the world over, rendring *all under heaven*; but the word in the Original will not reach so far, though the truth might. But in all that land *were no women* (or women kind, as Master *Broughton* reads) *found so fair*, that is, none were so fair as they. The word *found* is to be taken as in that of *Moses* (Exod. 35. 23.) *Every man with whom was found* (that is, with whom there was, or who had) *blue and purple*, &c. *brought them*: And as in that which is spoken of Christ (*Phil.* 2. 8.) *He was found* (that is, he was or appeared) *in the form of a man*. So (*Mal.* 2. 6. 2 *Chron.* 19. 3.) For we are not to conceive that there was an inquiry or search made amongst all the women of the land of *Uz* who was fairest, and that upon the return, none were found so fair and beautiful as *Jobs* daughters: The meaning is only this, none were known so fair as they, or they had no known Peers in fairness; and this is a sufficient proof, that those notable names were not given *Jobs* daughters without a cause, either seen or foreseen, at least desired, the issue answering the desire; *In all the land there were none so fair as they.*

ἐν τῇ ὑπ' οὐρανὸν. *In eaquæ sub cælo.* Sept. *Tota terra est sub cælo; hic autem restringitur ad certam Regionem.* Drus.

There is a bodily fairness, and a soul fairness. The word into which we render the Hebrew, signifieth properly the fairness of the face or body: but the Septuagint translate it by a word signifying *the souls fairness*; They say, *No women were found better than the daughters of* Job. Their goodness without question, as it was far more excellent in it self, so more contentful and delightful to him than their fairness. But we may very well take in both, as was hinted

Non sunt inventæ juxta filias Job *meliores eis.* Sept.

hinted before, namely, that his daughters were excellent, both for the one beauty and for the other. Yet, I conceive, the fairness here spoken of, was that of the body; and we must reckon it as a part of *Jobs* renewed felicity, not only that he had three daughters as he had before, but that his daughters were fairer than any in the land.

Pulcritudo terrenæ fælicitatis eximia portio est, ad dispensationem veteris testamenti pertinens.

Hence note;

The bodily beauty of our children is a gift of God, and no small one.

Beauty is not only one of the excellencies of nature, but some part of Gods image in man, and much respected in women. The beauty of the body, bears the image of a beautiful mind, and is a figure of holiness; hence that Scripture phrase, *The beauty of holiness*. It is said of *Moses*, *He was a goodly child*; and of *Sarah*, that she was a very beautiful woman; so beautiful, that *Abraham* was afraid her beauty might endanger him among strangers. *Rebeccah* also was beautiful, and very fair; and though beauty is no grace, yet it is a grace to grace. *Beauty is, and duly may be, a great attractive of love and affection*: Though we know it is often an incentive to lust, yet it is an attractive of true love. What is said of the Church (*Psal.* 45. 11.) *So shall the King greatly desire thy beauty*, thy spiritual or inward beauty, is true also of outward or corporal beauty. Beauty to some is a portion among men; to others, a favour from God. Beauty is a silent eloquence, a tacit persuasion, it works much. But consider, I speak of that beauty first, which is natural, not artificial; I speak not of *beauty out of a box*, but of that which is laid on by the hand of God, that's a blessing and a mercy, then especially, when it is joyned with better beauty. Only remember, though bodily beauty be a blessing, it is but an inferior blessing; it is a gift of God, yet an inferior gift: And there are many considerations which may keep them humble in their own thoughts, who are most beautiful in the eyes of others.

Species corporum simulacrum est mentis & figura probitatis. Amb. *l.* 2. *de virgin.*

Gratior est pulchro veniens è corpore virtus.

For, First, As beauty is a blessing, so it is a snare oftentimes; and that in two respects.

First, It proveth a snare to them that have it. If they have not grace, it maketh them proud and vain; such are often given up to new-fangled inventions; their natural beauty will not serve them,

Rastus inest pulchris, sequiturque superbia formam.

them, they must have artifical set-offs. Again, much beauty maketh many disdainful of others; and they who are so, are under the disdain of God; and it had been much better for such, if they had been the veriest *Doudes* (as some call unhandsome ones) or the most deformed creatures in the world. Therefore (I say) remember there is a snare in beauty to those that have it; yet by how much beauty hath the more temptation in it, by so much are they the more to be commended, who being beautiful, overcome those temptations, and continue humble, modest, chast, discreet, and diligent, avoiding evil, with all the occasions of it, turning from every vanity, and doing good.

Secondly, Beauty is often a snare to others. When the Persian Captive Ladies were presented to *Alexander the Great*, he called them, *The sores or pain of the eyes*; He was afraid they might wholly conquer him, who had conquered so great a part of the world. What reason have any to be proud of that, which may insnare, and so undo, both themselves and others?

Est exigui donum brevo temporis. Sen. *in Hippol.*

Secondly, Consider there is nothing more frail, nor sooner lost than bodily beauty. A little sorrow, a few tears, spoil and sully a a fair face; a fit of sickness withereth beauty, and, inevitably, old age will do it; at best, 'tis quickly gone, and every day, when once at best, abates it; the longer you have it, the less you have of it. Some conceive (as I touch't before) that *Job* called his eldest daughter *Jemima*, *Day*, because beauty lasteth but as it were a day; one day bloweth it, and another day blasteth it.

Formæ omnes insidiantur.

Thirdly, Beauty endangers the weaker sex to become a prey to the lusts of adulterous men, who often lye in wait for such a booty. So then, though beauty be a blessing, yet we have little reason to be proud of it, if these three things be true (as who can deny the truth of any one of them) which have been said of it; and three times three things more might be said of it, with as much truth, to take all off from over-much valuing it, or to abate our valuation of it.

Therefore, above all, look to the beauty of the mind, that's a beauty worth the striving after; and that is truest bodily beauty, which is adorned with soul-beauty, or when the beauty of comeliness is associated with the beauty of holiness. It had been no great matter of commendation to *Jobs* daughters, that they were the

the fairest women in all the land, if they had not been the holiest. The beauty of the mind is ten thousand times more commendable than that of the body; the King of heaven desires such beauty. It is not a naturally fair face that will make the Lord Jesus desire you; and as for an artificially fair, that will cause the Lord Jesus to abhor you. *The Kings daughter is all glorious within* (Psal. 45. 13.) her glory is a spiritual glory. *Solomon* hath told us what natural beauty is without spiritual (*Prov.* 11. 22.) *As a jewel in a swines snout, so is a fair woman which is without discretion*; especially, that fair woman is so, *who* (as the Margin hath it) *departeth from discretion*. They are truly beautiful and lovely, who have beautiful dispositions, and follow beautiful and lovely actions. The Lord said of the Jewish Church (*Ezek.* 16. 14.) *Thy renown went forth among the heathen for beauty; for it was perfect through my comeliness which I had put upon thee.* But what was the comeliness which God had put upon her? It was the comeliness of divine gifts and graces planted in her, and exercised or held out by her. That's the ornament with which the Apostle *Peter* saith, the good women in the old time adorned themselves, even *the hidden man of the heart, a meek and quiet spirit* (1 Epist. 3. 4, 5.) And let men as well as women strive for these ornaments. They that are deformed in person, may more than make it up, by being conformed to Christ in their ways and works. Better be deformed in body, and conformed to Christ, than to have a well-proportion'd comely body, and no conformity unto Christ. It hath been said of some wise and worthy men, that *their souls were ill-housed*, that is, they had ill shap'd or unhandsome bodies. But though the house of the body be mean and despicable, yet if the inhabitant, or the soul, be wise and good, that makes a mends for all outward deficiencies, yea, for deformities and monstrosities; whereas if the house of the body be never so well framed and built, yet if it be inhabited by a proud, unclean, ignorant, impious soul, how doth that spoil, defile, and dishonour that body, and make it no better than a darksome dungeon.

So far concerning the names of *Jobs* daughters, who being qualified in body and mind according to the import of their names, were themselves portion enough to any husband; yet *Job* did not put them off so, but gave an honourable share of his plentiful estate to them, as it followeth,

And their father gave them inheritance among their brethren.

And well they deſerved it. *Their father gave them.* He made the diſtribution to prevent contention, which often falls out among children (and poſſibly might among *Jobs*) about their fathers eſtate. This was a high favour, and ſomewhat unuſual, to give daughters inheritance among their brethren; they uſe only to inherit, when they have no brethren. For among the *Jews*, and probably among the *Idumeans*, it was a cuſtome, and it paſt into a law among the *Jews*, that ſons ſhould have the whole inheritance; the reaſon was, becauſe their families and inheritances were preſerved diſtinct by the male, not ſo by the females. The Hebrew word for a male ſignifies *Remembrance*, but that for a female *Forgetfulneſs*; becauſe daughters loſe the name of their family in marriage, and therefore daughters did not inherit, but when there was no male iſſue. Thus it was in the caſe of the daughters of *Zelophehad*, their father left no ſon, & ſo they inherited (*Num.* 27.7.)

זכר נשה

Illud Inter, vel ut in Hebræo eſt in medio fratrum æqualitatem quandam & communem rationem denotat. Pined.

An immoveable inheritance came not to daughters; they had only a moveable inheritance. But *Job* giving his daughters inheritance among their brethren, implyeth (as ſome Interpreters conceive) that they had an equal inheritance in lands with their brethren, which is alſo the opinion of our Annotators; as if out of love to them, and in reward of their vertues, he gave to every one of them, as to his ſons, a portion of land to inherit, ſo that they ſhared proportionally with their brethren, by their fathers Will and Teſtament, and were coheirs with them in his eſtate equally.

Inter fratres ſe. ad deſignandum convenientiam virtutis in utriſque. Aquin.

Yet thoſe words, *among or in the midſt of their brethren*, note, ſaith another Expoſitor, only an equality in their good qualities & vertues. I ſuppoſe, if you take *equally* in *a ſtrict ſenſe*, that is, juſt as much, foot for foot, penny for penny, they did not inherit equally; but if we take it in *a common or large ſenſe*, ſo they had as great an inheritance as their brethren, they had as much for daughters, as their brethren for ſons. *Their fathers gave them inheritance among their brethren.*

Hence note, Firſt;

It is the fathers duty to provide for his Children.

(1 Tim. 5. 8.) *If any provide not for his own, and ſpecially for*

for thoſe of his own houſe, he hath denied the faith, and is worſe than an infidel. The Apoſtles meaning is, in that point, he hath denied the faith, and doth not carry it like a believer, no, nor ſo well as unbelievers or infidels commonly do.

Secondly, Their father gave them inheritance.

Hence note;

It is the fathers priviledge to diſpoſe of his eſtate to his children.

Children muſt not take their portions; their father muſt give it them. Children muſt not carve to themſelves: It is the priviledge of the father to diſpoſe of what he hath, according to right and reaſon, and the law of the place.

Thirdly, Who were they that had this gift, they were his daughters, *Their father gave them inheritance.*

Hence note;

Daughters are to be provided for, as well as ſons.

Some fathers are all for their ſons, and neglect their daughters altogether. Sons ſhould not be denied their priviledge, and daughters ſhould not be unprovided for. Sons bear up the name of the family, and daughters may bring both ſtrength and honour to the family; by matching into worthy families.

Note, Fourthly;

The better daughters are, the better ſhould parents, father or mother, do and provide for them.

The reaſon why *Job* went ſo high, to give his daughters inheritance among their brethren, was, becauſe his daughters were not only beautiful, but dutiful, and though women by ſex, yet of a maſculine ſpirit. The very grammer of the Text (as ſome take notice) leads us to this ground of their fathers bounty and nobleneſs to them; he dealt with them as with ſons, becauſe they had the vertues of ſons; for in three places the Holy Ghoſt uſeth the maſculine affixe (ם *mem*) where (according to ordinary rule) he ſhould uſe the feminine (ן *nun*) to ſhew (ſay they) that *Job* was not moved by fond affection to his daughters, but ſound judgement; he ſeing them exceed their ſex in vertue, equall'd them in his fatherly proviſion, with thoſe who were of a more excellent

ſex,

sex, and dealt with them as with sons in their degree.

Lastly, Observe;

Children ought to be satisfied with their fathers pleasure in disposing his estate among them.

We do not hear that there was any discontent in the sons, because the daughters had so much; nor in the daughters, because they had no more: both rested in what their father was pleased to do for them. How much more should we rest content with that portion and inheritance which our father in heaven provides for us? and indeed he will give all his daughters at last inheritance among his sons: For as the Apostle speaketh with respect to grace, so 'tis true in respect to glory, *There is neither male nor female; but Christ is all and in all.* The grace of God is not more to the male than to the female; and, as it is in the giving of grace here, so it will be in the distribution of glory hereafter: Brethren and sisters, husbands and wives, who are heirs of the same grace of life, shall be all heirs together in the life of glory, & in the glorious life; and therefore let us be content with what portion or inheritance our heavenly father is pleased to give us, to allot, or allow us in this life.

JOB,

JOB, Chap. 42. Vers. 16, 17.

16. *After this lived* Job *an hundred and forty years, and saw his sons, and his sons sons, even four generations.*
17. *So* Job *died, being old and full of dayes.*

THese two verses conclude the History and whole Book of *Job*, and in them we may consider these six things.

First, The length of *Jobs* life, or how long he lived, *even an hundred and forty years.*

Secondly, From whence we are to date this account of his life; *After this*, saith the Text, *lived* Job *an hundred and forty years.*

Thirdly, We have here the great increase of his family; he had not only sons of his own, but, *saw his sons, and his sons sons, even four generations.*

Fourthly, We may consider the comfort and content in which he spent this long life, and run out those many years, which is implied in those words, *He saw his sons, and his sons sons, even four generations.*

Fifthly, We have the close of his life, *So* Job *died.*

Sixthly, The state of life in which he died, set forth two ways; First, *Being old* (*or an old man.*) Secondly, *Full of dayes. So* Job *died, being old* (*or an old man*) *and full of dayes.*

Vers. 16. *After this* Job *lived an hundred and forty years.*

He survived all his sorrows, and saw a very blessed resurrection of his comforts and enjoyments. *After this*, that is, after this unparallel'd affliction was over-past, after the Winter of his sorrows and troubles was over-blown, after the dark night of his calamity was full spent, *After this lived* Job *an hundred and forty years.* The Septuagint make this exposition their translation, rendring the Text thus out of the original, *After this Plague or blow lived Job*, &c. So that, here we have not the account of the whole race of his life, but of his new life, as we may call it, or, of his

his life, in the third edition of it: For, as there are (if I may so speak) three editions of mans life in general, whereof the first was a happy one in *Adam*, as created; the second, miserable, by *Adam*, as fallen; the third, more happy than the first, as we are restored by Christ, the second *Adam*: So there were three editions or volumes (at least) of this one mans life, whereof the first was very prosperous, the second very troublesom, the third more prosperous than the first. This prosperous edition or state of *Jobs* life, continued *an hundred and forty years*.

But have we no ghess about the computation of his whole life, or how long he lived in all?

I answer, we have none from the holy Scriptures; and therefore, where the Scripture hath not a tongue to speak, I would say but little: Yet give me leave to report the opinion, both of the *Jewish* Writers, and of several others, both Greek and Latine, concerning that point.

First, It is generally agreed by the *Jewish* Writers, and by most of the Latines, that *Job* was threescore and ten years old at the conclusion of his trouble; and if he were seventy when his trouble ended, adding an hundred and forty more after the end of his trouble, it makes up just two hundred and ten years, as the general account of his whole life. Thus the *Jewish* Doctors conclude the race of *Jobs* life, as long as the abode of the children of *Israel* in *Egypt*, after their coming thither, till their going out.

Secondly, The seventy Interpreters give another reckoning, both of the time he lived after his affliction, and of the time before, and so consequentially of his whole life; for thus they translate, *After this trouble*, Job *lived an hundred and seventy years; and all the dayes which* Job *lived, were two hundred and forty years.* Thus they render the Text, but by what warrant I do not understand. The ground of this addition, by which some endeavour to preserve the credit of that translation, is this; The Septuagint (say they) by *after this*, do not understand only the time when *Job* was just come out of his troubles, but, by *after this*, they mean the whole time that *Job* was recovering out of his trouble, and growing up into that greatness. As if the meaning of those words, *after this*, were to be taken thus: After *Jobs* cattel were doubled, and his Family was compleated, after he had seven sons and three daughters born unto him, and after his daughters appeared

peared to be according to their names, and the report made of them in the former context, the fairest women in all the Land of *Uz*; and after he had disposed of them in marriage, to his comfort and content, after all this was in doing and done, he lived an hundred and forty years. Now, for the doing of all this, they allow thirty years, which being added to the hundred and forty years in the Text, make up the full sum of an hundred and seventy years, as they translate; to which, if we add seventy years, which is supposed to have been the time of his life, when his troubles ended, then the total amounts to two hundred and forty years, which the Septuagint in their translation say he lived.

But it may suffice to mention this, it being only the opinion, and possibly the mistake of those ancient Translaters. We have no more in Scripture, but that he lived an hundred and forty years after his troubles were ended; and taking it strictly so, he must needs be a very old man, for he was a perfect man, and had ten children before his troubles began.

After this lived Job *an hundred and forty years.*

But why doth the Spirit of God reckon up his years? Surely to set forth a further blessing bestowed upon *Job*, than as yet had been named, even the blessing of long life. All that is spoken of him, is in a way of mercy; and to make the measure of his mercies full, this is added or cast in, that *he lived* after the dayes of his trouble were ended, *an hundred and forty years.*

Hence note;

Long life is to be reckoned among divine blessings; and 'tis a right-hand blessing (Prov. 3. 16.)

Job had many blessings of this life, but his long life on earth was the chiefest of meer earthly blessings. The first Ages of the world had very long livers: *Adam*, the first man, lived well towards a thousand years, compleat nine hundred and thirty years, after he was created (*Gen.* 5. 5.) which being in a perfect mans estate, we may well reckon him as a man of neer a thousand years old, and neerer to a thousand than *Methusalah*, when he dyed. That whole Chapter is a clear proof, that all before the Flood lived to a great age.

Four reasons may be assigned, why the thread of mans life was drawn out to so great a length, in those early ages of the world.

First, That they might learn the works of Creation, and be skilled in the course of nature, which, having no books nor antecedent studies of men, they must collect by observation.

Secondly, They lived long, that they might instruct others in what themselves had observed.

Thirdly, They lived long, that mankind might be multiplied; for of those long livers (*Gen.* 5.) when the first-born is mentioned, it is still added, they lived so many hundred years after, and begat sons and daughters.

Fourthly, They lived very long, that they might both invent and perfect those Arts and Sciences with which the world afterward abounded, when drawn into writing, and set forth by rule. And though after the Flood, the years of the longest livers were much short of theirs, yet the holy Patriarchs received a great share of his blessing. *Abraham* lived an hundred seventy and five years (*Gen.* 25.7.) *Isaac* lived something longer, an hundred and fourscore years (*Gen.* 35. 20.) *Jacob* lived an hundred forty and seven (*Gen.*47.28.) *Joseph* lived an hundred and ten years (*Gen* 50. *ult*) *Job*, if we take in that common account of the antecedent part of his life, lived longer than any of these, even two hundred and ten years. The fifth Commandement hath this promise (*Exod.* 20. 12.) *Honour thy Father and thy Mother, that thy dayes may be long in the Land, which the Lord thy God giveth thee.* And the Apostle calls that the first Commandement with promise (*Eph.* 6. 2.) that is, the first Commandement with an explicite promise (all the Commandements have promises implyed to those that obey them) *Eliphaz* assured *Job* of this blessing, in case of his repentance (Chap. 5. 26.) *Thou shalt come to thy grave in a full age, like as a shock of Corn cometh in his season:* And in this he was a true Prophet.

Now, that long life is a blessing, I would shew briefly, under these six considerations.

First, It is a blessing to have a long opportunity of doing good, of being useful and serviceable to our generation; long life gives an advantage for that.

Secondly, It is a blessing to have opportunity to gain experiences; First, of the various providences of God towards men, whether

ther in wayes of judgement or of mercy. Secondly, to get experiences of the manners of men, of the vanity, unfaithfulness and inconstancy of some men, and of the goodness, faithfulness and constancy of others. Though we sometimes smart in getting our experiences, yet it may be a great blessing to have them.

Thirdly, It is a blessing to have an opportunity to hold forth the grace of God to us, and the graces of God in us, by a holy example. The longer we live a natural life, the more we may manifest the power of a spiritual life, to those among whom we live.

Fourthly, It is a blessing to have opportunity for improvement and growth in grace, to attain the highest stature in, and pitch of holiness. This benefit we may make of long life, even encrease in grace, as our years encrease, and grow better as we grow older.

Fifthly, It is a blessing to have opportunity to bring up our children in the nurture and fear of God; long life gives liberty for this.

Lastly, it is a blessing to behold the blessing of God upon our posterity; long life gives us opportunity for this blessing, and this was *Jobs* blessing eminently. In all these respects, and many more might be added, long life is a blessing.

Yet, let me give this corrective, *Long life is but a common blessing*; it is no distinguishing blessing, it is not a certain love-token from God to man. Bad men have lived long, as appears both in sacred and common Histories. Old age is then a blessing, and good indeed, when we are old in goodness, or grow old doing good. *Solomons* conclusion reacheth this fully (*Prov.* 16. 31.) *The hoary head is a crown of glory, if it be found in the way of righteousness:* And *Solomon* tells us in *Ecclesiastes*, *Better is a child that will be ruled, than an old and foolish King that will receive no counsel.* When we may say of any, as the Lord said of some (*Ezek.* 23. 43.) *O ye that are old in adulteries*; when any are old in sin, woe to such an old age. Better to die young, than live to old age, and then die in sin. To live to be old men, the old man not dying in us, O how sad! To see sin young, when the man is old, how odious a sight is that! Then only old age is good, when we are good in old age. They only die in a good old age (as it is said of *Abraham*, Gen. 25. 8.) who are good dying old. *The sinner of a hun-*

hundred years old shall die accursed (*Isa.* 65. 20.) So then, it is knowing, not ignorant old age; it is prudent, not foolish old age; it is gracious, not vicious old age, which is indeed the blessing; and therefore, though it be a blessing, look upon it as a common blessing. As riches are good to us, our selves being good; so is old age, such is a life of many years in this world, good only to those who are good, and do good.

Vivere est velere.

Secondly, When it is said, *Job* lived an hundred and forty years, we are not to take *his living* for a bare continuance or indurance in life, for so many years; but we are to understand his life or living so long, with the cloathing of it, with the good of it: *he lived*, that is, he lived comfortably, honourably, peaceably, this hundred and forty years. We commonly say, *To live is to be well; to live, is to flourish.* Some live, whose life is a kind of death. As they who live in (sinful) pleasure, are dead while they live, so also are they who live in great worldly sorrow. *Job* lived comfortably and contentedly all that long time of his latter life, even an hundred and forty years.

Hence note, Secondly;

Long life, in health, peace and prosperity, is a blessing indeed.

To live long in the enjoyment of good, is very good. *What man is he* (saith *David*, *Psal.* 34. 12.) *that desireth life, and loveth many dayes, that he may see good? Keep thy tongue from evil*, &c. To live long and *see good*, that is, enjoy good, is the utmost that can be desired in this life. That's the blessing, or the good promised in the renewed state of *Jerusalem* (*Isa.* 65.) where, after the Lord had spoken of new heavens and new earth, he adds, at the 22d verse, *They shall not build, and another inhabit; they shall not plant, and another eat; for as the dayes of a tree, are the dayes of my people, and mine elect shall long enjoy the work of their hands.* He doth not say, they shall live long, but they shall enjoy long; that which they have built and planted, none shall invade nor take away from them. Some conceive, this hath reference to the thousand years, prophesied of (*Rev.* 20.) wherein the Church shall enjoy perfect felicity in this world. To live long in the sweet enjoyments of health, honour, peace and plenty, for soul and body, is a full blessing. I grant, some good men live long, who yet do not alwayes enjoy good; their old age especially,

ally is accompanied and encumbered with many bodily distempers and grievous pains. Though grace sets us above the decayes of nature, and the troubles of this life, yet grace doth not exempt nor give us priviledge from either; so that greediness after many years, is commonly a greediness only after many infirmities. *Isaac* was a good old man, yet 'tis said of him, that *when he was old, his eyes waxed dim, so that he could not see* (*Gen.* 27. 1.) Old age, and dim eyes, and deaf ears, shaking hands, and palsied trembling joynts, with manifold diseases, are seldom found asunder: Therefore, *Job* had an extraordinary blessing, to live long and free from all these evils, and so have any who do so. *Barzillay* was a good old man, yet (2 *Sam.* 19. 25.) he was so benummed, and his natural senses so enfeebled, that he did not enjoy his life; *Can I* (said he to *David*, who invited him to a Court-life, *Can I*) *any more taste what I eat or drink?* &c. That's a blessed old age, when we live long, and enjoy comfort with our lives, chiefly when we enjoy the comforts, and act the duties of a spiritual life.

Thirdly, Consider, *Job* was afflicted but a few months we are sure, not many years, but God gave him an hundred and forty years of prosperity in this world, after his affliction.

Hence note;

God sometimes doth, and alwayes can recompence our short sufferings with long comfortable enjoyments, even in this life.

Joseph, for his thirteen or fourteen years slavery and imprisonment in *Egypt*, had fourscore years liberty and high advancement there. And though the Lord doth not alwayes, nor often make such compensations in this world; yet he will compensate all the sufferings of his faithful servants, with longer, not only comfortable, but glorious enjoyments, yea, with an eternal enjoyment of glory in the world to come (2 *Cor.* 4. 17.)

Fourthly, Note;

The Lord can make our old age, our extream old age, even a youth to us, or as comfortable to us as our youth.

He can give health and strength to the very last, he can give a spring in the winter of our age. Thus it was with *Job*; he did not only live long, but flourished in the health of his body, as much

much as in the plenty of his estate. The Lord can forbid diseases, he can forbid the Gout, the Stone, or any other pain, to touch the person of an old man, if he pleaseth. Some are even afraid to be old, because of the infirmities of old age; but God, who continues life, can prevent or preserve us from the natural, as well as the providencial evils of it. *Solomon* (*Eccl.* 12. 1.) calleth old age, *the evil day, and the years wherein there is no pleasure*; and he useth it as an argument to move those who are young, to remember their Creator: yet God is able to make old age a good day to us, and to lengthen out our pleasures (those pleasures that are suitable to old age) as long as he is pleased to lengthen out our lives; so that, the comforts and contentments of our lives, shall run parallel with the length of our lives, to the end of our lives. Thus *Job* lived, he lived comfortably, he lived healthfully, the Lord preventing the decays or usual dilapidations of his house of clay, as will appear further in the next words. *After this* Job *lived an hundred and forty years,*

And saw his sons, and his sons sons, even four generations.

Quartam generationem intelligo inclusive, ita ut intelligatur vidisse etiam abnepotes, hi enim sunt in quarto gradu à progenitore scil. Abavo. Pisc.

That is, *Job* lived to be a great great Grandfather; he saw his sons, and his Grand-children, and his great Grand-children, and his great great Grand-children, four generations. *Joseph* (*Gen.* 50. 23.) lived to see but the third generation, he was only a great Grand-father. Many among us live to be great Grand-fathers, and great Grand-mothers; but to be a great great Grandfather, that is, to see the fourth generation, is very rare. This is recorded of *Job*, not only to set forth the greatness of his age, but also to shew the greatness of his blessing, and the exceeding greatness of the mercy and goodness of God to him, in multiplying his Family; he saw a numerous issue, to take comfort in all that latter part of his life. *He saw* (saith the Text) *his sons, and his sons sons, even four generations.* The learned in that Language, take notice, that the Hebrew word rendred, *saw*, implieth delight; and doubtless, *Job* had a most delightful sight of *his sons, and his sons sons.* It is no where said, that *Job* saw his sheep, or his oxen, or any of his riches, to take delight in them; but *Job saw his sons, and his sons sons*; this sight was a thousand times more pleasing to him, than the sight of his fourteen thousand sheep, or of his thousand yoak of oxen.

Verbo videndi *jucundissimus filiorum ac nepotum conspectus significatur.*

Hence

Hence note;

To have and enjoy a numerous family, is greatly contentful to man, and a great blessing of God.

Job received a great blessing, when he had sons and daughters of his own, as many as before; but when he *saw his sons, and his sons sons, even to the fourth generation*, that was the crown of all his outward blessings. *Eliphaz* fore-spake this of him, upon supposition of his repentance, and profiting under the correcting hand of God (Chap. 5. 25.) *Thou shalt know also that thy seed shall be great, and thy off-spring as the grass of the earth.* The children of all men, or all the children of men, are as grass for fadingness (*Isa.* 40. 6.) But when *Eliphaz* said, *Thy off-spring shall be as the grass of the earth*, his meaning was, they shall flourish as the grass, and they shall be many, very many, as the grass of the earth. *David* (*Psal.* 127. 3, 4, 5.) speaks of this great blessing, the multiplying of the seed of the righteous, as their great contentment; *Lo, children are the heritage of the Lord, and the fruit of the womb is his reward. As arrows in the hand of a mighty man, so are children of the youth: happy is the man that hath his quiver full of them*; that is, he hath a great outward happiness. Many children may contribute to our happiness many wayes, though some have had many unhappinesses in one. The next *Psalm* insists upon the same mercy, under other metaphors; *Thy Wife shall be as the fruitful Vine by the sides of thy house, thy children like Olive-plants round about thy Table*; *Lo, thus shall the man be blessed that feareth the Lord.* And (*vers.* 6.) *Yea, thou shalt see thy childrens children, and peace upon Israel.* It is a great affliction, a grief of eyes, yea, a breaking of the heart, to behold bad children; but how sweet a sight is it, to behold good and obedient children, and them many! There are two conditions very grievous to see our children in. First, to see them in misery. *Rachel* (*Jer.* 31. 15. *Mat.* 2.) *mourned for her children, and would not be comforted, because they were not*; she saw them murdered before her eyes. Such a sight had *Zedekiah* (*Jer.* 50. 10.) the King of *Babilon* brought his children, and slew them before his eyes; he made him see that horrid spectacle, and then put out his eyes (*vers.* 11.) Secondly, to see children sin, and going on in a course of sin; that is a greater, a far greater affliction than the former.

former. It is ſaid (*Gen.* 26. 34.) *When* Esau *was forty years old, he took to wife* Judeth, *the daughter of* Beriih *the* Hittite, *which was a grief of mind to* Iſaac *and* Rebecca. To ſee their ſon match among the prophane and uncircumciſed, both in heart and fleſh, was a cut, a wound, a deep wound in their ſpirits. Again (Chap. 27. *ult.*) *Rebecca ſaid to Iſaac, I am weary of my life, becauſe of the daughters of Heth. If Jacob take a wife of the daughters of Heth, ſuch as theſe which are of the daughters of the Land, what good ſhall my life do me?* Better be out of the world, than ſee my ſons miſcarry. Theſe two ſights, to ſee children ſuffering, or to ſee them ſinning, are a pain, not only to the eyes, but to the hearts of parents. But to ſee them, Firſt, Proſperous in their way; Secondly, Pious, keeping the way of the Lord; to have and ſee ſuch children, and childrens Children, to the third and fourth generation, how delightful is this! The Apoſtle *John* profeſſed (3 *Epiſt. ver.* 4.) *I have no greater joy, than to hear that my children walk in the truth.* He means his ſpiritual children, thoſe whom he had converted to the faith, and begotten to Chriſt in the miniſtery of the Word. O what a joy was it to that holy Apoſtles heart, to ſee them walk anſwerably to the profeſſion of the Goſpel, and his expectation! Now as that was ſo great a joy to him, that he had no greater; ſo 'tis an unſpeakable joy when godly parents ſee their natural children ſpiritual, and walking in the truth. To ſee children new born, to ſee them gracious, and to ſee them proſperous alſo, what a bleſſed ſight is this! And this was the ſight doubtleſs which *Job* had, he ſaw his children, *His ſons, and his ſons ſons*, to the fourth generation. His bleſſedneſs, as to all without him in this life, was at the higheſt, when he ſaw the proſperity of his children, both in ſoul and body. Thus *Job* was bleſſed every way, he was bleſſed with riches, bleſſed with long life, bleſſed in the multiplication of his family; he was bleſſed alſo in his death, as appeareth in the next and laſt words of this Chapter and Book.

Verſ. 17. *So* Job *died being old and full of days.*

As *Solomon* ſaid (*Eccleſ.* 12. 13.) *Hear the concluſion of the whole matter: Fear God and keep his commandements.* So I may ſay now, Hear the concluſion of all men. To fear God and keep his commandements, is the conſumating end of our lives; but to dye

dye is the conſuming end of all our lives, and to a good man 'tis an entrance into eternal life; Such, and *ſo* Job *died*. The Lord having ſpoken of his life, is not ſilent about his death; The ſtory, the holy ſtory brings *Job* to his grave: and that could not but be a bleſſed death, which was the cloſe of a gracious life. *So* Job *died*. Death is the ſeparation of the ſoul from the body; 'tis the ſleep of the body in the grave, and the reſt of their ſouls in heaven who dye in the Lord. There is no difficulty in theſe words; take a note or two from them.

Firſt, *Death takes all ſooner or latter.*

Mors ultima clauſula vitæ. Mors ultima linea rerum.

Job lived a long time, but he did not out-live death; he enjoyed an hundred and forty years proſperity in this world, yet he left the world; He lived long, yet a day came when he could not live a day longer. 'Tis ſaid of all the long livers (*Gen.* 5.) *They died.* Adam *lived nine hundred and thirty years, and he died.* Seth *lived nine hundred and twelve years, and he died.* *Methuſelah* (the longeſt liver in this world) *lived nine hundred ſixty and nine years, and he died.* Here *Job lived an hundred and forty, and ſo he dyed.* *David* put the queſtion of all men (*Pſal.* 89. 48.) *What man is he that liveth and ſhall not ſee death?* How great or how good, how rich or how wiſe, how ſtrong or how valiant ſoever any man living is, he muſt dye. How long ſoever any man hath lived in this world, he muſt dye, for the world muſt dye; there muſt be a diſſolution of *all things*, and therefore a diſſoſution of *all men* (Pſal. 82. 6, 7.) *I ſaid, ye are gods, but ye ſhall dye like men.* Kings and Princes, who have the priviledge to be *called gods*, have not the priviledge *of God*, not to dye like men. This is a common theam, I intend not to ſtay upon it; only, let me tell you, death will overtake us all ſooner or later, upon a double account.

Firſt, *Becauſe it is appointed.*

Secondly, *Becauſe it is deſerved. It is appointed unto men once to dye* (Heb. 9. 27.) and all men have deſerved to dye, to dye eternally, and therefore much more to dye naturally (*Rom.* 5. 12.) *As by one man ſin entred into the world, and death by ſin, and ſo death paſt upon all men for that all have ſinned.* Now ſeing the condition of all men is a dying condition, receive theſe four cautions.

Firſt, *Prepare for death.* There is no avoiding it at the long run, therefore be ready to entertain it at laſt; and, becauſe we

may dye at any time, be preparing for death at all times. How miſerable are they who are ſo old that they cannot live, and yet ſo unprepared that they are afraid to dye? *Job* died, and we muſt: If ſo, Is it not our wiſdome to prepare for death?

Secondly, Submit quietly to the arreſt of death. There is no ſtriving with the decrees of God. Our death is under a divine appointment (*Eccleſ.* 8. 8.) *There is no diſcharge in that war*, no priviledge to be pleaded, no exemption, no preſcription. Your ſtrength cannot ſtand againſt the aſſaults of death, your prudence and policy cannot find any way of eſcape from it, nor can your piety or godlineſs deliver you out of the hands of natural death. *As there is no work, nor deviſe, nor knowledge in the grave whither we are going* (Eccleſ. 9. 10.) ſo there is no knowledg, no device, no wiſdom, can keep us from going into the grave, no, not our graces. Grace is as ſalt to the ſoul, preſerving it from moral corruption for ever: But it cannot keep the body from natural corruption in this world, becauſe our graces in this world are mingled with corruption. Death is domeſtical to us, that is, we have the ſeed of it within our ſelves, we carry it daily in our bowels and in our boſomes; therefore ſubmit quietly to it, for there is no avoiding it.

Mors eſt nobis nimis domeſtica, utpote quam in viſceribus noſtris circumferimus. Plutarch. *in Conſol. ad Apoll.*

Thirdly, Seing all muſt dye, get that removed which is the troubler of a death-bed, and the ſting of death; get that removed which makes death bitter, get that removed which makes death, *the King of terrours*, ſo terrible, that is, ſin. This ſhould be our ſtudy all the days of our life, to get rid of ſin, to be dying to ſin daily; becauſe we muſt dye at laſt, and may dye, for all that we know, or can aſſure our ſelves, any day we live (1 *Cor.* 13. 56.) *The ſting of death is ſin.* Whenſoever, or in what way ſoever we dye, it will be well with us, if the ſting of death be firſt pulled out; and whenſoever we dye, after never ſo long a life, it will be miſerable, if we dye in our ſins; as Chriſt told the Jews in the higheſt threat, *I go away, and ye ſhall dye in your ſins* (*John* 8. 21.) They that dye in their ſins, dye a double death at once, a temporal and an eternal death together. And to thoſe who have got the ſting of death pulled out, that is, the guilt of ſin removed and waſhed off by the blood of Chriſt, I would,

Fourthly, Take this caution. If you would have death eaſie to you, dye more and more to ſin daily. Some, who are dead to ſin, may

may find much life of ſin remaining in them; and they who have much of the life of ſin in them will never dye eaſily, they will find ſtrong bands in their death, which, in another ſenſe, ſome wicked men find not (*Pſal.* 73. 4.) While either ſin, or ſelf, or the world are lively in us, death will be grievous to us: Therefore let them who are dead to ſin, never think themſelves dead enough to it while they live; they who are moſt dead to ſin and the world, have the ſweeteſt and moſt comfortable paſſage out of the world. *So* Job *dyed*,

Being old.

It muſt needs be that *Job* was an old man, when he had lived an hundred and forty years after all his changes before this change came: Why then is it added, he died *being old, or being an old man*? Surely, to teach us this leſſon.

Old age and death cannot be far aſunder.

'Tis a truth, young men and death are not very far aſunder, youth and death are at no great diſtance; but when we ſee an old man, we may conclude, *that death and he are very near neighbours*. While we ſee an old man with his ſtaff in his hand, we may ſay, he carrieth a rapper in his hand, by which at every ſtep he knocks at the door of the grave. There is no man, not the youngeſt man, that can reckon certainly upon one day beyond what he hath, and therefore *Solomon* admoniſheth us (*Prov.* 27. 1.) *Boaſt not of to-morrow, for thou knoweſt not what a day may bring forth*. And the Apoſtle *James* checks thoſe, who would reckon upon a day, he tells them upon the matter, *That they reckon without their hoaſt* (James 4. 13.) *Go to now, ye that ſay to day, or to-morrow we will go into ſuch a City, and continue there a year, and buy, and ſell, and get gain*: And then at the 14th verſe, *Whereas ye know not what ſhall be on the morrow*; for (ſaith he) *What is your life? it is even a vapour that appeareth for a little while, and then vaniſheth away*. They that are youngeſt have not a day, nor an hour in their power to reckon upon; what then have they that are old? We may ſay of them, *They are even paſt their reckoning*. A woman near her time will ſometimes ſay, *ſhe hath but a day to reckon*; and ſome will ſay, *they have never a day to reckon*: old men may ſay ſo, *they have not a day to reckon. Young men may dye; old men muſt dye*: Then let old men be much in the meditation of

death, let them be often looking into their graves; their gray hairs that do ſo, are found in the way of wiſdom. Job *dyed, being old*: There was no longer ſtaying for him in this world. Once more,

Job *dyed being old,*

And full of days.

There is a twofold fullneſs.

Firſt, A fullneſs of ſatiety.

Secondly, A fullneſs of ſatisfaction.

They are full in a way of ſatiety, who loath that which they are filled with, 'tis burthenſome to them. They are full in a way of ſatisfaction, who having enough, are pleaſed, and deſire no more. Some expound this Text of *Job*, in the former ſence, he was *full of days*, that is, he had a fullneſs of ſatiety upon him, he had lived ſo long, that his life was a burden to him, he had lived till he was weary of living, his life was tedious and grievous to him. It is ſaid (*Revel.* 9. 6.) *In thoſe days ſhall men ſeek death, and ſhall not find it; and ſhall deſire to dye, and death ſhall flee from them.* That which moſt flee from, ſome purſue, and it fleeth from them. None are ſo unfit to dye, as they who upon the account ſpoken of in that Text, ſeek death and deſire to dye. I do not conceive, that *Job* was full of days in the former notion, as the ſtomack may be full of meat and loath it, or be burthened with it, but as having had enough of it, though well liked to the laſt morſel. And I am ſure he was not full of days, when he dyed in the latter notion, as one wearied with the troubles of his life; for all his latter days were a bleſſing to him, and he bleſſed in them all: His laſt days in this world being his beſt days of worldly enjoyment, he could have no reaſon upon any worldly account to deſire a departure out of the world.

I grant, a good man though he hath not lived many days may be full of days, even to wearineſs, by reaſon of his temptations, corruptions, and ſins; of which kind of wearineſs the Apoſtle ſpeaks (2 *Cor.* 5. 2.) *In this* (earthly houſe of the body) *we grown earneſtly, deſiring to be clothed upon with our houſe, which is from heaven.* And upon this account poſſibly, *Job* himſelf might be weary of his life, and deſire the death of his body, that he might be delivered from the body of that death. But *Jobs* worldly

worldly life was as ſweet as it was long, he was as full of bleſſings as he was of days; and therefore, doubtleſs, he was only ſatisfied with living, not tired with it: He did not loath his natural life, nor did he hunger after a longer life in this world; he hungred after eternity, not time: He did not hunger after a longer life, as they do who have their portion in this life, how long ſoever they have lived. A worldly man is never ſatisfied with living in the world; he never hath his belly full of living here, while he ſees he may (as *Job* might) fill his belly with the good things of this life. But as *Job* had lived very long, and very well on earth, ſo he knew there was a better life to be had in heaven; and therefore was full of days, both as having had many, and as having no deſire after more on earth. As he was not (which *David* deprecated, *Pſal.* 102. 24.) *taken away in the midſt of his days*; ſo he was willing to come to the end of his days; and for that reaſon, might well be ſaid to dye, *being old and full of days.*

Secondly, Theſe words, ſo *Job died, being old and full of days*, may note as his willingneſs to dye, ſo the eaſineſs of his death; he was come to a full ripeneſs for death. Fruit that is fully ripe is ſoon gathered, and ſometimes drops off alone from the tree. *Job* was every way ripe for death; his body was ripe, *he was full of days*; his ſoul was ripe, he was full of grace: ſurely then his was a ſpontaneous death, a very ſweet way of dying. His natural ſtrength was not much (being old) to make reſiſtance againſt death; and his ſpiritual ſtrength was ſo much, that it cauſed him to make no reſiſtance againſt it, or rather at once joyfully to embrace and overcome it.

Thirdly, Theſe words, ſo *Job dyed being full of days*, may have this ſpiritual meaning; *His days were full.* He did not live empty days, or void, blank days; but as he was full of days, ſo his days were full, full of good works and holy duties. That mans days are empty, though he be full of days, or how many days ſoever he hath lived, who hath lived in vanity, and done little good with his life. But we have reaſon to ſay, *Job dyed full of days*, becauſe his days were full of good done, as well as of good received; he had not a long being only, but a long life in the world, living to good, yea, his beſt in duty both to God and man. Thus *Job dyed being old, and full of days.* From this latter part of the verſe,

Obſerve;

Observe;

First, *When a godly man dyeth, he is satisfied with the time he hath lived, he hath his fill of days, he craves no more.*

Though no length of this life can satisfie him, yet he is satisfied with the length of his life. A godly man in some cases may crave a little more time; He may say, as (*Psal.* 102. 24.) *O take me not away in the midst of my days*, and (as elsewhere) *O spare me a little, that I may recover my strength, before I go hence, and be no more* (Psal. 39. 13.) Yet this is a truth specially as to good old men (living as *Job* had done) when they dye, they have had their fill of living. A Heathen said, and he spake it after a heathenish manner; *If any God would give me the priviledg to be young again, and to cry in a Cradle, I would not thank him for it, I have had living enough.* If a vertuous Heathen hath said so by the light of reason and morality; then, doubtless, a godly Christian may much more say so through the power of faith and grace. It cannot be said of all men who dye (as *Job* did) being old, that they in this notion *dyed* (as *Job* did) *full of days*: For as some godly young men have been fully satisfied with a few days, and have said they have lived as long as they desired, and could say with *Paul, We desire to be dissolved, and to be with Christ*, which is far better (*Phil.* 1. 23.) Yet some old men are very much unsatisfied with their many days; some old men would be young again: This argues they have made but little improvement of their days, or that they have got little, if any thing, of that all their days, which should be the study of every day, an interest in the death of Christ, and so a readiness for a better life. For an old man to wish himself young again, is like one who with great labour hath clamber'd up a steep hill, and wisheth he were at the foot or bottome of it again; 'tis as if a man, who (having been long tost in a storm, between rocks and sands) is got near a safe harbour, should wish himself out at sea again. They have not a true tast, much less, a lively hope of that life which is to come, who would return to this upon such hazardous and uneasie terms?

Si mihi quis Deus largiatur ut ex hac ætate repuerascam, & in cunis vagiam valdè recusem. Cato.

Secondly,

Secondly, As these words note a readiness or a willingness to dye,

Observe;

A good man is willing to leave this world.

He is not thrust nor forced out of it, but departs; he is not pluck't off, but falls off like ripe fruit from the tree; *His soul is not required of him* (as 'tis said of the rich man, *Luke* 12. 20.) but given up, and resigned by him; he is not taken, but goes out of the world. It is said indeed (*Psal.* 57. 1.) *Merciful men are taken away* (by Gods commission given to death) *from the evil to come*; but they are not taken away from (as being unwilling to part with, and leave) any present good. A gracious man hath usually a readiness to dye, in a twofold notion. First, As readiness signifies preparedness; Secondly, As readiness signifies a willingness to dye: And always the first readiness promotes the second. The more prepared any one is to dye, the more willing he is to dye. That man can say, *Lord, now let thy servant depart in peace*, whose eye of faith hath seen his salvation. *We* (saith the Apostle, speaking of believers, 2 *Cor.* 5. 8.) *are willing to be absent from the body*, that is, to dye. And the word there used signifies not only the freest choice, but (if I may so speak) the *good will* or *good pleasure* of mans will, as it often signifies God's. As a godly man hath a peculiar way of living, so of dying; and the reason of both, is, because he sees blessed eternity beyond time, and himself, by a well-grounded (that is, a Scriptural) hope, a partaker of the blessedness of it.

εὐδοκήσαν.

Thirdly, Note;

They dye full of days, who fill their days, or whose days are full.

That is, who fill their days with or whose days are full of the fruits of righteousness, of faith and repentance, of love and charitableness. *Stephen* (Acts 6. 8.) *was full of faith and power.* They dye full of days in old age, who, as it is said (*Psal.* 92. 14.) *bring forth* (such) *fruit in their old age*; who dye as *Dorcas* (Acts 9. 36.) *full of good works, and almes-deeds which they have done.* It was said of a famous Painter, *No day past him without drawing a line.* A *Romane* Emperour said, *I have lost a day*, when he

Nulla dies sine linea. Apelles. *Diem perdidi.* Vespatian.

he did no good that day. We may well reckon thoſe days loſt in which we do no good, in which we draw not ſome white line, ſome golden line of grace and holineſs. Then what account will their days come to, who paſs not a day, but they draw black lines, filthy lines of ſin and wickedneſs, or whoſe days are all blotted with the worſt abominations of the day they live in? If thoſe days are empty and loſt, wherein we do no good, and are not made better; what then becomes of their days, and where will they be found, but in the Devils Almanack, who do nothing but evil, and daily become worſe and worſe? So then, they only dye full of days, who live doing the will of God, and denying their own; who live mortifying corruptions, and reſiſting temptations; who live exerciſing their graces, and anſwering their duties to God and man: This, this is to live our days, and to dye full of days.

Again, as their days are full, who are full of grace in themſelves, and of good works towards men; ſo are theirs who are full of the mercies and bleſſings of God, eſpecially, theirs, whoſe days are full of ſoul mercies and bleſſings, whoſe hearts are full of peace with God, full of joy in God, full of aſſurance of the glory of God. They whoſe days are filled with theſe divine enjoyments, dye full of days, how few days ſoever they have lived in this world: They who live thus, live many days in one day; they who live thus, have the taſt and firſt-fruits of eternity every day; and therefore cannot but be ſatisfied with their days, be they many or be they few.

He that dwelleth in the ſecret place of the moſt high (Pſal. 91. 1.) that is, who truſteth fully in God for ſafety by Chriſt in this world, and for ſalvation in the next, ſtands under the ſhadow and ſweet influences of many promiſes, mentioned in that *Pſalm* for the preſervation and prolongation of his life, in the midſt of a thouſand deaths and dangers; all which are ſummed up in that promiſe given at the 16th or laſt verſe of the Pſalm, *With long life will I ſatisfie him, and ſhew him my ſalvation.* The Hebrew is, *with length of days* will I ſatisfie him: Which as it is true, and firſtly intended in that *Pſalm*, of a long life here, and hath in that ſenſe been often fulfilled to thoſe who truſt in God fully: God gives to ſuch not only a preſent eſcape from death in a time of Peſtilence, but gives them long life, or their fill of living afterwards,

wards even in this world; yet that which doth chiefly ſatisfie them, is, that long life, of which the longeſt life in this world is but a ſhadow, and to which it is a very nothing. What is this long life? Surely, not a life of an hundred and forty years long, as *Job's* was. *Job* was ſo ſatisfied with the length of his life, that he was willing to die (as hath been ſhewed) but *Job* was not ſo ſatisfied with it, as to take that for his long life. Every man would be ſatisfied; but what doth ſatisfie a godly man? what doth he hunger after for ſatisfaction? Is it after honours? No; Is it after riches? No; Is it after pleaſures? No; Is it after many dayes here? No; What is it then? Nothing can ſatisfie the hunger of a gracious ſoul, but life after this life, the long and bleſſed life of eternity; and that is chiefly intended him in that promiſe, *With long life will I ſatisfie him, and ſhew him my ſalvation.* No length of life can ſatisfie us, but as in it we have the fore-ſights and fore-taſts of everlaſting life, or of that long life, which is eternal ſalvation: With this *Job* was ſatisfied, with this the old Patriarchs were ſatisfied. It is ſaid of *Abraham* (*Gen.* 25. 8.) *He died in a good old age, an old man and full* (of years). Of *Iſaac* alſo it is ſaid (*Gen.* 35. 28, 29.) *He died, being old and full of dayes:* both had their fill of time; but that which filled them both, and that which only can fill any, whoſe lives are yet meaſured by time, is the hope of a bleſſed eternity.

I ſhall cloſe the Point with an anſwer to this queſtion; why no more is ſaid of *Job*, but, That *he died being old and full of dayes*, whereas in both thoſe places laſt named, concerning *Abraham* and *Iſaac*, it is not only ſaid, that they *died being old and full of days*, but this is added, *And were gathered to their people.* Abraham *died, and was gathered to his people*: Iſaac *dyed, and was gathered to his people*: Why is it not alſo ſaid of *Job*, ſo good a man, dying full of dayes, and fuller of graces, *that he was gathered to his people?*

I anſwer, *Abraham* and *Iſaac* lived and died among a people, who were (as themſelves were) in Covenant with God; whereas *Job* lived among the *Idumeans*, ſome affirming him to be of the poſterity of *Eſau*, others, of *Abraham*, by his ſecond wife *Keturah*: Now all the ſons which *Abraham* had by her, he *ſent away from Iſaac his ſon* (*while he yet lived*) *Eaſtward into the Eaſt Country* (*Gen.* 25. 6.) So that it being doubtful (at leaſt) whether the people, among whom *Job* lived, were a godly people or

no, and that they were not, being more probable (as was shewed, if not concluded, in opening the first verse of the first Chapter; for this reason I say) we may suppose (for the Scripture determines nothing in this matter) that when the death of *Job* was spoken of, nothing was spoken of his being gathered to his people. *So Job died being old and full of dayes.*

This is that Job, who was,

First, A sorrowful man, yea, even a man of sorrows (for a time among men) as some expound his name.

Secondly, *A man hated* (by Satan at all times) as others expound his name.

Thirdly, A man highly approved and loved of God, as appears by the testimony which he gave of him, both first and last.

This is that Job, who was,

First, Famous for the afflictions with which God exercised and tryed him to the utmost.

Secondly, More famous for his patience and constancy under those afflictions and tryals.

Thirdly, Most famous for his wonderful deliverance out of those afflictions and tryals.

This is that Job, who was,

First, Famous for his riches and prosperity.

Secondly, More famous for his vertues and integrity.

Thirdly, Most famous for his victory over Satan in his deepest adversity.

This is that Job, who was,

First, Reviled by his Wife.

Secondly, Reproached by his Friends.

Thirdly, Deserted by his neerest Relations, in the day of his greatest need.

This is that Job, who was,

First, Unjustly accused of, charged with, censured for, the worst of iniquities.

Secondly, Who stoutly maintained his own innocency against all those censures and charges.

Thirdly, Who was clearly acquitted from them all, by the testimony of his own conscience alwayes, and by the testimony of God himself in the end.

This is that Job, who was,

First,

First, Greatly distressed by the malice of the devil, through the permission of God.

Secondly, Mightily supported against the malice of the devil, by the power of God, in all his distresses.

Thirdly, Fully resolved to trust in God with all his heart, though he died under his hand, in never so great distress.

This is that Job, who,

First, In the greatness of his pain, expostulated sometimes with God over-boldly; yet,

Secondly, At the last submitted and humbled himself at the foot of God meekly.

Thirdly, Was honoured as a Mediator for his mistaken friends, and accepted in it by God graciously.

Once more, *This is that Job*, who,

First, After his restoring, was filled with the blessings of this life.

Secondly, Lived long, even to fulness of dayes, in the full enjoyment of those blessings.

Thirdly, Died peaceably, and passed sweetly into the enjoyment of a better, of a longer, even an eternal life.

Thus I am come to the end of *Job*, and to the end of the Book of *Job*; yet before I end, let me leave these five words, as so many Uses of the whole Book of *Job*.

First, While you live in this world, live in the expectation of, and preparation for changes: *Job* met with them, and who may not?

Secondly, Be patient under all the troublesom changes which you meet with in this world: *Job* is your pattern.

Thirdly, Never measure the heart of God towards you, by his hand upon you; judge not of your spiritual estate, by what appears in your temporal. That was the grand mistake of *Jobs* friends, and it was his honour to withstand them in it, and to stand fast to his integrity, in the lowest fall of his estate in this world.

Fourthly, What-ever God doth to you, or with you, submit freely to him: So did *Job* at first.

Fifthly, and lastly, How low soever you are brought, yet hope for a good issue, possibly, in this life, assuredly in that life which is to come. *Job* found both at last.

To close all, There are examples of two sorts recorded in the

holy Scriptures. First, for caution, *To the intent we should not lust after evil things, as they also lusted.* Secondly, for imitation, *To the intent we should do good things, which they also did; and suffer evil things, with the same mind, and in the same manner, as they likewise suffered.* Holy *Job* may be to us an example of caution in some things, for even he had (and who hath not) his failings: He also may be an example in many things, how both to do good, and suffer evil. And among all imitable examples (except that of our Lord Jesus Christ, of whom in some respects, *Job* may be called a type, and the things which hap'ned to him in his sufferings, may be called (as the Apostle useth the word in another case, 1 *Cor.* 10. 11.) types of what hap'ned to Christ in his; I say, among all imitable examples, except his) this of *Job* is one of the most eminent in doing, & the most eminent of all in suffering. Let him therefore be our pattern to do and suffer by, our copy in both to write by, our mirror or looking-glass to observe the discomposures, and compose the features and motions, both of our outward and inward man by; let us admire and follow his unspotted integrity in morals, his fervent zeal about spirituals, his unshaken faith, and hope for eternals; let us admire and follow his moderation in a high estate, his contentation in a low estate, his stedfastness with, and for God, in every estate.

He that stayeth in the bare speculation of what is written by inspiration from God in the Text, or of what is written through the help of God, by the study of man in the Exposition of this Book, *is like unto a man, beholding his natural face in a glass* ('tis the Apostle *James* his comparison, in the first Chapter of his Epistle to the scattered Tribes) *for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was*, that is, he forgets his own spots & defects, and suffers them to encrease to more ungodliness: But he that reduceth or brings down his speculation to action at all times, and to a preparation for suffering, and free submission to the will of God, without any hard thoughts of God, in hard times, and so conforming himself to what he seeth in this glass, continueth in it; this man shall be blessed (as *Job* was, though not in the same manner as *Job* was) both in doing and suffering; and after he hath suffered a while, shall be perfected and lifted up far above the reach of suffering, and (which is far better) above the fear of sinning any more for ever.

FINIS.

A

TABLE

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